

THE
GULISTAN OF SHAIK SADAY;

A COMPLETE ANALYSIS

OF THE

ENTIRE PERSIAN TEXT.

BY

MAJOR R. P. ANDERSON

12. YEARS INTERPRETER OF THE 25TH REGT. N. I. AND LATE ASSISTANT

COMMISSIONER AT LUCKNOW.

TRANSLATOR OF THE GOOL-I-BAKAWALI AND TAURIK-I-

BAHADUR SHAH

PREPARED BY THE AUTHOR PURELY TO FACILITATE THE STUDY
OF THE PERSIAN LANGUAGE.

CALCUTTA:

THACKER SPINK AND CO.

JAMES HILL AND CO. ALLAHABAD, J. HIGGINBOTHAM, MADRAS.

THACKER VINING AND CO. BOMBAY.

1861.

BISHOP'S COLLEGE PRESS, CALCUTTA.

Chas. Davis

To the Memory

OF

THE GENEROUS AND MAGNANIMOUS

SIR HENRY LAWRENCE

WHO DIED IN THE DEFENCE OF

HIS COUNTRY

DURING THE EVER MEMORABLE SIEGE OF LUCKNOW IN 1857,

AS A HUMBLE TRIBUTE OF REGARD AND ESTEEM,

THIS WORK

IS RESPECTFULLY DEDICATED BY

THE AUTHOR

ONE OF THE ORIGINAL LUCKNOW GARRISON.

INTRODUCTION.

THE object of a work of this description is apparent, *i. e.*, it obviates the necessity of using a dictionary, and moreover the entire "Gulistan" (as wanted for the examination) can now be studied without the aid of a Moonshee. A student commencing the study of any "foreign language" has to use his judgment when referring to a dictionary, and is of course liable to select the wrong meaning. By having this "Analysis," he finds that the *exact* meaning of the word (to suit the *very* passage he is translating,) stands the *first* in the vocabulary, and if he wants also the *general* meanings, they immediately follow in succession. It is evident, therefore, if he pays attention, that he can acquire far more than a "smattering" of the language, as he has ample opportunity of discovering the *full force* of each word, in *every* position that it occurs. For instance, if he refers to a dictionary, he probably finds that the meaning of a particular word stands

last, and that in the analysis it is brought and placed *first*, and so on, &c. From the above, therefore, much *time* is saved, and such a book, almost entirely, prevents the possibility of mistakes on the part of the student. In preparing this "Analysis," it has been my humble endeavour to re-translate here and there some of Saikh Sady's inimitable and elegant similies in such a manner as to elucidate, as far as possible, their covert meanings, and by a simple exposition of the ambiguous passages, I have attempted to show the depth and beauty of thought of the said Persian author, on whose transcendent abilities and lofty powers of imagination, (in my opinion,) sufficient commendation has not been bestowed. In the preface of Charles Rann Kennedy's able translation of the "Olynthiac and other public orations of Demosthenes," the following will be found, and such will also better express my reasons for revising Gladwin's translation :—

"Brevity and simplicity of style, together with the choice of *apt* and *forcible* words, are the most essential elements of a good translation.

"The primary object of a good translation is that it may be read with pleasure, or at least without difficulty, by your countrymen; and, secondly to this, is the assisting of the student in his perusal of the original. It is true for these purposes a certain degree of *closeness* is necessary.

"Whilst it is the translator's duty to produce (if possible) such a work as, placed *side by side* with the original, shall be in point of style and composition not unworthy of it, he must be sure to preserve all *needful* accuracy in regard to the sense and meaning.

“He must adhere to the original—he must be accurate. “It is the business of the translator to express the *full* sense, “briefly, simply, forcibly—to *add* nothing, *omit* nothing—“never to amplify or exaggerate.”

I consider that every man has an undoubted right to publish his own labours, and the mere *fact* of his doing so cannot injure any one. In this capacity he is responsible for his own acts, and he must be prepared to meet with criticism; but the *result* of his labour will always be the best proof of his skill in the performance of his undertaking, and, by *such* result, “competent authorities” will be guided in passing their final judgment on the inherent merits of a work—and not merely by the turbulent railings of satirical critics!!! Far be it from me to disparage the able works of my predecessors—we are all working for the same cause, (*i. e.*, for the good of the Government—as there can be no “*justice*” till Europeans fully understand the language of the natives of India,) and every person should endeavour to add what *little* he can to the general stock of Oriental Literature; for this reason I trust that my zealous attempt to facilitate the study of Persian will not tend to call forth any absurd animadversions, originating from motives of jealousy. I have devoted many years to the accomplishment of my object, and I did not decide in making this “Analysis,” until I had read numerous Persian authors, and felt myself competent to undertake the task. As there is sufficient space on the boundless “ocean” for *innumerable* ships, so in the field that I have chosen there is *yet* ample room for future improvement; but although ships conveying the *same* description of

cargo may all eventually reach their destination, still a merchant *prefers* the one that will reach the haven the *soonest*. So also with translations, all may be “substantially correct,” but some require “*less time*” to understand, (*i. e.*, from their capability of being more easily compared with the original language,) and, consequently, by aid of the latter, a man will pass his examination all the *sooner*. Without *any* exaggeration, I *firmly* believe that this analysis will be the means of reducing the period (*formerly* spent in mastering the “Gulistan”) to full one-fourth, if not more. I have had no assistance from any one but Natives, (who did not understand a word of English,) nor have I compared, or read, any translation but Gladwin’s. If therefore my book should meet with severe criticism, I shall have my consolation in the words of the “immortal Saday,” *viz.* :—

“It is better to wear your *own* tattered garments than to borrow your neighbour’s coat.”

R. P. ANDERSON, MAJOR.

The use of this Table is to enable a man to learn the Alphabet when the letters are formed into words, i. e., in حكايت it is ح or 8, ك or 25, ا or 1 ي or 32, and ت or 4. (Vide Alphabet.)

| Number. | Letter in Persian. | Pro-nounced. | Abbreviated form in writing. | Number. | Letter in Persian. | Pro-nounced. | Abbreviated form in writing. |
|---------|--------------------|--------------|------------------------------|---------|--------------------|--------------|------------------------------|
| 1 | ا | Alif | ا | 18 | ض | Zaud | ض |
| 2 | ب | Ra | ب | 19 | ط | Toe | ط |
| 3 | پ | Pa | پ | 20 | ظ | Zoe | ظ |
| 4 | ت | Ta | ت | 21 | ع | Aine | ع |
| 5 | ث | Sa | ث | 22 | غ | Ghine | غ |
| 6 | ج | Jeem | ج | 23 | ف | Fa | ف |
| 7 | چ | Cha | چ | 24 | ق | Kauf | ق |
| 8 | ح | Hha | ح | 25 | ک | Kaf | ک |
| 9 | خ | Kha | خ | 26 | گ | Gaf | گ |
| 10 | د | Dal | د | 27 | ل | Laum | ل |
| 11 | ذ | Zal | ذ | 28 | م | Meem | م |
| 12 | ر | Ra | ر | 29 | ن | Noon | ن |
| 13 | ز | Za | ز | 30 | و | Vau | و |
| 14 | ژ | Zha | ژ | 31 | ه | Ha | ه |
| 15 | س | Seen | س | 32 | ي | Ya | ي |
| 16 | ش | Shoen | ش | 33 | لا | Lam-Alif | لا |
| 17 | ص | Saund | ص | 34 | ء | Hamza | ء |

(Vide Alphabet for these Words.)

| | | |
|-----------|---------------------------------------------------------------------------------|-------------------------------------|
| حكايت | <i>Hikāyat</i> , a tale, a story, | Vide 8, 25, 1, 32, 4. |
| بيت | <i>Bait</i> , a verse, couplet, distich, | do. 2, 32, 4. |
| قطعه | <i>Kit'ā</i> , a strophe, a fragment, a section, a cutting, | } do. 24, 19, 21, 31. |
| مثنوي | <i>Masnawī</i> , the sort of verse in which the couplets rhyme regularly. | |
| نظم | <i>Nazm</i> , poetry, verse, order, | do. 29, 20, 28. |
| رباعي | <i>Rubā'i</i> , a quatrain, a stanza of four lines, | } do. 12, 2, 1, 21, 32. |
| مثل | <i>Masl</i> , a similitude, proverb, metaphor, | |
| لطيفه | <i>Latifa</i> , a joke, jest, pleasantry, | do. 27, 19, 32, 23, 31, |
| قطعه اخري | <i>Kit'ā-i-akhree</i> , the ending strophe, the finishing section, or fragment, | } do. 24, 19, 21, 31, 1, 9, 12, 32. |
| منظومه | <i>Manzumah</i> , metrical, versified poetic, | |
| مصراع | <i>Misra</i> , a hemistich, a single line in poetry, | } do. 28, 17, 12, 1, 21. |
| شعر | <i>Shir</i> , poetry, verse, | |
| حکمت | <i>Hikmat</i> , wisdom, knowledge, | do. 8, 25, 28, 4. |
| مطايبه | <i>Mitayaba</i> , jesting, pleasantry, | do. 28, 19, 1, 32, 2, 31. |
| تنبيه | <i>Tambih</i> , admonition, | do. 4, 29, 2, 32, 31. |
| پند | <i>Pand</i> , advice, admonition, | do. 3, 29, 10. |
| تخدير | <i>Tazeer</i> , threatening, cautioning, | do. 4, 8, 11, 32, 12. |
| ترويت | <i>Turnbeent</i> , teaching, advice, | do. 4, 12, 2, 32, 4. |
| ملاطفه | <i>Mulateefa</i> , kindness, politeness, humanity, | } do. 28, 27, 1, 19, 23, 31. |
| نصيحت | <i>Nasihat</i> , advice, admonition, | |
| تشبيه | <i>Tusbea</i> , similitude, similitude, | do. 4, 10, 2, 32, 31. |

GULISTAN.

CHAPTER I.

TALE 1.

باب اول در سیرت ملوک

1 Chapter, 2 the First, 3 on, 4 the Morals, 5 of Kings—Chapter the First, on the Morals of Kings.

بادشاهی را شنیدم که بکشتن اسیری اشارت کرد؛ بیچاره در آن حالت
نوسیدی بزبانی که داشت ملک را دشنام دادن گرفت و سقط گفتن که
گفته اند هر که دست از جان بشوید هر چه در دل دارد بگوید.
وقت ضرورت چو نماید گریز — دست بگیرد سر شمشیر تیز

1 A king—2 the sign of the oblique case—3 I have heard, (from شنیدن shanidan, to hear)—4 who—5 to kill—6 a captive—7 a sign, a signal, a wave of the hand—8 gave, did (from کردن kardan, to do)—9 the poor creature, without remedy—10 in, at, on—11 that—12 state—13 of despair—14 with the tongue, language—15 that—16 possessed, (from داشتن dastan, to possess)—17 the king—18 to—19 abuse—20 to give—21 commenced, (from گرفتن گرفتن to seize, take)—22 and—23 reproach—24 to say—25 as, in the manner, that—26 has been remarked, (from گفتن گفتن, to say)—27 whoever—28 hand—29 from, of—30 life—31 washes, (from شوییدن shoi-idan, to wash)—32 whatever—33 in—34 mind, heart—35 possesses, (from داشتن داشتن, to possess)—36 says, (from گفتن گفتن, to speak)—37 time—38 of necessity, want—39 when—40 does not exist, remain, (from ماندن ماندان, to remain)—41 flight, (from گریختن گریختن, to run away)—42* the hand—43 seizes—44 the point, head, edge—45 of the sword, 46 sharp.

I have heard that a certain monarch, having commanded a captive to be put to death, the poor creature, in a fit of despair, began to abuse the king, in his own language; according to the saying—"Whosoever washeth his hand of life, uttereth whatever is in his heart." (Arabick)—"A man without hope speaketh boldly, as the cat, when driven to despair, seizeth the dog." In the time of need, when it is impossible to escape, the hand graspeth the sharp-edged sword.*

* Revised from No. 42 to No. 46.—The hand graspeth the edge of the sharp sword.
trans. of Arabic — from the Arabic — revised from No. 42 to No. 46.

12 11 10 9 8 7 6 5 4 3 2 1
 مَلِك پرسید که چه میگوید یکی از وزرائِ نیک مضمَر گفت ای
 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13
 خداوند میگوید که مَلِك را بروحم آمد و از سرِ خون او درگذشت
 40 39 38 37 36 35 34 33 32 31 30 29 28
 وزیر دیگر که ضد او بود گفت اَبْنائِ جنسِ ما را نشاید که در حضرتِ
 53 52 51 50 49 48 47 46 45 44 43 42 41
 پادشاهان جز برآستی سخن گفتن این مَلِك را دشنام داد و ناسزا گفت

1 The king—2 asked—3 that, viz.—4 what—5 does he say, is saying, (from گفتن guftan to say, speak)—6 one—7 of, from, amongst—8 the viziers, (the plural of وزیر —9 of good—10 appearance, disposition—11 said—12 O ! —13 Lord—14 he is saying, he said—15 that—16 king—17 oblique case —18 in, upon—19 him—20 compassion—21 had, came, (from آمدن amdan, to come,)—22 and—23 from—24 head, desire, inclination—25 of blood, life—26 of him, his—27 forgave, passed over (from گذشتن guzasthan, to pass, pardon)—28 a vizier—29 another—30 who—31 contrary, opposite—32 of him—33 was, (from بودن būdan, to be, being)—34 said—35 equals, men of the same rank—36 us, (*i. e.* like us)—37 does not fit, become, (from شایستن shāyistan, to suit)—38 that—39 in—40 the presence—41 of monarchs—42 except, else, but—43 with truth—44 word, speech,—45 to say, speak—46 this,—47 king—48 oblique case,—49 abuse—50 gave, (from دادن dadan, to give)—51 and—52 improper, (from ناسزا not and سزا fit, proper)—53 said, spoke.

The king asked—"What did he say?" One of the viziers, who was of a benevolent disposition, replied—"O ! my Lord, he said—(Arabick) 'The Almighty befriendeth him who stilleth his anger, and is merciful to his fellow-creatures.'" The king had compassion on him, and spared his life. Another vizier, of a contrary temper, said—"It becometh not persons of our rank to speak anything but truth in the presence of monarchs, that man reviled the king, and spoke indecently."

¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 مَلِكُ رُويِ از اين سَخَنِ دَرهَمِ كَشِيدِ وِ كَفْتِ مِرا اين دَرُوعِ وَيِ پَسَنَدِيدِ تَر
²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴
 آمَدِ آزين رَاسَتِ كِه تُو كَفْتِي كِه اِنرا رُويِ در مَصْلَحَتِي بُوَدِ وِ اين را
⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰
 بِنَا بَرِ خَبَثِ وِ حَكْمَا كَفْتِه اَنَدِ دَرُوعِ مَصْلَحَتِ امِيزِ بِه از رَاسَتِ فِتْنِه اَنگِيزِ

بیت

⁵⁶ ⁵⁵ ⁵⁴ ⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴
 هَر كِه شَاهِ اَن كَنَد كِه او گوِيَد — كَيْفِ بَاشَدِ كِه جَز نَبُو گوِيَد

1 The king—2 face—3 from, on account of—4 this—5 speech—6 drew up, frowned, (from رُوي face دَرهَم together, and كَشِيدَن to draw)—7 and—8 said—9 to me—10 this—11 lie, falsehood—12 his, of him—13 more preferable—14 came—15 from, than—16 this—17 truth—18 that—19 you—20 spoke—21 because—22 that, of his—23 face, intention—24 towards—25 expedient, counsel—26 was—27 and—28 this—29 oblique case—30 fabric, edifice,—31 on—32 malignity—33 and—34 the sages—35 have remarked—36 a lie, falsehood—37 expedient, for good counsel's sake—38 mixed—39 better—40 than—41 truth—42 strife, mischief, sedition—43 tending to excite, (from اَنگِيزَتَن *angehizan*, to excite)—44 whenever, whatever—45 king—46 that—47 does—48 that, which—49 he, (*i. e.* the other person)—50 says—51 woe, alas!—52 may be, will be—53 if, that—54 except—55 good—56 should say.

The king was displeased at his speech, and said—"I am more satisfied with that falsehood than with this truth which you have uttered, because that was well intended, and this is founded on malignity; and the sages have declared, 'That falsehood timed with good advice, is preferable to truth tending to excite strife.'" When a king is guided by the advice of another, woe be unto him, if he speaketh anything but good.

6 5 4 3 2 1
 بر طاق ایوان فریدون نوشته بود

مثنوی

18 17 16 15 14 13 12 11 10 9 8 7
 جهان ای برادر نماند بکس دل اندر جهان آفرین بند و بس
 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19
 مکن تکیه بر ملک دنیا و پشت که بسیار کس چونتو پرورد و کشت
 46 45 44 43 42 41 40 39 38 37 36 35 34
 چو اهنک رفتن کند جان پاک چه بر تخت مُردن چه بر روی خاک

1 On—2 the cupola, portico—3 of the hall, palace, an open gallery—4 of Feridoon—5 written, (from نوشتن *nawishtan*, to write)—6 was—7 the world—8 O!—9 brother—10 does not remain, (from ماندن *māndan*, to remain)—11 with any person—12 the heart—13 on, upon—14 the world—15 Creator (from آفریدن *āfridan*, to create)—16 shut up, devote, (from بستن *bastan*, to shut)—17 and—18 enough, sufficient—19 do not, (from کردن *kardan*, to do)—20 reliance, dependence—21 on, upon—22 country, realm, kingdom—23 world—24 and—25 progenitors, props, an assistant—26 because—27 many—28 person, any one—29 like—30 you, or the same as you—31 hath nourished (from پروردن *purwardan*, to nourish)—32 and—33 killed, (from کشتن *kushtan*, to kill)—34 when—35 design, intention, inclination—36 to go, of departure—37 does—38 the life, soul—39 pure—40 what, (matter?)—41 on—42 a throne—43 to die—44 what (matter?)—45 on the face, surface—46 of the ground, earth, mould.

On the portico of the hall of Feridoon was written—"The world, O! my brother, continueth not to any one, place your affections on the Creator of the Universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world, seeing how many like yourself it hath nourished and killed. When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground."

TABLE 2.

12 11 10 9 8 7 6 5 4 3 2 1
 یکی از ملوک خراسان سلطان محمود سبکتگین را بشواب دید بعد از
 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13
 وفات او بصد سال که جمله وجود او ریخته بود و خاک شده مگر چشمان
 40 39 38 37 36 35 34 33 32 31 30 29 28
 که همچنان در چشمخانه همی گردیدند و نظر میکردند سائر حکما از تاویل
 51 50 49 48 47 46 45 44 43 42 41
 آن عاجز ماندند مگر درویشی که خدمت بجای آورد و گفت هنوز
 55 54 53 52
 نگرانست که ملکش بادیدگرانست

1 One—2 of—3 the kings—4 of Khorasan—5 Sultan—6 Mahmood—7
 Sebuktegeen—8 oblique case—9 in a dream, sleep—10 saw (from دیدن
 deedan, to see)—11 after—12 from—13 death—14 of him, his—15 a hundred
 —16 years—17 when, that—18 all, the whole—19 of the body, person, essence,
 substance—20 his, of him—21 scattered, (from ریختن rekhtan, to scatter)—
 22 was—23 and—24 dust—25 had become, (from شدن shudan, to be-
 come)—26 but, except—27 his eyes—28 that—29 yet, still, in the same
 manner—30 in, between—31 the eye-sockets, (*i. e.* چشم eye, and خانه
 abode, place, house)—32 a redundant particle, sometimes prefixed to the
 present and preterite tenses—33 revolved, (from گردیدن gurdidan, to revolve)
 —34 and—35 glance, look—36 they did—37 all—38 the sages—39 from,
 of—40 explanation, interpretation, (*i. e.* of dreams)—41 of that—42 defective,
 weak, helpless—43 remained—44 except, but—45 a beggar—46 who—47
 obeisance, service—48 performed, (from بجای in place, and آوردن awardun,
 to bring)—49 and—50 said—51 yet, till now—52 he is looking, (from
 نگریستن nigrestan, to look)—53 because—54 his country—55 with others
 (is with others.)

One of the kings of Khorasan saw in a dream Sultan Mahmood Sebukte-
 geen, an hundred years after his death, when the whole of his body had fallen
 into pieces, and become dust, excepting his eyes, which moved in the sockets
 and looked about; all the philosophers were at a loss to explain the meaning
 excepting a derwaish, who after making his obeisance, said—"He is still look-
 ing about, because his kingdom is possessed by others."

نظم

6 5 4 3 2 1
 بس نامور که زیر زمین دفن کرده اند
 13 12 11 10 9 8 7
 کز هستیش بروی زمین یک نشان نماند
 22 21 20 19 18 17 16 15 14
 و آن پیر لاشه را که سپردند زیر خاک
 29 28 27 26 25 24 23
 خاکش چنان بخورد کزو استخوان نماند
 34 33 32 31 30
 زنده است نام قرخ نوشیروان بخیر
 40 39 38 37 36 35
 گرچه بسی گذشت که نوشیروان نماند
 48 47 46 45 44 43 42 41
 خیری کن ای فلان و غنیمت شمار عمر
 56 55 54 53 52 51 50 49
 زان بیشتر که بانگ برآید فلان نماند

[1 Many—2 famous, renowned person—3 who, that—4 under—5 ground—6 they have buried—7 that of—8 his existence—9 on the face—10 of the ground, earth—11 one, single—12 a trace, mark, vestige—13 does not exist, remain—14 and—15 that—16 old—17 corpse—18 oblique case—19 that—20 they have deposited—21 under, below—22 ground—23 his ashes, dust (i. e. the earth, to him)—24 so, in such a way, thus—25 has eaten, (from خوردن khardan, to eat)—26 that of—27 him—28 a bone—29 does not remain]*—30 is living, exists—31 the name—32 happy, fortunate—33 of Nushirwan—34 by liberality, goodness—35 although—36 a long time, much—37 has passed, elapsed, (from گذشتن guzastan, to pass)—38 that, since—39 Nushirwan—40 has not remained, (i. e. departed)—41 good—42 do—43 O!—44 certain one—45 and—46 gain good, profitable, plunder, wealth—47 count, (from شمردن shumardan, to reckon)—48 life, age—49 from—50 that—51 before—52 that—53 report, sound, cry, noise—54 spreads, comes out, (from برآمدن bar-āmdan, to come out)—55 a certain person—56 is no more, does not exist.

*Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains.** The happy name of Nushirwan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O! man, and account your life as gain, before the report is spread that such a one is no more.

* Revised from No. 1 to No. 29.—One trace does not (now) remain on the face of the earth of the existence of many renowned persons whom they have buried, (i. e. hid under the earth,) and that old corpse which they consigned to the grave, (i. e. deposited under the earth,) the mould has so devoured it that not a single bone remains.— I translate خاکش as “the earth or mould to him.”

TABLE 3.

¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 مَلِكْ زَادَةَ رَا شَنِيدِم كِه كُوتَاَه بُوَد وَ حَقِيرَا وَ دِيگَر بَرَادَرَانَش بُلَنْد
²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³
 وَ خُوبُرُويِ اِبَارِي بِدَرَش بَغْرَاهِيَّت وَ اِسْتَحْفَافْ دَر وَيِ نَظَرْ كَرْد پَسَر بِفَرَاَسَتْ
³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵
 دَرِيَاْفَتْ وَ كَفْتْ اِي بِدَر كُوتَاَه خِرْدَمَنْد بِه اَز نَادَانِ بُلَنْد اِنْ هُوَ چِه
⁴¹ ⁴⁰ ³⁹ ³⁸
 بِقَاْمَتْ مَهْتَرْ بِقِيْمَتْ بَهْتَرْ

1 A king's son—2 oblique case—3 I heard, (from شنیدن shanidan, to hear)
 —4 who—5 small, low, short—6 was—7 and—8 contemptible, ill-favoured,
 vile—9 and—10 other—11 his brothers—12 tall, high—13 and—14 hand-
 some—15 once, one time—16 his father—17 with hatred, disgust—18 and—19
 slight, want of regard, neglect—20 on, towards—21 him—22 looked, (from
 نظر look, and کردن kardan, to do)—23 the son—24 by sagacity, sense—25
 understood—26 and—27 said—[28* O!—29 father—30 a small—31 wise
 person—32 is better—33 than—34 a foolish—35 tall, (*i. e.* person)—36 not—37
 every, whatever—38 by stature, size of body—39 greater, chief, (is greater—40
 in price, value—41 is better, more [*here the verb is understood.*])

I heard of a king's son, who was low in stature and ill-favoured, whilst all his
 brothers were tall and handsome. Once on a time, his father looked at him
 with disgust, which the son had sagacity enough to discover, and said—"O!
father a short man who is wise, is preferable to him who is tall and ignorant.
Not every thing is valued according to its height"*—(Arabick.) The sheep is
 clean, and the elephant an unclean animal. Sinai is one of the most inconsi-
 derable mountains of the earth, but verily it is the greatest before God in rank
 and dignity.

* Revised from No. 28 to No. 41.—O! father, a short, wise person is better than a tall fool;
 not every thing of the *largest stature* is the most valuable.

Note.—Many say this is not the proper meaning, and take the *wrong* Persian, (as it is given
 in many of the books printed in the common presses of India,) which say "Every thing of
 the smallest stature is the most valuable." Such is easily disproved by reading the Arabick
 translation that follows, which clearly shows that Sheik Sādāy meant as a *general rule* that
 the largest things are not *always* the most valuable.

The son of the king was *short*, and this is the reason he is made to make this speech to his
 father, but Sādāy was too good a judge of human nature ever to make such a sweeping and
 absurd assertion, viz. "that every thing of the smallest stature is the best," or *vice versa*
 either.

قطعه

آن شنیدی که لاغر دانا گفت روزی بابل فریه
 اسپ تازی اگر ضعیف بود همچنان از طویله خریه
 پهر بختدید و ارکان دولت به پسندیدند و برادران بجان برنجیدند

1 That—2 have you heard—3 that—4 a thin, lean—5 wise person—6 said—7 one day—8 to a blockhead—9 fat—10 the horse—11 Arabian—12 if, —13 weak, emaciated, infirm—14 should be, was—15 for all that, notwithstanding—16 from—than—17 a stable—18 of asses—19 better is—20 the father—21 laughed—22 and—23 the pillars—24 of state, ("pillars of state,") *i. e.* ministers—25 also, (redundant here)—26 approved, applauded—27 and —28 the brothers—29 to the very life, soul—30 were vexed, mortified.

Have you heard what was said one day by a wise lean man to a fat block-head? "An Arab horse though lean, is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul.

نظم

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد
 هر بیشه گمان مبر که خالیست شاید که پلنگ خفته باشد

1 Until, so long as—2 a man—3 a sword, word—4 has not spoken—5 defect, fault—6 and—7 his skill, talents—8 remain hid, are concealed—9 every—10 desert—11 imagination—12 do not (from گمان imagination, and بردن to bear, carry)—13 that—14 it is empty—15 perhaps, it may be—16 that—17 a tiger—18 may be asleep.

Until a man hath spoken his defects, and his skill are concealed, imagine not every desert to be empty, for perhaps a tiger may be there asleep.

تو تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

شَنیدم که آن مُدَّت مَلِک را دُشْمَن صَعْب رَوِی نَمُود ۱۱ چُون رَدُو
 لَشْکَر رَوِی بَهِم آوَرْدَنْد اَوَّل کَسِیکَه اَسَب دَر مِیدان جِهانید آن پَسَر بود
 و گُفَت

1 I heard—2 that—3 at that—4 time—5 to the king—6 an enemy—7 strong
 powerful—8 appeared, (from رَوِی face, and نَمُودَن to show,)—9 when—10
 the two, both—11 armies—12 face—13 together—14 brought—15 the first
 —16 of any one, who—17 horse—18 into—19 the field of battle—20 impelled,
 urged on—21 that—22 son—23 was—24 and—25 said.

I heard that at that time a powerful enemy appeared against the king, and
 when the two armies met, the first person who impelled his horse into the
 action was that young prince, calling out—

اَن نَه مَن باشم اَنکه رَوِی جَنگ بَیْنی پِشت مَن
 اَن مَنَم کاندَر مِیان خاک و خُون بَیْنی سَوِی
 کانکه جَنگ آرد بَشُون خَوِش بَازِی مِیکُنَد
 رَوِز مِیدان اَنکه بَگَویَزَد بَشُون لَشْکَرِی

1 That—2 not—3 me, I—4 am I—5 who—6 in the day—7 of battle—8
 shall see—9 back—10 mine, my, of me—11 that—12 I am—13 that under,
 between, amongst—14 middle, loins, waist—15 dust—16 and—17 blood—18
 may, or shall see—19 a head—20 for he who—21 commences battle, fights,
 (from جَنگ battle, and آوَرْدَن to bring)—22 with blood—23 his own—24
 plays, (from بَازِی play, and کَرْدَن to do)—25 in the day—26 of battle مِیان
 also means a plain and open space—27 he who—28 flies, (from گَرِیْشْتَن
 to run off)—29 with blood—30 of soldiers, (persons attached to an army, (from
 لَشْکَر an army, camp, لَشْکَرِی a single soldier.)

I am not him whose back you shall see in the day of battle, but my head
 may be found in dust and blood; for whosoever fighteth the battle staketh his
 own life, and he who flieth, sporteth with the blood of his troops.

Revised from No. 13 to No. 17.—In the midst of dust and blood.

این بگفت: و بر سپاه دشمن زد چندان از مردان کار دیده بینداخت!

چون پیش پدر آمد زمین خدمت بموسید و گفت!

1 This—2 he said—3 and—4 on, upon—5 the soldiers—6 of the enemy—7 attacked, (from *زدن* to strike)—8 a few, some—9 of, among—10 the men, —11 experienced, (from *کار* work, service, and *دیدن* to see)—12 he overthrew, (from *انداختن* to throw, upset)—13 when—14 in front—15 of his father—16 he came—17 the ground—18 of service, obeisance—19 he kissed, (from *بوسیدن* to kiss)—20 and—21 said.

Having thus said, he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father he bowed down to the earth, and said.

قطعه

آی که شخصِ منت حقیر نمود تا درشتی هنر نه پنداری!

اسبِ لاغر میان بکار آید روز میدان نه گاو پرورای

1 O!—2 who, to whom—3 the person, body—4 of me, to you—5 contemptible—6 appeared—7 so long as, until—8 the severity, force, impulse—9 of my valour, honor, skill—10 not—11 you consider, (from *پنداشتن* to think, imagine)—12 the horse—13 of slender, thin—14 loins, middle—15 useful, with use—16 comes—17 on the day—18 of battle, (also a field, a plain)—19 not—20 the ox, bull—21 fattened, fed up.

O! Ye to whom my form appeared contemptible without considering the force of my valour; in the day of battle *the slender steed* is useful, and not the fattened ox.

Revised from No. 12 to No. 14.—The horse with the slender loins (*i.e.* well-bred one.)

آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنگ
گریز کردند پسر نعره برد و گفت

1 It is said, reported—2 that—3 the soldiers—4 of the enemy—5 were many, (from بسیار many, and بودن to be)—6 and—7 this side (*i. e.* the prince's) these—8 little few—9 a band—10 intention—11 of flight, (from گریختن to run away)—12 did—13 the son—14 a noise, shout—15 gave, made, (from زدن to strike)—16 and—17 said.

It is reported that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the prince vociferated—

Revised from No. 1 to No. 17.—It is reported that the soldiers of the enemy were many, and these, (*i. e.* the prince's men) were few, a party of them (*i. e.* prince's army,) were about to retire, (or intended to fly,) the son gave a shout and said—

* 11 10 9 8 7 6 5 4 3 2 1
ای مردان بکوشید تا جامه زنان نپوشید سوارانرا بگفتن او تهور
زیادت گشت و بیکبار حمله کردند شنیدم که دران روز بر دشمن ظفر
یافتند

1 O!—2 men—3 exert yourselves, (from کوشیدن to work hard)—4 so that—5 the clothes—6 of women—7 may not be said to wear, may not wear—8 the horsemen—9 from the saying, or speech—10 of him, (*i. e.* Prince's) [*—11 rage, violence, fury—12 more, increase]—13 became, (from گشتن to turn, become)—14 and—15 all at once, simultaneously—16 attack, assault—17 they did,—18 I heard—19 that—20 in, on—21 that—22 day—23 on, over—24 the enemy—25 victory—26 they obtained, gained, (from یافتن to get, receive.)

Exert yourselves like men, that you may not wear the dress of women. The troopers, animated by this speech, joined in the general attack, and are reported to have gained a victory over the adversary on that day.

Revised from No. 1 to No. 26.—"O! men, exert yourselves, so that you may not (be said to) wear the apparel of women." His horsemen became more furious,† at this speech, and charged simultaneously. I have heard that on the said day they gained a victory over the enemy.

* N. B. They were not animated by the speech, but were furious at being taunted by their leader.

† Vide Nos. 11 and 12.

14 13 12 11 10 9 8 7 6 5 4 3 2 1
ملک سر و چشمش ببوسید و در کنارش گرفت و هر روز نظر بیش

19 18 17 16 15
کرد تا ولیعهد خویش کرد

1 The king—2 his head—3 and—4 his eyes—5 kissed, (from بوسیدن to kiss—6 and—7 in, between—8 his embrace, bosom—9 clasped, seized, (from گرفتن to seize)—10 and—11 every—12 day—13 look, (*i. e.* of kindness)—14 more—15 did—16 until—17 heir-apparent, successor—18 his own, of himself—19 made, appointed, did, (from کردن to do.)

The king kissed his head and eyes, and folded him in his arms, and his affection towards him increased daily, till at length he appointed him his successor.

11 10 9 8 7 6 5 4 3 2 1
برادران حسد بردند و زهر در طعامش کردند خواهرش از غمرفه

23 22 21 20 19 18 17 16 15 14 13 12
دید در پنجه برتم زد! پسر دریافت و دست از طعام باز کشید! و گفت

32 31 30 29 28 27 26 25 24
مست که هنرمندان بمیرند و بی هنران جای ایشان گیرند

1 The brothers—2 envy, malevolence—3 felt, suffered, (from بردن to bear, suffer, carry)—4 and—5 poison—6 in—7 his food—8 put, (from کردن to do)—9 his sister—10 from—11 an upper apartment—12 saw—13 the window—14 closed together, shut—15 the son, (*i. e.* the prince)—16 understood—17 and—18 hand—19 from—20 food—21 drew back, (from باز again, back, and کشیدن to draw)—22 and—23 said—24 it is impossible, absurd—25 that—26 wise people—27 should die—28 and—29 the unskilful, (*i. e.* foolish people)—30 the place—31 of them—32 should hold, (from گرفتن to seize.)

The brothers became envious and put poison in his food. His sister seeing this from a window, slapped to the shutters, and he, understanding the signal, withdrew his hand from the dish, and exclaimed—"If the wise should be deprived of life, it would be impossible for the unskilful to supply their place."

بیعت

11 10 9 8 7 6 5 4 3 2 1
 کس نیابد ب زیر سایه بوم و رهما از جهان شود معدوم
 21 20 19 18 17 16 15 14 13 12
 پدر را از این حالت آگاهی دادند برادرانش را بشنوند و گوشمالی
 33 32 31 30 29 28 27 26 25 24 23 22
 بواجبی داد پس هر یکی را از اطراف بلاد حصه مرغی معین کرد تا فتنه
 39 38 37 36 35 34
 فرونشست و نزاع برخاست و گفته اند
 51 50 49 48 47 46 45 44 43 42 41 40
 ده درویش در گلیمی بخشیدند و دو بادشاه در اقلیمی درنگنجید

1 Any one—2 does not come, would not come—3 under—4 the shadow—5
 of the owl—6 if, although—7 the Homā, (*i. e.* a fabulous bird of happy omen,
 it being pretended that if its shadow falls on a person, he will become a king)
 —8 from—9 the world—10 was—11 annihilated—12 the father—13 of, from
 —14 this—15 circumstance—16 appraisal, information, intelligence—17 they
 gave—18 to his brothers—19 he called—20 and—21 punishment, (from گوش
 ear, and ملیدن to rub, pull)—22 with fitness, suitable—23 gave, adminis-
 tered—24 at last, after, which—25 to each one of them—26 of, from—27 the
 sides, quarters, territories—28 of his country—29 a share, portion—30 agree-
 able, acceptable—31 appointed—32 so that—33 strife, mutiny—34 subsided,
 (from فرو down, and نشستن to sit or settle)—35 and—36 strife, contention,
 —37 broke up, (*i. e.* departed,) ceased to be present, (from برخاستن to break
 up as an assembly)—38 and—39 it has been remarked—40 ten—41 beggars
 —42 in, on, upon—43 one blanket—44 sleep—45 and—46 two—47 kings—
 —48 in—49 a kingdom—50 in, within—51 cannot be contained, (from
 کنجیدن to hold, contain.)

No one would go under the shadow of the owl, if the Homā was annihilated
 from the earth. They informed the father of the circumstances, who sent for
 the brothers, and after rebuking them properly, he gave to each a suitable por-
 tion of his kingdom, that all cause of strife and bickering might subside. It
 has been observed that ten durwaishes may sleep upon one blanket, but that
 one kingdom cannot contain two kings.

تقطع

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 نیم نانئ گُر خوردِ مردِ خدای بڈل درویشان کند نیم دگر
¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 ملک اقلیمی بگیرد پادشاه همچنان در بند اقلیمی دگر

1 Half—2 of a loaf of bread—3 if—4 eats—5 a man of God, good man—6 gift, present—7 to beggars—8 will do, (*i. e.* bestow)—9 the half—10 other—[11 the country or possessions—12 of a region—13 seizes, conquers, or takes, (from گرفتن to seize)—14 a king—15 so also, likewise, nevertheless, notwithstanding, that, still—16 in, regarding—17 the subjection, subduing, (from بستن to bind)—18 of clime, region—19 another.]

If the pious man eateth half a loaf of bread he bestoweth the other half on the poor. *If a king* possesseth the dominion of a whole clime, he longeth to have the same enjoyment of another.

Revised from No. 11 to No. 19.—If a king subjugates the region of an entire clime, still he thinks of subduing other countries, اقلیمی گرفتن is to seize or conquer a country, (*i. e.* to subjugate.)

TABLE 4.

¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 طایفه دزدانِ عرب بر سر کوهی نیشسته بودند و منفذ کاروان بسته
²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
 و رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴
 آنکه ملّادی منیع از قله کوهی بدست آورده بودند و ملجا و ماوی ساخته

1 A band—2 of robbers—3 of Arabia, (*i. e.* Arabs)—4 on—5 the head, summit top—6 of a mountain—7 had assembled, (from نشستن to sit down, and بودن to be)—8 and—9 the road, passage—10 of the caravan—11 had blocked up, shut, (from بستن to shut)—12 and—13 the peasants, subjects—14 of cities—15 from—16 the tricks, artifices—17 of them—18 were distressed, terrified—19 and—20 the army, troops—21 of the Sultan—22 defeated, conquered—23 on account, reason, order—24 of that—25 a fortress, place of refuge—26 inaccessible, impregnable—27 on—28 the head, summit, top—29 of a mountain—30 had taken possession of, (from بدست in hand, grasp, and آوردن to bring)—31 and—32 asylum—33 and—34 dwelling, residence—35 had made, (from ساختن to make,) converted into.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the sultan, were overpowered; because the thieves having possessed themselves of a fortress, on the summit of the mountain, made this stronghold their fixed residence.

مَدِيرَانِ مَمَالِكِ آن طرف در دفع مَضَرَتِ ايشان مَشَوَرَتِ کردند
 اگر اين طایفه برين نسق روزگاري مداومت نمایند [مقاومت ايشان
 مُمتنع گردد]

1 The counsellors—2 of the kingdoms—3 of that—4 side, quarter—5 in, towards, concerning—6 the removal—7 of the damage, injury—8 of them—9 consulted, (from مَشَوَرَتِ counsel, consultation, and کردن to do)—10 if—11 this—12 band—13 in on—14 this—15 manner state—16 way of life, profession—17 should continue, (from مداومت continuance, and نمودن to show, display, exhibit)—[18 opposition, resistance—19 of them—20 will become impossible, (from مُمتنع impossible, prohibited, and گردیدن to become, turn.)]

The counsellors of the king's party consulted together how to remove this grievance, because if they were suffered to continue any time in this state—[they would become too powerful to be subdued.]

Revised from No. 18 to No. 20.—To oppose them would become impossible, i. e., opposition towards them (on the part of the king's troops,) would become impossible.

مثنوي

دَر خَتِي كِه اَكُنُونِ گِرِفْتَسْت پايِ بَنِيرُويِ شَخْصِي بَرَايِد ز جايِ
 وِرَش هَمچنانِ رُوزگاريِ هَلِي بَگَرْدُونَش از بِيخِ بَر نَگسَلِي
 سَرِ چَشْمِه شَايِد گِرِفْتَنِ بَمِيلِ چو پَر شَد نَشَايِد گِذْشْتَنِ بِيپِيلِ

1 A tree—2 that—3 now, of late—4 has taken, seized—5 root, foot—6 by the force, strength—7 a single person—8 will come out—9 from—10 its place, (i. e. of root)—11 but, if it—12 thus—13 time, delay, (profession)—14 you desist—15 with a windlass—16 from—17 its root—18 up—19 you cannot draw, (from گَسَلِيدَن to root up, draw)—20 head—21 of a fountain—22 it may be, per haps—23 to seize, stop—24 with a bodkin—25 when—26 full—27 has become—28 cannot be—29 to pass—30 on an elephant, or with an elephant.

The tree that has only just taken root, may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream, cannot be forded by an elephant.

سخن برین مقرر شد که یکی را بپس ایشان برگماشتند و فرصت
نگاهداشتند تا وقتی که بر تومی رانده بودند و بقعه خالی مانده اتنی چند
از مردان واقعه دیده و جنگ آزموده را بفرستادند تا در شعب جبل
پنهان شدند!

1 The speech, conversation, (*i. e.* subject)—2 on—3 this—4 fixed—5 was—6
viz, that—7 one—8 to spy, for the purpose of watching—9 them—10 should
send,—11 and—12 good opportunity, leisure—13 should look out for, guard
—14 so that, until—15 a time—16 that—17 on, upon—18 a tribe—19 should be
attacking, (from راندن to attack, drive)—20 and—21 cave, den, dwelling-
place—22 remained empty, (from خالی empty, and ماندن to remain)—23
person, man—24 a few—25 of, from, among—26 men—27 experienced, (from
واقعه events and دیدن to see)—28 and—29 tried in battle, (from جنگ
battle, and آزمودن to try, prove)—30 they sent—31 so that, so as—32 in—33
the path, pass, (*i. e.* in the mountains)—34 of the mountain—35 remained hid,
(from پنهان hid and شدن to be, become.)

They came to the determination to send one as a spy to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pass of the mountains.

Revised from No. 1 to No. 35.—The affair (*i. e.* the conversation of the king's counsellors on the subject of the grievance,) was settled as follows (literal on this was fixed,) viz., that they should send a person to watch them, and look out for an opportunity until the time that they (*i. e.* robbers,) should have gone to attack any tribe, and their cave become empty. They sent a few of their experienced and warlike men for the purpose of remaining concealed in the pass of the mountains.

شبانگاه که دزدان باز آمد سفر کرده و غارت آورده سلاح بکشاند و غنائم
 بنهاندند نخستین دشمنی که بر سر ایشان تاخت خواب بود چند آنکه
 باسی از شب بگذشت

1 In the evening—2 when—3 the robbers—4 had returned, (from باز back, and آمدن to come)—5 having travelled, (from سفر a journey, and کردن to do, perform)—6 and—7 had brought, plunder, (from غارت plunder and آوردن to bring)—8 they took off their arms, weapons, (from سلاح arms and کشاند to open, undo)—9 and—10 plunder, spoils—11 they placed, deposited—[12 the first—13 enemy—14 who—15 on—16 the head—17 of them—18 attacked (from تاختن to assault)—19 was sleep—20 when—21 one watch—22 of—23 the night—24 had elapsed, passed.]

In the evening when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the first watch of the night.

Revised from No. 12 to No. 24.—The first enemy who made an *attack* on their *heads*, was sleep; when one watch of the night had passed.

بیت

قرص خورشید در سیاهی رفت یونس اندر دهن ماهی رفت

1 The circle, a disk—2 of the sun—3 into—4 blackness, darkness—5 had gone—6 Jonas, also the pupil of the eye—7 into, within—8 mouth—9 of fish—10 had gone.

Revised from No. 1 to No. 10.—The sun's disk passed into shadow, Jonas entered into the whale's belly.

N. B.—Such is Gladwin's translation, but if we rest satisfied with this alone, we lose all Sādāy's wit contained in this passage قرص as well as meaning. "An orb" also means "a crust of bread," therefore when he says "The sun's orb had passed into darkness," (*i. e.* the sun had set,) he also means that their bread (the native cake or "chapattie" being round, is here compared to an orb or circle,) had gone into their stomachs, (*i. e.* or darkness,) in fact "They had eaten their (evening) meal یونس (which also means the pupil of the eye,) had gone into the دهان ماهی or fish's mouth, (*i. e.* the eye-lids,) so (called from their resemblance to the shape of a fish's mouth,) they had in fact fallen asleep (*i. e.* had shut their eye-lids).

مردان دلاوران از کمین بدرجستند و دست همرا یگان یگان بر کتف
 بستند بامدادان بدرگاه ملک حاضر آوردند همه را بکشتن اشارت فرمود

1 The men—2 brave—3 from—4 ambush—5 jumped out, (from بدر without, out of doors, and جستن to jump)—6 and—7 the hands—8 of all—9 one by one—10 upon on—11 their shoulders—12 tied—13 in the morning—14 into the court—15 of the king—16 they brought, presented, (from حاضر present, and آوردن bring)—17 all of them—18 to be killed, to kill—19 gave the signal, (from اشارت a signal, sign, and فرمودن to order.)

The gallant men sprung out of the ambush and pinioned the robbers one after another. In the morning they were brought to the palace, when the king gave orders for them all to be put to death.

اتفاقا در آن میان جوانی بود که میوه عنقوان شبابش نورسیده و
 سبزه گلستان عذارش نو دمیده

1 By chance—2 in, among—3 those, them—4 midst—5 a young man—6 was—7 whose—8 fruit—9 of the vigour—10 of his youth—11 had newly arrived, (from نو new, and رسیدن to arrive,)—12 and—13 the green, fresh, verdure—14 of the rose garden—15 of his cheeks—16 newly, new—17 bloom, expanded, (from دمیدن to blow, as a flower.)

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks resembled a rosebud in early spring.

Revised from No. 1 to No. 17.—By chance amongst them there was a lad whose fruit of early youth had but just made its appearance, and the freshness of the rose-garden of his cheeks had just begun to bloom, *i. e.*, he had an incipient beard and moustache.

یکی از وزیران پای تخت ملک بوسه داد و روی شفاعت بر زمین
 نهاد و گفت این پسر همچنان از باغ زندگانی بر نضرده و از ریحان
 جوانی تمتع نیافته

1 One—2 of—3 the viziers—4 the foot—5 of the throne—6 of the king—7
 kissed, (from بوسه a kiss, and دادن to give,)—8 and—9 the face—10 of inter-
 cession—11 on, upon—12 ground, earth—13 laid, placed, (from نهادن to
 lay, place,)—14 and—15 said [*—16 this—17 lad, son—18 yet—19 of, from
 —20 the garden—21 of life—22 fruit—23 has not eaten, (from خوردن to eat,)
 —24 and—25 of, from—26 the vigour, freshness—27 of youth—28 relish,
 enjoyment—29 has not received, derived.]

One of the viziers kissed the foot of the king's throne, and bowed his head
 to the earth in intercession, saying "This boy hath not like the rest tasted
 the fruit of the garden of life, nor ever enjoyed the *harvest* of the season of
 youth.

Revised from No. 16 to No. 29.—This boy has not yet *eaten* fruit from the gar-
 den of life, and has not enjoyed the relish of the *spring*,* (or vigour,) of youth.

توقع بکرم و اخلاق خداوندی آنست که بخشیدن خون او بر بنده
 منت نهاد ملک روی از این سخن درهم کشید و موافق رای بلندش
 نیامد و گفت

1 Hope, trust, reliance—2 by the kindness, clemency—3 and—4 disposition—
 5 of majesty—6 is this, is that—7 that—8 by granting, giving, bestowing—9 the
 life-blood—10 of him—11 on, upon—12 this slave—13 an obligation favor—14
 will confer, put or place on, upon—15 the king—16 face, countenance—17 from
 —18 this—19 speech—20 together—21 drew (from روی face درهم together and
 کشیدن to draw, *i. e.* to frown,)—22 and (read here *because*),—23 in confor-
 mity, suitable—24 to understanding—25 his lofty, (from بلند high, lofty, and
 ش of him, his)—26 did not come—27 and—28 said.

I therefore venture to hope from your majesty's known clemency, that you
 will oblige your servant by sparing the lad's life. The king looked displeased
 at these words, as they did not accord with his enlightened understanding.

Revised from No. 1 to No. 28.—From your majesty's benign disposition my
 hope is this, that by granting his life you will confer an obligation on your
 slave. The king frowned at this speech, because it did not coincide with his
 lofty understanding, and said—

* Spring time and harvest are vastly different; the former is the emblem of youth, the
 latter of old age.

بیمت

⁶ ⁵ ⁴ ³ ² ¹
پرتو نیکان نگیود هرکه بنیادش بداست

¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷
تربیت نا اهل را چون گردگان بر گنبدست

1 In a shade—2 good—3 does not seize or take, (*i. e.* root,)—4 whatever—5 his root, foundation—6 is bad—7 the education—8 of the foolish, worthless—9 like, resembles—10 a walnut—11 on, upon—12 a dome is.

An evil root will not thrive in a goodly shade. To educate the worthless is like throwing a walnut upon a dome.

¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان

²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
بر آوردن بهتر که آتش نشانیدن و اخگر گذاشتن و افعی کشتن و بچه

²⁸ ²⁷ ²⁶ ²⁵
نگاه داشتن کار خردمندان نیست

1 The offspring—2 and—3 the tribe—4 of them—5 to cut off—6 is preferable, best—7 and—8 the root—9 and—10 the foundation—11 of them—12 to draw up—13 better—14 than—15 the fire—16 to quench—17 and—18 the spark—19 to leave, pass over—20 and—21 the snake—22 to kill—23 and—24 the offspring, young—25 to guard—26 the work, act—27 of wise men—28 is not.

It is better to eradicate them altogether; for to extinguish the fire and suffer a spark to remain—or to kill a snake and preserve its young, is not acting like a wise man.

Revised from No. 1 to No. 28.—It is preferable to cut off their tribe and offspring, and to root them out (literal) to draw up their root and foundation; for to quench a fire and leave a spark, and to kill a snake, and nourish its young, is not the act of wise men.

قطعه

ابر اگر آب زندگی بارد هرگز از شاخ بید بر نخوړي
 با فرومایه روزگار مبر کز نی بویا شکر نخوړي

1 A cloud—2 if—3 water—4 of life, should rain, (from زندگی life, باریدن to rain)—5 ever—6 from—7 the branch—8 of the willow—9 fruit—10 you will not eat, cannot eat—11 with—12 low people, (from فرو down, below, and مایه capital, origin)—13 time, service—14 do not pass, (from بردن to bear, to suffer—15 because, from—16 the reed—17 mat, (*i. e.* mat-reed)—18 sugar—19 you cannot eat, will not be able to eat.

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed.

Revised from No. 15 to No. 17.—From the “reed” of which mats are made, because نی means any reed or cane, and here it is particularly called نی بویا the mat-reed.

وزیر این سخن بشنید طوعا و کرها پسندید و بر حسن رای ملک
 آفرین خواند و گفت آنچه خداوند دام ملک عین حقیقتست که اگر در
 سلک اصمیت آن بدان تربیت یافتی یکی از ایشان شدی

1 The vizier—2 this—3 speech—4 heard—5 reluctantly—6 approved—7 and—8 upon—9 the good, beautiful—10 wisdom—11 of the king—12 sung or read, praise, (from آفرین praise, and خواندن to read,)—13 and—14 said or remarked, (*i. e.*, has said)—15 that which—16 lord, master—17 and 18 may his kingdom be eternal—19 really, perfectly—20 is true—21 that—22 if—23 in, amongst—24 the train, string—25 those—26 bad folks—27 education—28 should receive (or had received)—29 one—30 of—31 them—32 would have become.

When the vizier heard these words he reluctantly approved of them, and praised the king for his just observation, saying—“May the king live for ever, nothing can be more true than what my lord hath pronounced that if he continued with these wicked wretches he would naturally have fallen into their evil courses, and would have become one of them.”

Revised from No. 1 to No. 33.—The vizier heard this speech and reluctantly approved; he eulogised the monarch’s elegant sentiment, and said—“That which your majesty, (may your kingdom be eternal,) has remarked, is perfectly true, viz., that if he were to be educated in their immediate society, he would become one of them.”

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 آما بنده امیدوار است که بصحبت صالحان تربیت یپذیرد و خوی
²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 خردمندان گیرد هنوز طفلیست و سیرت بغی و عناد آن گروه در نهاد
²⁶ ²⁵ ²⁴
 وی متمکن نشده است

1 But—2 this slave—3 is hopeful—4 that—5 by the companionship—6 of pious persons—7 education 8 will accept, get—9 and—10 the morals, behaviour—11 of wise men—12 will acquire, seize—13 as yet—14 is a child—15 and—16 the way of life, morals—17 of rebellion—18 and—19 perverse-ness—20 of that—21 band, body of people—22 in—23 the nature—24 of him—25 fixed, established—26 has not become.

But your servant entertains hopes that this boy by associating with men of probity will receive instruction and imbibe virtuous sentiments, for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti.

Revised from No. 1 to No. 26.—[But your slave is full of expectation that by the companionship of just persons he will accept education and acquire the ways of wise men. As yet he is but a child, and the mode of life, (viz., rebellion and obstinacy,) of that band has not become firmly fixed in his nature.]

Arabic.—[For in the Hadus, it is recorded “of a truth every one is born with a disposition to Islamism,” and it is owing to his parents, his becoming a Jew, a Christian, or a Majoosic.]

قطعه

⁷ ⁶ ⁵ ⁴ ³ ² ¹
 با بدان یار گشت همسر لوط خان دان نبوتش گم شد
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸
 سگ اصحاب کُف روزی چند پی نیکان گرفت و آدم شد

1 With the wicked—2 freely associated (from یار a friend, and گشتن to become, converted)—3 an equal, the wife, consort, peer, comrade, companion, (from هم same, equal, similar and سر inclination, desire, end, head, origin,)—4 of Lot—5 the family—[6 his power of prophecy—7 were deprived of, i. e. lost]—8 the dog—9 of the men, masters—10 of the cave—[11 a day—12 few,]—13 the feet—14 good people—15 seized—16 and—17 a man, rational creature—18 became.

Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy, but the dog of the companions of the cave, by long converse, became a rational creature.

Revised from No. 6 to No. 7.—Forfeited his (i. e. Lot's,) power of prophecy.

Revised from No. 11 to No. 12.—روزی چند in a few days, or short interval.

این بگفت و طایفه از ندمای ملک باو بشفاعت یار شدند تا
 ملک از سر خون او درگذشت و گفت بخشیدم اگرچه مصلحت ندیدم

1 This—2 he said—3 and—4 a band—5 of—6 the courtiers—7 of the king
 —8 with him—9 in intercession—10 assisted, joined, (from یار friend and شدن
 to be)—11 until, so that—12 the king—13 from—14 the head, inclination—15
 of blood—16 of him—17 passed over, pardoned, (from از سر خون درگشتن
 is to pardon life)—18 and—19 said—20 I pardon, grant—21 though—22 what
 is right, proper fit—23 does not appear to me.

The vizier having thus concluded his speech, some of the courtiers joined in the petition, till at length the king spared the life of the youth, and said—"I grant your request, although I disapprove of it."

Revised from No. 1 to No. 23.—He said this, and a band of the king's courtiers joined him in the intercession, so that the monarch spared his life (*i. e.* the youth's), and remarked, "I pardon (*i. e.* him,) though I do not look on it as right." (*i. e.* it did not appear right to me.)

رباعي

داني كه چه گفت زال بارستم گرد دشمن نتوان حقير و بيمچاره شمرد
 دیدم بسي آب ز سر چشمه خورد چون بيشتر آمد شمر و بار ببرد

1 Do you know—2 that—3 which, what—[4 said—5 Zal—6 to, with—7
 Rustum—8 the hero, the champion]—9 an enemy—10 should not (from
 نتوانستن not to be able)—11 contemptible—12 and—13 helpless, without
 remedy—14 count, consider—15 I have seen—16 many—17 water—18 from
 —19 a head of a fountain, (from سر head and چشمه a fountain)—20
 small—21 when—22 has become larger, or more—23 camel—24 and—25
 load—26 carried away.

Know you what Zal said to Rustum?—Consider not any enemy as weak or contemptible. I have frequently seen water issue from a small spring, which so increased in its course that it carried away the camel with his load.

Revised from No. 4 to No. 28.—"Said to Rustum, the hero," as گرد is given and wants translation.

Revised from No. 15 to No. 26.—I have seen water issue from a diminutive fountain-head, which (when it had increased), carried away the camel and its load.

13 12 11 10 9 8 7 6 5 4 3 2
 فِي الْجَمْلَةِ وَزِيرٍ بِسَرِّهِ بِشَانِهِ بَرْدٌ وَبَنَارٌ وَنِعْمَتٌ بِبُرُودٍ وَاسْتَادٌ وَ
 24 23 22 21 20 19 18 17 16 15 14
 اَدِيبٌ بِتَرْبِيَّتِهِ نَصَبَ كَرْدٌ تَا حُسْنِ خِطَابٍ وَرَدَّ جَوَابٍ وَ سَأَلَ اَدَابَ
 31 30 29 28 27 26 25
 مَلُوكِشْ بِيَا مَوْخَتَنْدٌ تَا دَرِ نَظَرِ هَمْدَنَانِ پَسَنْدِيدِه اَمَد

1 Briefly, in short—2 the vizier— 3 the boy—4 to house—5 carried, took—6
 and—7 with kindness—8 and— 9 attention, favor—10 nourished—11 and—12 a
 master—13 and— 14 a teacher of etiquette, polite manners—15 for his education—
 16 appointed— 17 until, so that—18 elegant, handsome—19 language, address—
 20 and— 21 replying, answer to a question, (from رد returning, and جواب
 an answer)—22 and— 23 all—24 the manners—25 of his kings, (*i. e.* the know-
 ledge of king's manners would constitute him a *courtier*.) ملوک actually means
 kings, *i. e.* the plural of ش a king, and ملک his)—26 learnt, (from آموختن
 to learn) 27 so that—28 in—29 the sight, estimation—30 of all, every one—31
 became approved.

Summarily, the vizier took the youth into his "*family*," and edu-
 cated him with kindness and attention. An able master was appointed his
 tutor, who taught him to ask a question, and return an answer with elegance,
 together with all the accomplishments requisite for court, so that his manners
 met with general approbation.

Revised.—In short the vizier took the boy to his *house*, and nourished him
 with fondness and attention, he appointed masters and etiquette instructors to
 educate him, until he acquired elegance of language, quickness of rejoinder,
 and all the politeness of a courtier, so much so that he became (liked or ap-
 proved) by every one.—*Vide Nos. 1 to 31.* رد جواب simply means an answer
 to a question, but I translate it "quickness of rejoinder" as such appears to be
 what is meant. *Remark.*—It is erroneous to say that the vizier took the youth
 into his "*family*," the word given is خانه which means a "house" only, and
 had the author meant that he had been actually taken into the family (*i. e.*
 adopted,) some such words as خان‌دان or عیال would have been used,
 instead of خانه Any one the least acquainted with oriental customs, must be
 well aware that natives never allow any individual of the male sex (except
 brothers, or the very nearest relations of their wives,) to enter the precincts
 of the female apartments, without entering such apartments therefore no one
 can be styled a member of the family. He was taken into the house *merely*,
 and remained with the other males, but the youth's age itself (young as he
 was even,) was a complete obstacle to his being actually admitted into the
 vizier's family. Marriages amongst the natives of all oriental countries are
 celebrated at a very early age, and any one taking a male (of the age of this
 youth) into his "*family*," would have brought indelible disgrace on his own
 reputation as the head of a house, (*i. e.* as a father.)

14 13 12 11 10 9 8 7 6 5 4 3 2 1
 ماری وزیر از شمایل و اخلاق او در حضرت ملک شمه می گفت که تربیت
 26 25 24 23 22 21 20 19 18 17 16 15
 مانان در وی اثر کرده است و [جهل قدیم از جبلت او بدر برده
 33 32 31 30 29 28 27
 ملک را از این سخن تبسم آمد و گفت

1 Once—2 the vizier—3 of, from—4 the virtues, talents—5 and—6 man-
 ners, morality—7 his, of him—[8 in—9 the presence—10 of the king,]—11
 some, a little—12 was saying, mentioned—13 that—14 the education—15 of
 wise people—16 in, on, upon—17 him—18 impression—19 has done—20
 and—21 foolishness—22 old, former, original, ancient, pristine—23 from—24
 the nature, constitution—25 of him, his—26 has gone out (from بدر out,
 outside, and بردن to carry,)—27 the king—28 from—29 this—30 speech—
 31 smiled—32 and—33 said.

Once [*when*] the vizier mentioned to the king some particulars of the youth's
 disposition and manners, and was saying that wise education had made impres-
 sion, and that *his former ignorance was rooted out of his mind*; the king
 laughed at these expressions, and said—

Revised from No. 8 to No. 10.—"When" is redundant, no Persian word
 being given for it here. In the presence of the king. And his *nature* was
 void of its original ignorance (literal—his former foolishness had gone out of
 his nature.)—*Vide No. 20 to No. 26.*

بیت

8 7 6 5 4 3 2 1
 عاقبت گرگ زاده گرگ شود گرچه بادمی بزرگ شود

1 In the end—2 a wolf's cub (from گرگ a wolf, and زادن to bring forth,
 to bear,)—3 a wolf—4 will become—5 although—6 with a man—7 old, vene-
 rable, saint—8 should be.

The wolf's whelp will at length become a wolf, although it be brought up
 along with men.

Revised from No. 1 to No. 8.—"The offspring of a wolf will eventually be a
 wolf, although it should be reared by a *perfect* saint." آدمی بزرگ means
 "a venerable man," "a person to be revered," "a spiritual guide," or "a
 saint." I translate it as a "*perfect* saint," because what is meant is "that
 every endeavour (even of the *best* of persons,) cannot eradicate the innate
 wickedness of a child born with a bad disposition.

13 12 11 10 9 8 7 6 5 4 3 2 1
 سالِ دو برین برآمد طایفهٔ اوباش محله در او پیوستند و عقد
 25 24 23 22 21 20 19 18 17 16 15 14
 مَرافقت بستند تا بوقت فرصت وزیر را با دو پسرش بکشت و نعمت
 37 36 35 34 33 32 31 30 29 28 27 26
 بیقیاس برداشت و در مغارهٔ دزدان بجای پدر بنشست و عاصی شد
 45 44 43 42 41 40 39 38
 ملک را خبر کردند دست تحمیر بدنندان گرفت و گفت

1 A year—2 two—3 over, on—4 this—5 passed, came forth—6 a band—7
 of vagabonds—8 of the quarter, side, street—9 with—10 him—11 joined—12
 and—13 the knot—14 of friendship—15 tied—16 so that—17 at the time—18
 opportunity—19 the vizier—20 with—21 two—22 his sons—23 killed—24 and
 —25 plunder, treasure—26 immense, inconceivable, (from بی without, beyond,
 and قیاس imagination)—27 carried off, took off—28 and—29 in—30 the
 cave—31 of robbers—32 in the place—33 of father—34 sat—35 and—36
 a rebel, sinner—37 became—38 the king—39 they told—40 the hand—41 of
 astonishment—42 in teeth—43 seized—44 and—45 said.

Two years after this conversation, a set of vagabonds of the town entered
 into a conspiracy with him, and taking an opportunity he killed the vizier
 and his two sons, carried off immense booty, and succeeding his father as the
 head of the gang, became an avowed offender. The king apprised thereof,
 in the emotion of amazement exclaimed—

Revised from No. 1 to No. 45.—Two years after this a band of vagabonds
 of that quarter, (*i. e.* of the city,) joined him, and contracted an intimacy, so
 that on a favourable opportunity he killed both the vizier and his two sons, and
 carried off immense treasure; occupied the thieves' cave in the room of his father,
 and became a rebel. They informed the king who was shocked, and
 said—*Remark.*—It is improper to take the literal meaning of تحمیر in
 this place, viz., astonishment, because the former and latter parts of this tale
 prove that the king was not astonished, but shocked. When he pardoned
 the boy's life, he said he felt he was not doing right, and after this he says "a
 good sword cannot be made of bad iron, &c., &c., in fact he fully anticipated
 all this, and was far more horrified than amazed.

قطعه

شمشیر نیک از آهن بد چو کند کس ناکس بتربیت نشود ای حکیم کس
 باران که در لطافت طبعش خلاف نیست در باغ لاله روید و در شوره بوم خس

قطعه

زمین شور سنبل بر نیارد در و تخم عمل ضایع مگردان
 نکویی با بدان کردن چنانست که بد کردن بجای نیک مردان

1 A sword—2 good—3 from—4 iron—5 bad—6 how—7 may make, can make?—8 any one—9 a worthless person—10 by education—11 will not become—12 O!—13 wise man, doctor—14 a person, *i. e.* worthy individual—15 the rain—16 that—17 in—18 the grace, benignity—19 of its nature—20 opposition, contrariety—21 is not—22 in—23 the garden—24 tulips—25 produces, (from *مُئیدن* to vegetate)—26 and—27 in—28 salt, brackish—29 ground—30 weeds—31 ground—32 salt—33 spikenard—34 up—35 does not produce—36 on—37 it—38 seed—39 work, labour—40 loss, wasting—41 do not (from *گردانیدن* to do, turn away, alter)—42 goodness, kindness—43 to, with—44 bad people—45 to do—46 is like this—47 viz. the same as—48 to do evil—49 in the place, towards—50 good—51 men.

How can any one form a good sword out of bad iron: O ye philosophers, it is impossible to convert a worthless wretch into a good man! The rain in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked is in fact doing injury to the good.

TABLE 5.

سرهنگ زاده را بر در سراي اغلمش دیدم که عقل و کیاستی و فهم و فراستی زاید الوصف داشت هم در عهد خردی آثار بزرگی در ناصیه او پیدا

1 An officer's son—2 at—3 the door—4 of the inn, house—5 of Ughlumish—6 I saw—7 who—8 wisdom—9 and—10 sagacity—11 and—12 understanding—13 and—14 penetration—15 beyond description or praise (from *زاید* more, and *وصف* praise, encomium)—16 possessed—17 even, also—18 in—19 the age—20 of childhood, smallness—21 the signs—22 of dignity—23 in—24 the forehead—25 of him, his—26 manifest, apparent, evident, clear.

I saw at the gate of Ughlumish, an officer's son, who was endowed with wisdom and sagacity beyond description; even his childhood was distinguished by proof of superior abilities.

Revised from No. 1 to No. 26.—I saw an officer's son at the gate of the caravanserai of Ughlumish, who possessed, wisdom, sagacity, knowledge, and penetration beyond description, even in his childhood, the signs of dignity were manifest in his forehead (*i. e.* his countenance was intellectual and dignified).

بیت

7 6 5 4 3 2 1
بالای سرش ز هوشمندی می یافت ستارهٔ بلندی

1 over, above, at the top—2 his head—3 from, on account of—4 wisdom, sense—5 shone, (from یافتن to shine)—6 star of—7 sublimity, altitude.

The star of sublimity shone on his head through wisdom.

11 10 9 8 7 6 5 4 3 2 1
فی الجمله مقبول سلطان آمد که جمال صورت و کمال معنی داشت
14 13 12
و حکما گفته اند
22 21 20 19 18 17 16 15
توانگری به نرست نه بمال بزرگی بعقلست نه بسال

1 In short—2 approved—3 of the sultan—4 became, came—5 because—6 beautiful—7 face, form—8 and—9 great, excessive—10 meaning, intelligence—11 possessed—12 and—13 the sages—14 have remarked—15 wealth—16 is with merit, or virtue—17 not—18 with property, goods—19 goodness, nobleness—20 is with wisdom—21 not—22 with age, or years.

Summarily he obtained favour in the sight of the sultan, on account of his beauty and acute understanding, according to the saying of the sages—"Ability, and not riches, constitutes worth; greatness dependeth on skill, and not on years."

Revised from No. 1 to No. 22.—To be brief, he became a favourite of the sultan, because he was handsome in person, and was excessively intelligent, and the sages have remarked, virtue,* and not property, constitutes wealth. Knowledge, and not age, constitutes priority (or seniority.)

11 10 9 8 7 6 5 4 3 2 1
ابنای جنس او بر و حسد بردند و بخیانتی متهم کردند و در کشتن
15 14 13 12
او سعی بیفایده نمودند

1 Equals, companions, (from ابنا sons, and جنس genus, kind, species, i. e. sons of the same family,)—2 his—3 on—4 him—5 became envious (from حسد envy, and بردن to bear,)—6 and—7 with dishonesty, treachery—8 accused, falsely, (from متهم suspected, and کردن to do,)—9 and—10 in, for the purpose, to—11 to kill—12 him—13 endeavour—14 useless, fruitless—15 made (from نمودن to show.)

His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life.

* Means also "efficacy," "moral goodness."

مصراع

⁷ دشمن ⁶ چه ⁵ کند ⁴ چون ³ مهربان ² باشد ¹ دوست
¹⁷ ملک ¹⁶ پرسید ¹⁵ که ¹⁴ موجب ¹³ خصم ¹² ایشان ¹¹ در ¹⁰ حق ⁹ تو ⁸ چیست

1 The enemy—2 what—3 can do—4 when—5 kind—6 remains, will or may be—7 the friend—8 the king—9 asked—10 viz., saying—11 the cause—12 of enmity—13 of them—14 in—15 lot, portion—16 of you—17 what is.

What can the enemy do against him who hath an assured friend? The king asked him, “What is the cause of their striving against you?”

Revised from No. 1 to No. 17.—What can an enemy do when a friend is kindly disposed? The king asked, viz., “What is the cause of their enmity toward you?”

⁹ گفت ⁸ در ⁷ سایه ⁶ دولت ⁵ خداوندي ⁴ همکنانرا ³ راضي ² کردم ¹ مگر ²¹ حسودرا
²⁰ که ¹⁹ راضي ¹⁸ نمیشود ¹⁷ الا ¹⁶ بزوال ¹⁵ نعمت ¹⁴ من ¹³ دولت ¹² و ¹¹ اقبال ¹⁰ خداوندي ⁹ باد

1 He said—2 in—3 the shade—4 of wealth, happiness—5 of sovereignty—6 to all—7 I have pleased—8 except, but—9 the envious person—10 who—11 pleased—12 will not be, does not—13 but—14 by the decline, fall—15 of the favours, good fortune—16 of me, mine—17 the wealth—18 and—19 prosperity—20 of sovereignty—21 let it be, may it be, (from بودن to be.)

He replied—Under the shade of your majesty’s protection, I have gained the good will of every one, excepting the envious man who cannot be satisfied but by the decline of my good fortune, may the wealth and prosperity of sovereignty be perpetual.

قطعه

توانم آنکه نیاز ارم اندرون کسی
 حسود را چه کنم کو زخود برنج درست •
 بهیر تا برهی ای حسود کین رنجیست
 که از مشقت آن جز بهرگ نتوان رست

قطعه

شور بختان بآرزو خواهند
 مقبلان را زوال نعمت و جاه
 گر نه بیند بروز شمره چشم
 چشمه آفتاب را چه گناه
 راست خواهی هزار چشم چنان
 کور بهتر که آفتاب سیاه

1 I am able, (from توانستن to be equal to, able)—2 that—3 I do not injure—4 the mind, inside—5 of any one—6 the envious man—7 what—8 can I do—9 because he, (from که and او—10 of himself)—11 with grief, pain—12 is within, is inside—13 die—14 so that—15 you may be released—16 O!—17 envious one—18 because this—19 is a pain, torment, disease—20 that—21 from—22 the trouble—23 of that, it—24 except—25 by death—26 are not able—27 to escape—28 unfortunates, unlucky ones—29 with desire, wish—30 wish, (from خواستن to desire)—31 the prosperous, lucky—32 decline—33 of wealth, favours—34 and—35 rank, dignity, position—36 if—37 not—38 sees—39 by day—40 bat—41 eye—42 the fountain—43 of the sun—44 what—45 fault—46 truth, well—47 do you wish—48 a thousand—49 eye—50 such—51 blind—52 better—53 than—54 the sun—55 dark, black, obscured.

I can avoid injuring the mind of any one, but what shall I do to the envious man who carrieth the injury in his own breast: die thou envious wretch, since thou canst not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? Require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

شور بختان means unfortunate people, and not malevolent, (from شور unlucky or disturbed, and بخت fate, fortune.)

TALE 6.

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 یکی را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت
²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 دراز کرده بود و جور و اذیت آغاز کرده خلق از مکاید ظلمش در جهان
³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³
 برفتند و از کریت جورش راه غربت گرفتند

1 One—2 of—3 the kings—4 of Persia—5 they tell a tale, (from حکایت a story, and کردن to do,)—6 who—7 the hand—8 of oppression—9 on the property—10 of subjects—11 had stretched out, (from دراز long and کردن to do,)—12 and—13 injustice—14 and—15 wanton, injury, vexation—16 had commenced (from آغاز beginning, and کردن to do,)—[17 the people, population—18 from—19 the deceits, stratagems—20 of his tyranny—21 in, into—22 the world—23 went—24 and—25 from—26 the distress—27 of his oppression—28 the road, path—29 of emigration—30 seized, took.]

They tell a story of one of the kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. *By his repeated acts of injustice, the people were compelled to emigrate to different countries beyond the limits of his power.*

Revised from No. 17 to No. 30.—On account of his tyrannical artifices the population roved over the face of the country, (literally went into the world,) and from his grievous oppression, they trod the path of emigration, (literal, they seized the road of emigration.)

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 چون رعیت کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهی ماند
¹⁴ ¹³ ¹² ¹¹ ¹⁰
 و دشمن از هر طرف زور آوردند

1 When—2 subjects—3 became less, (from کم less, and شدن to become,—4 the pacifier, resources, elevation, (*i. e.* money)—5 of the country—6 suffered loss, (from نقصان loss and پذیرفتن to accept)—7 and—8 the treasury—9 remained empty—10 and—11 enemies—12 from—13 all sides—14 pressed on him, brought their strength, (from زور strength and آوردن to bring.

When his subjects were diminished, the resources of his country were lessened, his treasury exhausted, and powerful enemies pressed him on all quarters.

تطعه

⁵ هر⁴ که³ فریاد² در¹ می روز¹¹ مصیبت¹⁰ خواهد⁹
 گو¹⁶ در ایام¹⁵ سلامت¹⁴ بچوان¹³ مردی¹² کوش¹⁸
 بنده²³ حلقه²² بگوش²¹ ار²⁰ ننوازی¹⁹ برود¹⁸
 لطف¹⁷ کن¹⁶ لطف¹⁵ که¹⁴ بیگانه¹³ شود¹² حلقه¹¹ بگوش

1 Whoever—2 redress of grievance, assistance, (from فریاد a complaint—and رسیدن to arrive, meet)—3 in the day—4 of misfortune—5 desires, wishes for—[6 say]—7 in—8 the time, period—9 of safety, good fortune—10 with humanity—11 endeavour—12 the slave—13 with ring in the ear—14 if—15 you do not cherish, (from نواختن to cherish)—16 he will go, (*i. e.* away)—17 kindness—18 do—19 kindness—20 so that—21 the stranger—22 will become—23 most obedient servant, (*i. e.* slave with a ring in his ear.)

Whosoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring in his ear he will depart; shew kindness in such a manner that the stranger may become a willing servant.

Revised from No. 6.—"Say" (*i. e.* to him.)

¹⁰ روزی⁹ در⁸ مجلس⁷ او⁶ کتاب⁵ شاه⁴ نامه³ همی² خواندند¹ در²³ زوال²² مملکت²¹
 ضحاک²⁰ و عهد¹⁹ فریدون¹⁸ وزیر¹⁷ ملک¹⁶ را¹⁵ پرسید¹⁴ که¹³ فریدون¹² گنج¹¹ و ملک¹⁰
 و⁹ حشم⁸ نداشت⁷ برو⁶ پادشاهی⁵ چه⁴ گونه³ مقرر² شد¹

1 One day—[2 in—3 the assembly, court—4 his, *i. e.* of him]—5 a book—6 Shahnameh—7 were reading—8 concerning, regarding—9 the fall decline—10 of the possessions, kingdoms—11 of Zohac—12 and—13 the time, reign—14 of Feridoon—15 the vizier—16 to the king—17 asked—18 that, viz.—19 Feridoon—20 treasure, money—21 and—22 country, possessions—23 and—24 servants, pomp, magnificence—25 did not possess—26 upon, him—27 the kingdom—28 what—29 manner—30 was fixed, established.

One day in his *presence* they were reading in the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The vizier asked the king "since Feridoon had neither money, nor territory, nor troops, how did it happen that the kingdom was conferred on him?"

Revised from No. 2 to No. 4.—In his assembly, "court."

گفت انچنانکه شنیدی خلقي برو بتعصب گرد آمدند و تقویت کردند
 پادشاهی یافت وزیر گفت چون گرد آمدن خلق موجب پادشاهیست
 تو خلق را چرا پریشان میکنی مگر سر پادشاهی نداری

1 He said—2 in this way—3 as you have heard—4 the people—5 with him, on
 him—6 by partiality—7 collected, assembled—8 and—9 strengthened—10 the
 government—11 he got, received—12 the vizier—13 said—14 when, as, if—
 15 to collect—16 people, population—17 the cause, reason, means—18 is of
 government—19 you—20 to the people—21 why—22 do you distress, scatter
 —23 unless—24 the inclination, desire, head—25 of government—26 you do
 not possess, have not.

He answered, "In the manner you have heard, the people joined him,
 and through their strength he gained the kingdom." The vizier rejoined,
 "Seeing that collecting people together is the means of forming a kingdom,
 why then do you make them disperse unless you do not desire to govern?"

بیت

همان به که لشکر بجان پروری که سلطان بلشکر کند سروری

1 That is better—2 viz., that—3 army—4 with life you should nourish—
 5 because—6 sultan—7 by the army—8 does—9 government, chiefship,
 command.

It is adviseable to cherish the army at the risk of life, as the sultan deriveth
 his power from his troops.

گفت¹ موجب² گردآمدن³ سپاه⁴ و رعیت⁵ چیست⁶ گفت⁷ پادشاه⁸ را
اعدل⁹ باید¹⁰ تا برو گردایند¹¹ و رحمت¹² تا در سایه¹³ دولتش¹⁴ ایمن¹⁵
نشیند¹⁶ و ترا این¹⁷ هردو¹⁸ نیست¹⁹

1 He said—2 the way, cause, mode—3 to collect, of collecting—4 soldiers—5 and—6 subjects—7 what is—8 he said—9 the king—10 just—11 should be—12 so that—13 to him, towards him, with him,—14 they will assemble, come round—15 and—16 mercy—17 so that—18 under—19 the shade—20 of his power, government—21 safe, secure—22 may sit—23 and to you—24 these—25 both (from هر every and دو two)—26 are not.

The king asked "What methods are to be taken to collect together troops and subjects?" The vizier replied, the monarch must be just to induce them to approach him, and merciful that they may enjoy peace in the shade of his government; but you possess neither of these qualities.

مثنوی

نکند¹ جورپیشه² سلطانی³ که⁴ نیاید⁵ ز گرگ⁶ چوپانی⁷
پادشاه⁸ که⁹ طرح¹⁰ ظلم¹¹ فکند¹² پای¹³ دیوار¹⁴ ملک¹⁵ خویش¹⁶ بکند¹⁷

1 Cannot do, does not—2 a tyrant (from جور oppression and پیشه profession)—3 government—4 because—5 does not come—6 from—7 the wolf—8 the office of a shepherd—[9 the king—10 who—11 the way, mode, usage—12 of tyranny, injustice—13 introduces, (from فگندن to throw down, establish,)—14 the foot, foundation—15 of the wall—16 of kingdom—17 his own—18 digs, undermines, saps, destroys.]

A tyrant cannot govern a kingdom as a wolf cannot perform the office of a shepherd. *The tyrannic prince saps the foundation of his own empire.**

* Revised from No. 9 to No. 18.—The king who introduces a rule of tyranny saps the foundation of the wall of his own empire.

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ملک را پند وزیر ناصح موافق طبع نیامد بندفرمود و بزندان
²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 فرستاد بسی بر نیامد که بنی عم سلطان بمنازعت برخاستند و بمقاومت
³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²²
 لشکراراستند و ملک پدر خواستند قومی که از دست تناول او
³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³
 بجان آمده بودند و پریشان شده برایشان گردامدند و تقویت کردند
⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰
 تا ملک از تصرفش بدر رفت

1 To the king—2 the advice—3 of the vizier—4 adviser—5 agreeable—6 to temper, disposition—7 did not come—8 he ordered him to be bound—9 and—10 into prison—11 sent—12 much, long—13 did not elapse, did not come—14 when—15 the sons—16 of the uncle—17 of the king—18 in contest, strife—19 rose up—20 and—21 for opposition, fight—22 prepared troops—23 and—24 the kingdom, country—25 of father—26 desired, wished for—27 a tribe—28 who—29 from—30 the hand—31 of tyranny, oppression—32 of him, his—33 had been pestered to death—34 and—35 had been scattered—36 with them—37 joined, come round—38 and—39 assisted, aided (from تقویت force, and کردن to do, grant)—40 so that—41 the country—42 from—43 his use, possession—44 went out, departed, (from بدر out, outside and رفتن to go, depart.)

The king was offended at the vizier's wise admonition, and ordered him to be bound and committed to prison.* A short time after the sons of the king's uncle commenced hostilities and appeared in arms, and claimed possession of their father's dominions. A number of people who on account of his oppression had absconded now joined the enemy, and supported them, till at length the king was dispossessed of the kingdom, and they obtained it.

* Revised from No. 1 to No. 44.—The advice of his faithful monitor, (the vizier) did not coincide with his Majesty's temperament, he ordered him to be bound and sent to prison. Much time had not elapsed when the sons of the king's uncle rose for the purpose of controversy, prepared an army for opposition, and desired to possess their father's dominions. A tribe (who had been almost pestered to death and scattered by his tyrannical sway) joined and assisted them, till at last the kingdom went out of his possession (*i. e.* the tyrant's).

قطعه

⁶ ⁵ ⁴ ³ ² ¹
 پادشاهی کوروا دارد ستم بر زیر دست
¹¹ ¹⁰ ⁹ ⁸ ⁷
 دوستدارش روز سختی دشمن زورآورست
²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
 بارعیت صلح کن و ز جنگ خصم ایمن نشین
²⁵ ²⁴ ²³ ²² ²¹
 زان که شاهنشاه عادل را رعیت لشکرست

1 The king—2 who—(*i. e.*, *کس* that او he)—3 permits—4 tyranny—5 upon, on—6 subjects, (from زیر under, and دست hand,)—7 his friend—8 in the day—9 of calamity, trouble, hardship—10 enemy—11 is strong—12 on subject—13 peace, reconciliation—14 do, preserve—15 and—16 from—17 the battle—18 of enemy—19 safe, easy—20 sit—21 for this reason, because—22 the great king—23 the just—24 his subjects—25 are an army.

The king who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful enemies. Be on good terms with your subjects, and sit down secure from the attack of your enemy, for to a just monarch his subjects are an army.

TABLE 7.

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 پادشاهی باغلام عجمی در کشتی نشسته بود غلام دیگر دریا ندیده بود
²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 و محنت کشتی نیازسوده گریه و زاری آغاز کرده و لرزه براندامش افتاد
³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³
 چند آنکه ملاطفت کردند آرام نگرفت ملک را عیش از او منغص شد
³³ ³²
 چاره نمیدانستند

1 A king—2 with a slave—3 Persian—4 in—[5 a boat]—6 was sitting—[7 the slave]—8 another—[9 river]—10 had not seen—11 and—12 the trouble, inconvenience—[13 of a boat]—14 had not tried, experienced—15 crying—16 and—17 lamenting—18 commenced—19 and—20 tremor—21 on his body—22 fell, seized—23 however much—24 they soothed—25 ease—26 did not get, seize—27 the king's—28 pleasure—29 from—30 him—31 was disturbed—[32 a remedy—33 they did not know.]

A king was sitting in a *vessel** with a Persian slave. The *boy*† having never before seen the *sea*,‡ nor experienced the inconvenience of a *ship*,§ began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothing things that were offered, he would not be pacified. The king's diversion was interrupted, and no remedy could be found.||

* Revised No. 5.—Read “boat.” † Vide No. 7.—Read “slave.” ‡ Vide No. 9.—Read “river.” § Vide No. 13.—Read “boat.” || Vide from No. 32 to No. 33.—And they knew of no remedy.

¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 حکیمی در آن کشتی بود گفت اگر فرمائی من اورا خاموش کنم
²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
 پادشاه گفت غایت لطف باشد حکیم فرمود تا غلام را بدریا انداختند
³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³
 باری چند غوطه خورد مویش بگرفتند و سوي کشتی آوردند بهر دو دست
⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵
 در دنبال کشتی آویخت چون برآمد بگوشه بنشست و قرار یافت

1 A doctor, a wise man—2 in—3 that—[4 boat]—5 was—6 said—7 if—8
 you have the goodness to direct, order—9 I—10 to him—11 I will quiet,
 silence, (from خاموش silence)—12 the king—13 said—14 the utmost, ex-
 treme, great—15 kindness, favor—16 will be—17 the doctor, philosopher—18
 ordered—19 so that, that—[20 the slave]—[21 into river]—22 they threw—
 23 at last, when—24 a few, some—25 dips had suffered, or been plunged,
 (from غوطه a dip, a plunge, and خوردن to endure, bear, undergo, eat, drink,)
 —26 his hair—27 they seized—28 and—29 to the side—[30 of the boat]—[31,
 they brought, drew]—32 with both—33 two—34 hands—35 to, on—36 the
 rudder—37 of the boat—38 he clung on, hung to—39 when—40 he came
 out, (*i. e.*, water,)—41 in a corner—42 he sat, seated himself—43 and—44
 was pacified, received ease, (from قرار tranquillity, and یافتن to get, receive,
 obtain.)

A philosopher who was in the *ship** said, "If you will command me I will
 silence him." The king replied, "It will be an act of great kindness." The
 philosopher ordered them to throw the *boy*† into the *sea*,‡ and after several
 plunges, they laid hold of the hair of his head and *dragging*§ him towards
 the *ship*,|| he clung to the rudder with both hands; when he got out of the
 water, he sat down quietly in a corner of the vessel.

* Revised No. 4.—Read "boat." + Vide No. 20.—Read "slave." ‡ Vide No. 21.—
 Read "river." § Vide No. 30.—Read "boat." || Vide No. 31.—Read "brought," "drew."

Remark.—The very fact of their being able to lay hold of his hair, proves that they were
 not in a *ship*; کشتی is a common word, used for river "boats."

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ملک را پسندیده آمد گفت در این چه حکمتست گفت اول
¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 محنت غرق شدن نچشیده بود قدر سلامتی نمیدانست همچنین قدر
²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸
 عافیت کسی داند که بمصیبت گرفتار آید

1 The king—2 was pleased (*i. e.* pleasure came)—3 he said—[4 in—5 this—6 what—7 skill is, wisdom, mystery]—8 he said—[9 first, before—10 the inconvenience, trouble—11 to be dipped, immersed—12 had not tasted, experienced—13 the value, state, dignity—14 of safety—15 he did not know]—16 in the same way, manner—17 the state, value—18 of ease, health, happiness—19 a person—20 knows—21 who—22 in misfortune—23 becomes, seized, overwhelmed, made prisoner.

The king was pleased *and asked, how this was brought about.** The philosopher replied, “*At first he had never experienced the danger of being drowned, and neither knew he the safety of the ship*”† In like manner, he knoweth the value of prosperity who hath encountered adversity.

* Revised from No. 4 to No. 7.—“What knack is there in this?” + *Vide from No. 9 to No. 15.*—At first he had not experienced the discomfort of being immersed, and knew not the value of safety.

نطع

⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ای سیر ترا نان جوین خوش ننماید
¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸
 معشوق منست آنکه بنزدیک تو زشتست
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴
 حوران بهشتی را دوزخ بود اعراف
²⁴ ²³ ²² ²¹ ²⁰ ¹⁹
 از دوزخیان پرس که اعراف بهشتست

1 O then—2 satiated, full—3 to you—4 a loaf, bread—5 of barley—6 pleasant, nice—7 does not appear—8 a mistress, delicious, handsome—9 is to me—10 that which—11 near—12 you—13 is ugly, deformed—14 to the nymphs of paradise—15 celestial—16 hell—17 would be—18 purgatory—19 from—20 the inhabitants of hell—21 ask—22 if, that—23 purgatory—24 is heaven.

O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise.

بیت

فرقت میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در

1 There is a difference—2 between—3 he who—4 his mistress, friend, (“has,” is understood)—[5 in—6 his bosom, embrace]—[7 to him who—8 two—9 eyes—10 expecting (*i. e.* his anxious eyes,)—11 at, upon, towards—12 the door.]

There is a difference between him, who claspeth his mistress *in his arms*,* and him whose eyes are fixed on the door expecting her.†

* Revised from No. 5 to No. 6.—To his bosom. † Vide No. 7 to No. 12.—And one whose two expecting eyes are on the door.

TABLE 8.

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدی که بند
فرمودی گفت خطائی معلوم نکردم ولیکن دیدم که سہابت من در دل
ایشان بیکرانست و بر عهد من اعتماد کلمی ندارند ترسیدم کہ از بیم
گزند خویش قصد ہلاک من کنند پس قول حکما را کار بستم کہ گفتہ اند

1 To Hormuz—2 the king, (from تاج crown, and دار possessor,)—3 they said—4 in, of, from—5 the viziers—6 of your father—7 what—8 fault, crime—9 did you see, observe—10 that—11 imprisonment—12 you directed, ordered—13 he said—14 a fault—15 I did not know—16 but—17 I saw, observed—18 that—19 the awe, fear—20 of me—21 in—22 the hearts—23 of them—24 is beyond bounds—25 and on, upon—26 the promises, agreement—27 of me, mine, my—28 belief, trust, reliance—29 perfect, entirely, full, implicit—30 did not place—[31 I dreaded,—32 that—33 from—34 the fear—35 of injury, loss, harm—36 their own—37 the desire, intention design—38 of destruction, death—39 my, mine, of me—40 will attempt, do]—41 therefore—42 the saying—43 of the sages—44 I adopted—45 who—46 have remarked, said.

They asked king Hormuz, “What crime have you found in your father’s ministers that you ordered them to be imprisoned?” He replied “I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, *I was alarmed, lest out of apprehension for their own safety they might attempt my ruin** and therefore I have followed the advice of the sages who say”—

* Revised from No. 31 to No. 40.—I dreaded that from fear of injury (*i. e.*, happening through my orders) to themselves, they might design my destruction.

قطع

8 7 6 5 4 3 2 1
از ان كز تو ترسد بترس اي حكيم

15 14 13 12 11 10 9
و گر با چون او صد برائي بجنگ

22 21 20 19 18 17 16
نه بيني كه چون گربه عاجز شود

26 25 24 23
بر ارد بچنگال چشم پلنگ

33 32 31 30 29 28 27
از ان مار برياي راعي زند

38 37 36 35 34
كه ترسد سرش را بكويد بسنگ

[1 Toward, from—2 him, that—3 that to, that of—4 you—5 fears—6 be circumspect, dread—7 O!—8 wise man—9 notwithstanding, although—10 with—11 like—12 him—13 an hundred—14 you can cope, meet, (to come out victorious)—15 in battle]—[16 not—17 do you see]—18 that—19 when—20 the cat—21 desperate, hopeless—22 becomes—23 tears out, draws out—24 with claws—25 the eye—26 of the tiger—27 from—28 this, (*i. e.* reason,)—29 the snake—30 on—31 the feet—32 of the peasant—33 bites, strikes—34 because—35 he fears—36 his head—37 will strike—38 against a stone, on a stone.

Fear him who feareth you, although you be able to cope with an hundred such. Dost thou not know†* that the cat when desperate, teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone.

* *Revised from No. 1 to No. 15.*—Be circumspect towards him who fears you O! wise man, although you could fight an hundred such (*i. e.* as him.)

Remark.—I do not translate بترس literally here, as I feel assured it is not Sadāy's meaning to use the expression "fear" in this passage. It would be indeed pusillanimous to fear every one who stood in awe or dreaded you. In the case of an officer and his men, were he to fear all those who dreaded him, he would have no authority whatever.

† *vide from No. 16 to No. 17.*—Have you not observed? (literally "do you not see.")

TABLE 9.

11 10 9 8 7 6 5 4 3 2 1
 يکي از ملوک عرب رنجور بود در حالت پيري و اميد از
 23 22 21 20 19 18 17 16 15 14 13 12
 زندگاني قطع کرده ناگاه سوارى از در درآمد و بشارت آورد که فلان
 33 32 31 30 29 28 27 26 25 24
 مملکت بدولت خداوندي کشايديم و دشمنان اسير شدند و سپاه و
 42 41 40 39 38 37 36 35 34
 رعيت آنطرف بجملكي مطيع فرمان گشتند چون اين سخن بشنيد
 51 50 49 48 47 46 45 44 43
 نفسي سرد برآورد و گفت اين سرده مرانيست دشمنانم راست يعني
 53 52
 وارثان مملکت

1 One—2 of—3 the kings—4 of Arabia—5 was ill, sick—6 in, during—7
 the state—8 of old age—9 and—10 the hope—11 of—12 life—13 was cut
 off, (from قطع cut, cutting, کردن to do,)—[14 suddenly, by chance]—15 a
 horseman—16 from—17 the gate, door—18 came in—19 and—20 glad
 tidings—21 brought—22 that—23 a certain—24 fortress, fort—25 by the
 auspices, wealth—26 of majesty—27 I have taken, opened—28 and—[29 the
 enemies]—30 have been made prisoners—31 and—32 the soldiers—33 and—
 34 the subjects, peasants—35 others—36 altogether, in a mass—37 obedient to
 orders—38 have become—39 when—40 this—41 speech—42 he heard—[43 a
 sigh, breath—44 cold—45 drew, brought forth]—46 and said—47 this—48
 good news—49 is not mine, or for me—50 it is for my enemies—51 that is to
 say—52 the heirs, successors—53 of the kingdom, country.

One of the kings of Arabia was sick in his old age, and there was no hopes
 of his recovery. *When** a horseman entered the gate, and brought these
 glad tidings, "Through your majesty's auspices, I have taken such a fortress,
the garrison† are made prisoners; and the troops and subjects of that quarter
 have one and all submitted to your government." When he heard these words
he sighed,‡ and said "This good news concerns not me but mine enemies, that
 is, those who shall succeed to my kingdom."

* *Revised No. 14.*—Read "suddenly," + *Revised No. 29.*—Read "evil disposed
 persons," (i. e., enemies). ‡ *Revised from No. 43 to No. 45.*—Read "drew a cold sigh."

قطعه

14 13 12 11 10 9 8 7 6 5 4 3 2 1
 درین امید بسرشد دریغ عمر عزیز که آنچه در دلمست از درم فراز آید
 26 25 24 23 22 21 20 19 18 17 16 15
 امید بسته برآمد ولی چه فایده زانکه امید نیست که عمر گذشته باز آید

1 In—2 this—3 hope—4 has passed—5 alas!—6 my life, age—7 dear, precious—8 viz.—9 that which—10 in—11 my heart is—12 from—13 my door—14 would appear, arise, (from فراز lofty, exalting)—15 the hope—16 closed, secret—17 has been accomplished, come out—18 but—19 what—20 use, benefit—21 for this reason—22 hope is not—23 that—24 age, life—25 passed—26 will return.

* My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now to what purpose does it serve, for I have no hope that my past life should return.

* *Revised from No. 1 to No. 26*—Alas! in this hope has passed my precious life, viz., that I should accomplish what my heart desired. My secret wish has come to pass, but what is its use? On this account, because there is no hope that my past life will return.

قطعه

11 10 9 8 7 6 5 4 3 2 1
 کوس رحلت بکوفت دست اجل ای دو چشم وداع سر بکنید
 22 21 20 19 18 17 16 15 14 13 12
 ای کف دست و ساعد و بازو همه تودیع یکدیگر بکنید
 31 30 29 28 27 26 25 24 23
 بر من افتاده مرگ دشمن کام آخر ای دوستان گذر بکنید
 38 37 36 35 34 33 32
 روز گارم بشد بنادانی من نکردم شما حذر بکنید

[1 The drum—2 of departure, march—3 has beaten, struck—4 the hand—5 of death—6 Oh!—7 two—8 my eyes—9 farewell—10 of the head—11 take, do—12 O!—13 palm of hand—14 hand—15 and—16 wrist—17 and—18 arm—19 all—20 farewell—21 of one another—22 take, do—23 on me—24 has fallen—25 death—26 the enemy—27 of business, work—28 at last—29 O!—30 friends—31 pass me, come near me—32 my life—33 has ended—34 in vanity, foolishness—35 I—36 I have not done—37 you—38 be prudent, be practically wise.

*The hand of fate beats his march upon the drum.** Alas! mine eyes, take leave of this head; hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me; for the last time come before me. O! my friends, my days have been spent in ignorance, I have not performed my duty, shun my example.

* *Revised from No. 1 to No. 5*—The hand of death has beaten the departure drum, (i. e., drum to march).

TABLE 10.

⁹ سالي ⁸ بر بالين ⁷ تربت ⁶ يحيى ⁵ پيغمبر ⁴ عليه السلام ³ معتكف ² بودم ¹ در
²⁰ جامع ¹⁹ دمشق ¹⁸ يكي ¹⁷ از ¹⁶ ملوك ¹⁵ عرب ¹⁴ كه ¹³ به ¹² بي انصافي ¹¹ موصوف ¹⁰ بود
²⁷ اتفاق ²⁶ بزيارت آمد ²⁵ و ²⁴ نماز كرد ²³ و ²² حاجت ²¹ خواست

1 One year—2 on, at—3 the pillow, head, or top of the grave—4 of the tomb—5 of Yahiya—6 the prophet—7 on whom be peace—[8 I was constantly praying]—9 in—10 the temple, mosque—11 of Damascus—12 one—13 of—14 the kings—15 of Arabia—16 who—17 in, with—18 injustice—19 famous—20 was—21 by chance—22 came on a pilgrimage, visit—[23 and—24 prayed—25 and—26 what he wanted, wants—27 desired, asked for.]

In a certain year *I was sitting retired** in the great mosque at Damascus at the head of the tomb of Yahiya, the prophet, (on whom be peace,) one of the kings of Arabia, who was notorious for his injustice, came on a pilgrimage, and having performed his devotions, he uttered the following words†—

* *Revised No. 8.*—“I was constantly praying.” † *Revised from No. 23 to No. 27.*—And prayed and supplicated for what he was in need of, (*i. e.* his wants).

بیت

¹⁰ درویش ⁹ و غني ⁸ بندۀ ⁷ این ⁶ خاک ⁵ دراند ⁴ و ³ آنکه ² غني ¹ تراند ¹⁰ محتاج ⁹ تراند

1 The poor—2 and—3 the rich—4 the slaves, servants—5 of this—6 in earth are—7 and—8 those who—9 more wealthy are—10 the more in want are.

The poor and the rich are servants of this earth, and those who are the richest have the greatest wants.

¹¹ آنکه ¹⁰ روی ⁹ بمن ⁸ کرد ⁷ و ⁶ گفت ⁵ از آنجا ⁴ که ³ همت ² درویشان ¹ است و
²² صدق ²¹ معامله ²⁰ ایشان ¹⁹ خاطری ¹⁸ همراه ¹⁷ من ¹⁶ کنید ¹⁵ که ¹⁴ از ¹³ دشمن ¹² صعب
³¹ اندیشناگم ³⁰ گفتم ²⁹ بر رعیت ²⁸ ضعیف ²⁷ رحمت ²⁶ کن ²⁵ تا ²⁴ از ²³ دشمن ²² قوی
³⁴ زحمت ³³ نه ³² بینی

1 At that time, then --2 face--3 towards me--4 turned, did --5 and --6 said--
 [7 for that reason, because --8 that--9 magnanimity--10 is with durwaishes--
 11 and--12 honest, true --13 transactions--14 their's, of them--15 soul,
 mind--16 along with, same road--17 of me, mine--18 do, let it go]--19 be-
 cause--20 from, on account of--21 an enemy --22 powerful--23 I am in
 anxiety, fear, dread--24 I said--25 on subjects--26 weak, humble--27 shew
 mercy, be kind--28 so that--29 from, of--30 an enemy--31 powerful--32
 distress, pain--33 not--34 may see, experience.

He then looked towards me and said, "*Because durwaishes are strenuous
 and sincere in their commerce with heaven, unite your prayers with mine,* for
 I am in dread of a powerful enemy.*" I replied, "*Shew mercy to the weak
 peasant, that you may not experience difficulty from a strong enemy.*"

* Revised from No. 7 to No. 18.—Because magnanimity is with durwaishes, and their
 transactions are honest, (*i. e.*, true,) let your soul accompany mine, ("to the throne of mercy"
 understood).

نظم

⁵بها ⁴زوان ³توانا ²و ¹قوت ⁵سردست
¹⁰خطاست ⁹بنجه ⁸مسکين ⁷ناتوان ⁶بشکست
¹⁴بترسد ¹³آنکه ¹²برافتا ¹¹دگان ¹⁴نبخشاید
²¹که ²⁰گر ¹⁹زپاي ¹⁸درايد ¹⁷کسش ¹⁶نگيرد ¹⁵دست
²⁹هرآنکه ²⁸تخم ²⁷بدی ²⁶رکشت ²⁵و ²⁴چشم ²³نيکي ²²داشت
³⁶دماغ ³⁵بيهوده ³⁴بخت ³³و ³²خيال ³¹باطل ³⁰بست
⁴³زگوش ⁴²پنبه ⁴¹برون ⁴⁰آر ³⁹و ³⁸داد ³⁷خلق ⁴³بده
⁴⁹وگر ⁴⁸تو ⁴⁷سي ⁴⁶ندهي ⁴⁵داد ⁴⁴روزدادي ⁴⁹هست

[1 With arms—2 strong—3 and—4 strength—5 of hand, grasp—6 it is a fault, shame, sin—7 the hand, the five fingers—8 of the humble, poor—9 weak, helpless—10 to break]—11 he fears—12 he who—13 on the fallen, cast down, poor—14 does not have pity, grant favors—15 because—16 if—17 from foot—18 comes out, misses, slips—19 any one to him—20 does not seize, catch—21 his hand, (*i. e.*, to save his fall,)—22 whoever—23 seed—24 bad—25 planted, sowed—26 and—27 the eye, desire, hope—28 of good—29 possessed, entertained—30 an imagination, brain—31 foolish—32 matured, ripened—33 and—34 an idea, imagination, fancy—35 futile, foolish, vain, absurd—36 closed, entertained, made up his mind to, was sanguine—37 from ear—38 cotton—39 bring out, extract—40 and—41 justice—42 of the people, creation—43 grant—44 if not—45 you—46 do not give, grant—47 justice—48 a day of justice—49 there is, (*i. e.*, to come).

*It is criminal to crush the poor and defenceless subjects with the arm of power.** He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortured his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice there will be a day of retribution.

* Revised from No. 1. to No. 10. With strong arms and a powerful grasp, it is a sin to break the feeble hand of the humble.

مثنوي

بني آدم¹ اعضاي² يكد يگر³ نند
 كه⁴ در⁵ آفرينش⁶ ز يك⁷ گوهر⁸ نند
 چو⁹ عضوي¹⁰ بدرد آورد¹¹ روزگار¹²
 دگر¹³ عضوهارا¹⁴ نما ند¹⁵ قرار¹⁶
 تو¹⁷ كز¹⁸ محنت¹⁹ ديگران²⁰ بي غمي²¹
 نشايد²² كه²³ نامت²⁴ نهد²⁵ آدمي

1 The sons of Adam—2 the limb, member of a body—3 are of one another
 —4 who—5 in—6 their birth, origin—7 from one—8 substance are, origin,
 gem, jewel, nature—9 when—10 a limb, one member—11 is seized with pain,
 becomes painful—12 world, fate, fortune, by age—13 the other—14 members—
 15 do not remain, rest—16 at ease, rest, tranquillity—17 you—18 who of—19
 trouble, affliction, pain—20 of others—21 are without sorrow, indifferent to—
 22 it is not fit, suitable, proper—23 that—24 they should apply to you the
 name—25 of man, (نام نهادن is to apply a name, نامت your name).

The children of Adam are limbs of one another, and are all produced from
 the same substance, when the world gives pain to one member, the others
 also suffer uneasiness—"Thou who art indifferent to the sufferings of others
 deservest not to be called a man."

TALE 11.

⁷ درویش ⁶ مستجاب ⁵ الدعوات ⁴ در ³ بغداد ² پدید آمد ¹ حجاج یوسف
¹⁸ بخواندش ¹⁷ و گفت ¹⁶ دعای ¹⁵ خیر ¹⁴ بر من ¹³ کن ¹² گفت ¹¹ خدایا ¹⁰ جانم ⁹ بستان
²⁹ گفت ²⁸ از ²⁷ بهر ²⁶ خدا ²⁵ این ²⁴ چه ²³ دعاست ²² گفت ²¹ دعای ²⁰ خیرست ¹⁹ ترا
³² و ³¹ جمله ³⁰ مسلمانان را

1 A durwaish—[2 when blessings were accepted, (from مستجاب acceptable, agreeable, and دعوات benedictions, blessings, invitations, feast, banquet)—3 in—4 Baghdad—5 appeared—6 Hajaj—7 Yousuf—8 called him—9 and—10 said—[11 prayer, benediction—12 good—13 on me—14 bestow, do]—15 he said—16 O! God—17 his life—18 seize, take away—19 he said—20 on—21 account, for—22 God—23 this—24 what—25 blessing is—26 he said—27 a blessing—28 good is—29 to you, for you—30 and—31 for all, the whole—32 of Moslems.

A durwaish *who never prayed in vain*,* made his appearance at Baghdad, Hajaj Yousuf sent for him, and said, “*Offer up a prayer for me.*”† He said, “O! God take away his life.” Hajaj asked, “For God’s sake what kind of prayer is this?” He answered, “It is a salutary wish for yourself and for all Moslems.”

* *Revised No. 2.*—“Whose blessings were accepted,” (*i. e.*, by the Almighty). † *Revised from No. 11 to No. 14.*—“Confer a good blessing on me.”

مثنوی

⁴ای ³زبردست ²زیر ¹دست
⁹گرم ⁸تاکی ⁷بعاند ⁶این ⁵بازار
¹²بچه ¹¹کار آید ¹⁰ت جهان ¹⁶داری
¹⁶مردمت ¹⁵به ¹⁴که ¹³مردم آزاری

1 O!—2 powerful, oppressive, victorious, (from زیر above دست hand,)—
 3 the weak, under orders, inferior, (from زیر under and دست hand)—4
 annoyer, tormenter—5 warm, active, full or crowded, (as a market,) thronged
 —6 how long, till when—7 will continue—8 this—9 market (from گرم بازار
 is a market, when crowded, or at its height; in this place it means with the word
 ماندن added, “How long will the king’s oppression remain?”—comparing
 his “injustice” to, as it were, “goods in a market,” and as he was *always* com-
 mitting acts of tyranny, such was styled گرم بازار a thronged market,
i. e., his tyranny was at its height, or being distributed very busily.
 In other words “How long will he live?” For when a market is over, all sales
 cease, so in the case of his death there would be an end to oppression,)—10
 of what—11 use will be, become—12 your government—13 you to die—14
 better—15 because—16 you are an oppressor, (from مردم men and آزار pain,
 trouble).

O! thou powerful wretch, who oppressest the weak, how long will this
 violence continue? Of what use is thy government? It is better that thou
 shouldst die, because thou art an oppressor of mankind.

TABLE 12.

10 9 8 7 6 5 4 3 2 1
 يکي از ملوک بي انصاف پارسائي را پرسيد که از عبادتها کدام
 21 20 19 18 17 16 15 14 13 12 11
 افضلترست گفت ترا خواب نیم روز تا در آن یک نفس خلق را
 22
 نیازاري قطع

32 31 30 29 28 27 26 25 24 23
 ظالمي را خفته دیدم نیم روز گفتم این قتنه است خوابش برده به
 41 40 39 38 37 36 35 34 33
 آنکه خوابش بهتر از بیدارست آنچنان بد زندگانی مرده به

1 One—2 of—3 the kings—4 unjust—5 to a religious man, chaste, abste-
 mious—6 asked—7 that—8 of—9 devotions—10 which, what—11 most ex-
 cellent is, meritorious—12 he said—13 your—14 sleep—15 at mid-day, (from
 نیم half روز day,)—16 so that—17 in—18 that—19 one—20 moment,
 breath—21 the people—22 will not annoy, vex, torment—23 a tyrant, op-
 pressor—24 asleep—25 I saw—26 at mid-day, noon—27 I said—28 this—[29
 is a mischief-maker, fomentor of disturbances]—30 his sleep, his being asleep—
 31 gone, overcome—32 better—33 he who—34 his being asleep—35 better—
 36 than—37 his being awake is—38 such—39 a bad life—40 death, dead, a
 corpse—41 is better, is preferable.

A certain tyrannical king asked a religious man, "What kind of devotion
 will be most meritorious for me to perform? He replied, "That you sleep at
 noon, because in that one moment you will not oppress mankind." *When**
 I saw a tyrant sleeping at noon, I said, "He is a tyrant,† it is best that he
 should be overcome with sleep. He who is better asleep than awake, death
 is preferable to such an evil life."

* *Revised No. 29.*—"When" is redundant, no word being given for it here in the Persian.

† "He is a fomentor of disturbances," or "mischief-maker."

TABLE 13.

12 11 10 9 8 7 6 5 4 3 2 1
 يکي از ملوک شنيدم که شبی در عشرت کوده بود و در پايان
 مستي میگفت

بیت

21 20 19 18 17 16 15
 مارا بجهان خوشتر از این یکدم نیست
 31 30 29 28 27 26 25 24 23 22
 کز نیک و بد اندیشه و از کس غم نیست
 38 37 36 35 34 33 32
 درویشی برهنه بیرون بسرما خفته بود و گفت

1 One—2 of—3 the kings—4 I heard—5 who—6 a night—7 in—8 pleasure, mirth—9 had passed, had performed, done—10 and—11 in—12 the end, extremity—13 of intoxication—14 was saying, said—15 to me—[16 in the world]—17 pleasanter, nicer—18 than—19 this—20 one moment—21 is not—22 because of, from—23 good—24 and—25 bad—26 anxiety, thought, —27 and—28 from, of—29 any one—30 grief, sorrow—31 is not—32 a durwaish—33 naked—34 outside—35 in the cold, winter—36 was asleep, was sleeping—37 and (“awaking” understood)—38 said.

I heard the king who had spent the night in jollity, and, when he was completely intoxicated, he said, “I have never *in my life** experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one.” A naked durwaish, who had been sleeping without in the cold, said.

* *Revised No. 16.*—“In the world.”

بیت

7 6 5 4 3 2 1
 ای آنکه باقبال تو در عالم نیست
 14 13 12 11 10 9 8
 گیرم که غمت نیست غم ماعم نیست

[1 O! 2 you who—3 with the power—4 of you—5 in—6 the universe, world—7 is not—8 I admit—9 that—10 your own grief, private grief—11 is not—12 sorrow—13 such as myself—14 is there not? Have you not?]*

O! king there is none equal to thee in power, I grant you, you have no sorrow of your own, but what then, hast thou no concern about us?

* *Revised from No. 1 to No. 14.*—O! thou with whom no power in the universe is equal, I admit you have no *private* sorrow. Have you not any for such as myself?

¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ملک را این کلام خوش آمد صر هزار دینار از روزن بیرون داشت
²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
 و گفت ای درویش دامن بدار گفت دامن از کجا آرم که جامه
³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹
 ندارم پادشاه را بر ضعف حال او رحمت زیادت گشت خلعتی
³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹
 بران مزید کرد و بیرون فرستاد درویش آن نقد را باندک مدت
⁴¹ ⁴⁰ ³⁹
 بخورد و تلف کرد و باز آمد

1 To the king—2 this—3 speech—4 pleasant—5 came, appeared—6 a bag
 —7 of one thousand—8 dinars—9 from—10 the window—11 placed out,
 threw out—12 and said—13 O ! durwaish—14 put out your skirt—15 he
 said—16 skirt—17 from whence, where—18 can I bring ?—19 who—20 clothes
 —21 I do not possess--22 the king--23 on, upon—24 the weak, wretched—
 25 state—26 his, of him—27 pity—28 more—29 became—[30 a dress—31
 besides that—32 gave, granted an increase—33 and outside—34 sent]—[35
 the durwaish—36 that cash—37 in a short, little—38 time—39 eat up, ex-
 pended—40 and wasted—41 and came back, (*i. e.*, to the king).]

The king was pleased at this speech, and threw out of the window a bag of a
 thousand dinars, and said, "O durwaish hold out your skirt." He answered,
 "Whence shall I produce a skirt, who have not a garment?" The king the
 more pitied his weak state, and, in addition to the money, *sent him a dress.**
The durwaish, having consumed the whole sum in a short time, came again.†

* Revised from No. 30 to No. 34.—"Gave him a dress and sent him out," (or away).

† Revised from No. 35 to No. 41. The durwaish in a short time spent that cash in food, and
 also squandered it away, and returned.

بیت

14 13 12 11 10 9 8 7 6 5 4 3 2 1
 قرار برکف آزادگان نگیرد مال نه عبودردل عاشق نه آب در غوبل
 24 23 22 21 20 19 18 17 16 15
 درحالتی که ملکر را پروای او نبود حالش بگفتند بیم برآمد و روی
 35 34 33 32 31 30 29 28 27 26 25
 ازوی درهم کشید و از یغیا گفته اند اصحاب فطنت و خبرت که
 45 44 43 42 41 40 39 38 37 36
 از حدت و سورت پادشاهان پرخطر باید بود که غالب همت
 54 53 52 51 50 49 48 47 46
 ایشان بر معضلات امور مملکت متعلق باشد و تحمل [ازدحام
 56 55
 عوام] نکنند

1 Rest, residence, firmness—2 on, upon the palm of hand—3 of good people, the free, pious—4 does not seize—5 wealth, riches, property—6 nor
 7 patience—8 in—9 the heart—10 of lovers—11 nor—12 water—13 in—14 a sieve—15 at a time, state—16 when—17 the king—18 care, having occasion for—19 him—20 had not—21 his state they mentioned—22 he became angry—23 and—24 face—25 from him—26 drew together, frowned—27 and—28 in—29 this mode, way, place—30 have remarked—31 the men, masters—32 of wisdom—33 and—34 experience, knowledge—35 that—36 from, of—37 the fury—38 and—39 force, impetus, violence power—40 of kings—[41 full caution, great care—42 ought to do]—43 because—44 often, frequently—45 the mind, design, resolution—46 of them—47 on, in, upon—48 the difficulties, troubles, important matters—49 of affairs—50 of the kingdom—51 are occupied, attached to, connected with, depending—52 and—53 the endurance, burden—[54 of the crowd—55 of common people, vulgar class]—56 they cannot do, (*i. e.*, تحمل نکنند they cannot endure).

Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point, men of wisdom and experience have observed that we ought to guard* against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar.†

* Revised from No. 41 to No. 42.—“Ought to be extremely or particularly cautious of.”

† Revised from No. 54 to No. 55.—“From the vulgar multitude.”

مثنوي

حرامش¹ بود² نعمت³ پادشاه

که هنگام⁴ فرصت⁵ ندارد نگاه⁶

مجال⁷ سخن⁸ تا⁹ نه¹⁰ بینی¹¹ زپیش¹²

بهبوده¹³ گفتن¹⁴ مبر¹⁵ قدر¹⁶ خویش

[1 Excluded to him, forbidden, prohibited—2 will be—3 the king's favor, benefit, gift—4 who—5 the time of opportunity, leisure, ease, freedom, time of convenience—6 does not watch, keep or possess]—7 the power, strength—8 of speech—9 until—10 not—11 you see, observe—12 in front, before—13 by speaking foolishly, uselessly—14 take not away, remove not—15 the dignity—16 your own, of yourself.

*Whosoever watches not a fit opportunity, must expect nothing from the king's favor:** till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose.

* Revised from No. 1 to No. 6.—Excluded will be to him (the favor of the king,) who does not watch the time he is at leisure, (i. e., the king is at leisure).

گفت برانید این گدای* شوخ مبذر را که چندین نعمت باندک
 مدت برانداخت نداند که خریده بیت المال لقمه مساکینست نه
 طعمه اخوان شیاطین

1 He said—2 drive out—3 this, beggar—4 saucy spendthrift, (from شوخ insolent presumptuous, and مبذر extravagant, wasteful, بذری foolish,)—5 who—6 so much, such—7 wealth—8 in little, short—9 time—10 has thrown away, squanders—[11 does he not know, is he not aware—12 that—13 the treasury, money—14 of the house of wealth, (*i. e.*, for charity,) from بیت a house or temple, and مال goods, property]—15 a piece, morsel for the poor is—16 not—17 the food—18 of the brothers of devils.”

The king said, “Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time, *since the Biet ul mâl** is designed to afford a mouthful for the poor, and not to feast the fraternity of devils.”

* Revised from No. 11 to No. 14.—“Does he not know that the temple of charity,” &c., &c.

بیت

ابلهی کو روز روشن شمع کافوری نهد
 زود بینی کش بشب روغن نباشد در چراغ

A foolish person—2 that he, who—3 by day-light—4 a camphor candle—5 places, *i. e.*, burns—6 quickly—7 you shall see, you see—8 that to him—9 at night—10 oil, grease—11 will not have, not be—12 in lamp.

The blockhead who burns a camphor candle in the day-time, you will soon see without oil in his lamp at night.

یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم
 که چنین کسانی وجه کفاف بتفاریق میری دارند تا در نفقه
 اسراف نکنند اما آنچه فرمودی از زجر و منع مناسب سیرت
 ارباب همت نیست یکی را بلطف امیدوار گردانید و باز
 بنومیدی خسته خاطر کردن

1 One of—2 the viziers—3 adviser, an intelligent person—4 said—[5 Oh !
 lord—6 proper, fit, right—7 that—8 I see, it appears to me—9 that—10
 for such—11 for persons—12 reason, money, salary, cause, mode, manner—
 13 salary, sufficient to live on—14 by separate portions, distinct, away one
 from the other—15 should grant an allowance—16 so that—17 in, with re-
 ference to—18 the necessary expenses of living, money granted for subsis-
 tence alone—19 may not spend extravagantly, profusely—20 but—21 that
 which—22 you ordered, said—23 of, with, regarding—24 an impediment,
 obstacle—25 and—26 prohibition—27 suitable, fit, agreeing—28 to the way
 of life—29 of the lords of generosity, (*i. e.*, kings)—30 is not—31 one person
 —32 by kindness—33 to cause to entertain hopes—34 and again—35 by des-
 pair, want of hope, hopelessness—36 to distress the mind, (from خسته
 wounded, broken, and خاطر heart).

One of the viziers, a good counsellor, said, “*O king, it seems expedient
 that stated allowances should be settled for people of this class separately for
 their maintenance, that they may not live extravagantly; but what you com-
 manded in displeasure, to exclude them altogether, is repugnant to the princi-
 ples of true generosity;** to fill one with hopes through kindness, and then to
 destroy him with despair.”

* Revised from No. 5 to No. 30.—O Lord, to me it appears expedient, that an adequate
 stipend, for such persons, should be granted them at intervals (*i. e.*, in small proportions,) so
 that they may not squander away their subsistence allowance; but what you said, as regards
 an impediment and prohibition, (*i. e.*, to the granting of such for the future,) is not in accord-
 ance with the principles of the lords of liberality, *i. e.*, kings.

Remark.—The “impediment” and “prohibition” which the vizier here refers to, was the
 expression of the king when he said, “Does he not know that the Temple of charity is
 designed to afford a mouthful for the poor, and not to feast the fraternity of devils.”—This,
 on the part of the king, was tantamount to saying that this class of people were not to receive
 any support for the future, *i. e.*, such was equivalent to throwing “an impediment” in the
 way, and was consequently a “prohibition” also. It appears to me, that it is a great mis-
 take to translate زجر here as “displeasure,” when such is evidently not the meaning in
 this passage.

بیت

³ بروی خود ² در اِطماع ¹ باز نتوان کرد
⁷ چون باز شد ⁶ بدرشتی ⁵ فراز نتوان کرد
 قطعه

¹⁰ کس نه بیند ⁹ تشنگان ⁸ حجاز
¹³ بلب آب شور ¹² گرد آیند ¹¹
¹⁶ هر کجا ¹⁵ چشمه بود ¹⁴ شیرین
²⁰ مردم و مرغ ¹⁹ و مور ¹⁸ گرد آیند ¹⁷

[1 On your own face, presence—2 the door of avarice, (*i. e.*, charity)—3 you cannot throw back—4 when—5 become, open, back—6 with severity, violence—7 you cannot shut it, (from فراز height, lofty)]—8 a person—9 does not see—10 the thirsty pilgrims—11 at the brink—12 of salt water, brackish—13 assembled—14 everywhere, place—15 there is a fountain—16 sweet—17 men—18 and birds—19 and ants—20 flock, assemble.

*A monarch cannot admit people into his presence, and, when the door of liberality is open, then shut it upon them with violence.** No one seeth the thirsty pilgrims on the sea-shore ; wherever there is a spring of sweet water, men, birds, and ants flock together.

* *Revised from No. 1 to No 7.*—You cannot in your own presence, throw open the door of charity, (literal door of avarice,) and, when it is open, shut it again with violence.

Remark.—This means, that it is ever hard or difficult to be *truly* liberal, *i. e.*, when one has "*opened the heart,*" and laid aside avaricious thoughts and ideas, he becomes charitable, or has "*opened the door of charity,*" which is *shut* by *avarice*.

T A L E 14.

⁷ یکی از پادشاهان ⁶ پیشین ⁵ در رعایت ⁴ مملکت ³ سستی ² کردی ¹ و لشکر
¹⁴ سختی ¹³ داشتی ¹² چون ¹¹ دشمن ¹⁰ صعب ⁹ روی ⁸ نمود همه ⁷ پشت ⁶ بدادند

بیت

²⁴ چو دارند ²³ گنج ²² از سپاهی ²¹ دریغ ²⁰ دریغ ¹⁹ آیدش ¹⁸ دست ¹⁷ بردن ¹⁶ به تیغ ¹⁵

1 One of—2 the kings—3 former—4 upon the subjects—5 of kingdoms—6 was negligent, acted slowly—[7 and army—8 kept in difficulty, was stingy towards, harsh]—[9 when—10 an enemy—11 strong, powerful—12 showed his face, opposed him, came to the front—13 all of them—14 showed their backs, fled]—[15 when—16 they keep, withhold—17 treasure, money—18 from the soldier—19 a sigh, sorrow, disinclination, grudge, stinginess—20 disinclination—21 will be to him, he will feel—22 the hand—23 to put, carry—24 on sword.]

One of the former kings was negligent in protecting his dominions, and having suffered his troops to be in distress,* when a powerful enemy appeared, they forsook him.† When pay is withheld from the troops, they are unwilling to put their hands to their swords.]

* Revised from No. 7 to No. 8.—And was stingy, (or niggardly) towards his army.

† Revised from No. 9 to No. 14.—When a powerful enemy appeared, they all turned, (i. e., showed) their backs, fled. Remarks.—This can also be translated as follows, “They all gave them, (i. e., the opposite troops) assistance,” instead of “all turned their backs,” as پشت means “aid,” “assistance,” “support,” as well as “back.”

‡ Revised from No. 15 to No. 24.—“When money, from stinginess, is withheld from the soldier, he will feel a disinclination to use his sword.”

يکي را از آنانکه غدور کردند با منش دوستي بود سلامتش کردم و گفتم
 دوست و ناسپاس و سفله و حق ناشناس که باندک تغير حال از منمردم
 قدیم خود برگردد و حقوق نعمت سالیان نورزد گفت اگر بگویم
 معذور داري شاید که اسپم بي جو بود و نمدرزی در گرو و سلطان
 که بزر با سپاهي بخيلي کند با او بجان جوانمردی نتوان کرد

1 One—2 of—3 those who—[4 had been perfidious]—5 with me, with him,
 and myself—6 was friendship—7 I reproached him—8 and I said—9 it is mean,
 low—[10 and unthankful]—11 and base, low—12 and ungrateful—13 that—
 14 by a little, on account of a little—15 change of condition, circumstances—
 16 from—17 master—18 old—19 his own, his—20 forsakes, leaves, turns
 away from—21 and—22 the rights, just claim—23 of benefits, favours—24
 of years—25 passes over, forgets, folds up—26 he said—27 if—28 I told you,
 should tell you—29 you would excuse, or forgive me—30 perhaps—31 that
 my horse—32 without barley—33 was—34 and my saddle cloth, (from **نمد**
 felt, coarse woollen cloth,)—35 in—36 pawn, pledge—37 and the king, sultan
 —38 who—39 with gold, money—40 towards soldiers—41 acts avariciously,
 miserly, niggardly—42 towards him, for him—43 with life—44 bravery—45
 not able to do.

Being intimately acquainted with one who *had deserted his post*,* I re-
 proached him saying, “It is base, *disreputable*,† mean and ungrateful, when
 upon trifling change of condition, a man forsakes his old master, unmindful
 of the favours of many years.” He replied, “If I should tell you the state of
 the case, you would acquit me; perhaps my horse was without barley, and
 my saddle-cloth in pawn; a prince who, through avarice, withholds the pay
 of his soldiers, does not deserve that they should expose their lives in his
 service.”

Arabic.—The strong man, if his belly is full, will fight valiantly, but when
 hungry, he will run away stoutly.

* *Revised No. 4.*—“Had been perfidious.” † *Revised No. 10.*—“Unthankful,” “ungrateful.”

بیت

زربده ¹ مرد سپاهی را ² تا ³ سربنهد ⁴ و گرش ⁵ زرندهی ⁶ سربنهد ⁷ در عالم ⁸ .

1 Give gold—2 to the gallant soldier, (from مرد man, brave)—3 so that —4 he may expose his head, lay down his head, life—5 but if to him—6 you give not money—7 he will turn or expose his head—8 towards the world, elsewhere.

Give money to the gallant soldier, that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere.

TALE 15.

یکی ازوزرا ¹ معزول شد ² و ³ بسلامت ⁴ درویشان ⁵ درآمد ⁶ و برکت ⁷ صحبت ⁸
ایشان ⁹ دروي ¹⁰ اثرکرد ¹¹ و جمعیت ¹² خاطرش ¹³ دست داد ¹⁴ ملک ¹⁵ بارديگر ¹⁶ برو
دل خوش کرد ¹⁷ و عمل فرمود ¹⁸ قبول نکرد ¹⁹ و گفت ²⁰ معزولي ²¹ به ²² که مشغولي ²³

1 One of the viziers, a certain vizier—2 was dismissed from office—3 and —4 into the circle or society of durwaishes—5 came—6 and blessing of society —7 of them—8 on him—9 had an effect—10 and peace, (*i. e.*, of mind)—11 to his mind, heart—12 came to hand, was bestowed—13 the king—14 another time, again—15 on him—16 heart became pleased, kindly disposed—17 and —18 ordered him to be reinstated—19 he did not accept—20 and said—[21 out of employment, dismissed from office]—22 better than—23 employment.

A certain vizier being dismissed from his office joined a society of durwaishes, the blessing of whose company made such an impression as bestowed comfort on his mind. The king was again favourably disposed towards him, and ordered that he should be reinstated; to which the vizier would not consent, saying that *degradation** was preferable to employment.

* *Revised No. 21.*—“Removal from official duties.”

رباعي

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 آنانکه بکنج عافیت بنشستند دندان سگ ودهان مردم بستند
¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 کاغذ بدریدند و قلم بشکستند و زدست و زبان حرف گیران رُستند
²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷
 ملک گفت هراینه مارا خردمندی کافی باید که تدبیر مملکت را
³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷
 شاید گفت نشان خردمندی کافی آنست که بچنین کارها تن درندهد

1 They who—2 in the corner—[3 of rest, ease, tranquillity]—4 sit—5 the
 teeth—6 of dogs—7 and the mouths—8 of men—9 they shut—10 they tear their
 paper—11 and pens—12 they break—13 and from the hand—14 and tongue
 —15 of word catchers, slanderers—16 they are free—17 the king—18 said—
 [19 truly—20 to us—21 knowledge, wisdom—22 sufficient, competent—23
 should be, we want]—24 so that—25 the deliberation, policy, arrangement, ex-
 pedient—26 of the kingdom—27 may be, (*i. e.*, carried on)—28 he said—29 the
 sign, proof—30 of competent knowledge—31 is this—32 that—33 in such—
 34 matters, affairs—35 the body—36 should not give towards, should not en-
 gage.

They who are seated in the corner of *retirement** close the dog's teeth, and
 men's mouths. They tear their papers and break their pens, and are de-
 livered from the hands and tongues of slanderers. The king said, "*Of a*
truth we stand in need of a man of such sufficiency† for the administration
 of our government." The vizier observed that the proof of a man's being
 sufficiently wise, was his not engaging in such matters.

* *Revised No. 3.*— "*Tranquillity.*" † *Revised from No. 19 to No. 23.*— "*Truly we require
 competent knowledge.*"

بیت

10 9 8 7 6 5 4 3 2 1
همای بر همه مرغان ازان شرف دارد که استخوان خورد و جانور نیاز دارد

* مثل *

19 18 17 16 15 14 13 12 11
سیاه گوش را گفتند ترا ملاذمت صحبت شیر بچه وجه اختیار
30 29 28 27 26 25 24 23 22 21 20
افتاد گفت تا فضله صیدش میخورم و از شر دشمنان در پناه دولتش
38 37 36 35 34 33 32 31
زندگانی میکنم گفتند اکنون که بظل حمایتش در آمدمی و بشکر
48 47 46 45 44 43 42 41 40 39
نعمتش اعترف کردی چرا نزدیکتر نیای تا بحلقه خاصانت در آورد
58 57 56 55 54 53 52 51 50 49
و از بندگان مخلصت شمارد گفت همچنان از بطش او ایمن نیستم

1 The Homai—2 on, or over all—3 birds, feathered tribe—4 on that account—5 possesses dignity, honour—6 because—7 bones eats—8 and—9 animal, any thing with life—10 does not annoy, injure—[11 to the lynx, (from سیاه black, and گوش ear)]—12 they said—13 your, to you—14 the servile,—15 acquaintance, companionship—16 of the lion—17 by what—18 mode, reason, manner—19 choice—20 has fallen—21 he said 22 so that—23 the remainder, what is left—24 of his game—25 I eat or can eat—26 and from—[27 the wickedness, malignancy, evil]—28 of enemies—29 under the shelter or shade—30 of his fury, violence—31 I live, pass my time—32 they said—33 now—34 that—35 by or under the shadow—36 of his protection—37 you are come—38 and thanks—39 of his favours—40 acknowledgment, avowal, confession—41 you have done—42 why—43 nearer—44 do you not come, (*i. e.*, go)—45 so that—46 into the circle—[47 of his elect, chosen, private]—48 may come in, be brought—49 and of, amongst—[50 the servants, dependants—51 sincere, pure]—52 be numbered—53 he said—54 in this manner, that, for this reason—55 from violence, power, severity, sudden passion, (from Arabic بطش seizing,)—56 his, of him—57 safe, guarded, secure—58 I am not.

The Homai is honoured above all other birds, because it feeds on bones, and injures not any living creature—Parable.* They asked the *Syahgoosh*† why do you choose the servile society of the lion? He replied, “Because I eat the remains of his hunting, and live guarded from the *machinations*‡ of my enemies, under the protection of his valour.” They asked, “Now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his *principal servants*,§ and to be numbered amongst his *favourite ministers*?”|| He replied, “I am not so confident of my safety from his severity.”

* مثل a parable, simile. † Revised No. 11. — “Lynx.” ‡ Vide No. 27. — “Malignancy.” § Vide No. 47. — “Elect.” || Vide from No. 50 to No. 51. — “Sincere dependants.”

بیت

اگر صد سال گبر آتش فروزد اگر یکدم دراو افتد بسوزد
 افتد که ندیم حضرت سلطان زربیابد و باشد که سربرود و حکما
 گفته اند از تلون طبع پادشاهان پرحذر باید بود که گاه بسلامی
 برنجند و گاه بدشنامی خلعت دهند و گفته اند ظرافت بسیار هنر
 ندیمان است و عیب حکیمان

بیت

تو برسرقدرد خویشتن باش و وقار بازی و ظرافت بندیمان بگذار

1 If—2 an hundred—3 years—4 Gueber, fire-worshipper, Parsee ;—5 a fire should light, kindle—6 if—7 one moment—8 in it—9 falls—10 would be burnt—11 it happens, falls—12 that— [13 a courtier—14 of his majesty, the king]—15 makes or gets money—16 and it may be—17 that—18 his head will leave him, *i. e.*, be struck off, lose his head—19 and the sages—20 have remarked—21 from, of—[22 the changeable disposition, (تلون means changing colour, like the chameleon,) versatile, capricious, variable]—23 of kings—24 full or particular caution—25 we should remain, should be, ought to be—26 because—27 sometimes—28 by a salutation—29 they are vexed, annoyed—30 and at times, sometimes—[31 by abuse, on receiving abuse]—32 they will present one with a robe, will give a robe, “And they said”—[33 jocularity, facetiousness]—34 a great—[35 attainment, art]—36 in courtiers is—37 and a defect, blemish, fault—38 in wise men, philosophers—[39 you—40 on the summit of dignity, “The pinnacle of dignity,” “The top of rank or grandeur”—41 your own—42 remain]—43 and—44 reputation, gravity—45 play and jocularity—46 leave to courtiers.

If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a *king's minister** obtains money ; or he may chance to lose his head. The sages have said, “Beware of the *inconstant*† disposition of princes, who sometimes are dissatisfied at a salutation, and sometimes in return for *rudeness*‡ will bestow a dress of honour.” And they have also observed “*wit§ is an accomplishment*|| in a courtier, but a blemish in the character of a wise man ; *preserve the dignity of your own character*,¶ and leave sport and buffoonery to courtiers.”

* Revised from No. 13 to No. 14.—“King's courtier.” † Vide No. 22.—Rather read “capricious.” ‡ Vide No. 31.—Actual “abuse.” § Vide No. 33.—Rather read “jocularity.” || Vide No. 35.—“An attainment.” ¶ Vide from No. 39 to No. 42.—Remain on the very *pinnacle* of your dignity and gravity.

T A L E 16.

⁸ یکی را از ⁷ رفیقان ⁶ شکایت ⁵ روزگار ⁴ نامساعد ³ بنزدیک ² من ¹ آورد که
¹⁸ کفایت ¹⁷ اندک ¹⁶ دارم ¹⁵ و عیال ¹⁴ بسیار ¹³ و طاقت ¹² فاقه ¹¹ ندارم ¹⁰ بارها ⁹ دردم
²⁷ آمد که ²⁶ بائیم دیگر ²⁵ در ²⁴ هر صورت ²³ که ²² زندگانی ²¹ کنم ²⁰ کسی را ¹⁹
³⁰ برنیک ²⁹ و بد ²⁸ من اطلاع نباشد

1 One of—2 the companions, or is friends—3 a complaint—4 of the times—5
 not favourable, assisting—6 to me, near me—7 brought—8 that—9 means,
 pittance, daily bread—10 small, little—11 I possess—12 [and] children—13
 many—14 and the power—15 of poverty, fast, hunger—16 I do not possess—17
 often, many times—18 in my heart—19 has come—20 that—21 I should go to
 another country, (from ^{انلیم} country,)—22 so—23 in—24 every way, shape,
 mode, manner—25 that—26 I pass my time, get on in life—27 any one—28
 on good or bad—29 mine, of me—30 may not be known, may not be
 acquainted.

One of my companions was complaining to me of the unfavourableness of
 the times, and said, “I have but small means *with** a large family, and am not
 able to support the burthen of poverty. It has frequently come into my mind
 to go to some other country, that by whatever way I might maintain myself,
 no one would know my good or bad fortune.”

بیت

بس گرسنه خفت و کس ندانست که کیست

بس جان بلب آمد که برو کس نگریست

باز از شماتت اعدای اندیشم که بطعنه در قفای من بخندند

وسعی مرا در حق عیال بر عدم مروت حمل کنند و گویند

1 Many—2 an hungry one— 3 has slept—4 and—5 any one—6 did not know—7 that—8 who is—9 many—10 a soul or life has come to the lip, edge, verge, (from لب lip,) has died, breath has departed—11 that—12 on, or over him—13 any one—14 has not cried, wept—15 again—16 from, on account of—[17 the clamour, delight at distress of another, outcry—18 of enemies]—19 I am in dread, I fear—20 who—21 by reproach, scoffingly—22 at back, absence—23 my, of me—24 will laugh—25 and endeavour—26 of me, mine—27 on account of my children, out of justice to my family—28 in want—29 of manliness, humanity, spirit—30 will attribute, (from حمل a load) will ascribe, accuse—31 and will say.

Many a person has slept an hungered without any one knowing who it was. Many a vital spark has departed,* over which no one has wept. Again I reflect on the *malevolence of enemies*,† who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say.

* *Remark.*—The soul coming to the lips, (*i. e.*, escaping from the body,) is a pretty way of expressing that a person is dying.

† *Revised from No. 17 to No. 18.*—Delight at my distress on the part of my enemies.

قطعه

به بین آن بی حمیت را که هرگز نخواهد دید روی نیک بختی
 تن آسانی گزیند خویش را زن و فرزند بگذارد بستی
 و در علم محاسبه چنانکه معلومست چیزی دانم اگر بجای شما
 جہتی معین گردد که موجب جمیع خاطر باشد بقیہ عمر از
 عہدہ شکر آن نتوانم بیرون آمدن

1 See, look at—2 that—[3 dishonourable one]—4 who—5 ever—6 will not
 see, deserves not to see—7 the face—8 of good fortune—9 ease of body—10
 chooses—11 his own—12 his wife, woman—13 and sons, children—14 for-
 sakes, leaves—15 in distress, poverty—16 and in—17 the science, art—18 of
 accounts, arithmetic—19 in the manner—20 as is known, evident—21 a little,
 some, a thing—22 I possess, know—23 if—24 by your interest, position,
 rank—25 side, form, mode, (*i. e.*, of life)—26 can be obtained, appointed to
 me—27 that—28 means—29 of ease, tranquillity—30 of mind—31 may be—
 32 the remainder of my life—33 in—34 the performance—35 of thanks—36 of
 that—37 I am not able, cannot be able—38 to come out, perform, to express.

Behold that *shameless wretch** who will never experience good fortune, he
 consults his own ease, and abandons to distress his wife and children. I have
 some skill in arithmetic, as you know, and if through your interest any office
 can be obtained, that will be the means of making my mind easy, during the
 remainder of my life, I shall not be able to express my gratitude.

* Revised No. 3.—“Dishonourable.”

گفتم ای یار عمل پادشاه دو طرف دارد امید نان و بیم جان
و خلاف رای خردمندانست بدین امید دران بیم افتادن

قصه

کس نیاید بشمزه درویش که خراج زمین و باغ بده
یا بتشویش و غصه راضی شو یا جگر بند پیش زاغ بنده

1 I said—2 O!—3 friend—4 the service—5 of the king—6 two—7 sides—
8 possesses, has—9 the hope—10 of bread, food—11 and the fear, dread—12
of life—13 and contrary—14 to the wisdom—15 of the sages is—16 for this,
in this—17 hope—18 in that—19 dread, danger—20 to fall—21 any one—22
does not come—23 to the house—24 of a durwaish—25 that, saying—26
rent—27 of land—28 and garden—29 give—30 either—31 in anxiety, per-
turbation of mind—32 and anger, grief—33 become contented, make up your
mind to—34 the—35 intestines (from جگر vitals, liver, and بند fastening,
bandage)—36 in front—37 of the crow—38 place, lay down, present.

I said, "Alas! my friend, the service of princes has two sides, the expecta-
tion of a livelihood, and the dread of losing one's life, and it is contrary to the
opinion of the wise for the sake of such hope to fall into such danger. No
one cometh to the poor man's house, saying pay the taxes on your land or
garden; either be prepared to encounter anxiety and grief, or expose your
intestines to the crow."

گفت این سخن موافق حال من نگفتی و جواب سوال من نیاوردی
نشیده که گفته اند هر که خیانت ورزد دستش از حساب بلمزد

بیت

راستی موجب رضای خداست کس ندیدم که گم شد از ره راست

1 He said—2 this—3 speech—4 like, conformable, suits—5 my state,
circumstances—6 you have not spoken—7 and answer—8 of my question—9
you have not brought, given—10 have you not heard—11 that—12 it has been
remarked—13 whoever—14 has been guilty of dishonesty, embezzlement (from
ورزیدن to labour, exercise, make a habit, boast, perform, to sow)—15 his
hand—16 from, on—17 the account—18 trembles, shakes—19 truth, integrity,
uprightness—20 is the means, cause, mode—21 of the will, pleasure, favour (un-
derstand "of obtaining")—22 of God is—23 any one—24 I have not seen—
25 who—26 was lost—27 on a road, by a road—28 straight, even, level,
right, true, upright, honest, sincere.

He replied, "This speech is not applicable to my case, you have not answer-
ed my question; have you not heard the saying? That whosoever is guilty of
dishonesty, his hand trembles on rendering his account. Rectitude is the means
of conciliating the divine favour, I never saw any one lost on a straight road.

و حکما گفته اند چهار کس از چهار کس بجان برنجند حرامی
 از سلطان و دزد از پاسبان و فاسق از غماز و روسی از محتسب و آنرا
 که حساب پاکست از محاسبه چه پاکست

1 And the sages—2 have said—3 four—4 persons—5 from, of—6 four—7 persons—8 are mortally afraid—[9 the evil doer, robber, assassin]—10 from the sultan—11 and the thief—12 of the sentinel, guard—13 and the adulterer—14 from the informer—15 and the harlot, courtesan—16 from the censor, superintendent of bazars, a magistrate to correct manners and morals—[17 and to him—18 whose—19 account—20 is pure, right, correct—21 from rendering them, or their being audited—22 what—23 fear is.]

And the sages have remarked that four kinds of persons are mortally afraid of four others; the *oppressor** dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtesib, *but he who has a clear conscience what has he to apprehend from investigation.*†

* *Revised No. 9.* Read “evil doer” or “assassin.” † *Revised from No. 17 to No. 23.*—And he whose accounts are correct, what fear has he of their being audited?

قطعه

مکن فراخ روی در عمل اگر خواهی
 که وقت رفع باشد مجال دشمن تنگ
 تو پاک باش و مدار ای برادر از کس پاک
 زنند جامه ناپاک گذران بوسنگ

1 Do not—2 extravagance—3 in employment, office—4 if—5 you wish—6 that—7 at time—8 of removal—9 may be, may have—10 power—11 enemy—[12 scanty, tight, confined]—13 you—14 pure, upright—15 remain—16 and care not, have not—17 O!—18 brother—19 from, of any one—20 fear, awe—21 they beat—22 clothes—23 impure, dirty—[24 washermen]—25 on a stone.

Live not extravagantly while in office, if you wish that on your removal from it your enemy may have *no power to injure you*.* Be upright in your conduct, O! my brother, and stand not in awe of any one. “*The fuller beats† foul cloths against the stone.*”

* *Revised No. 12.*—Scanty means of injuring you. † *Revised No. 24.*—N. B.—This is in the plural—“Washermen beat.”

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
گفتم حکایت آن رُوباه مناسب حال تست که دیدندش گریزان
²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
وافتان و خیزان کسی گفتش چه آفتست که موجب چندین منافتست
³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹
گفت شنیدم که شتر را بسخره میگرد گفتند ای سقیم شتر را
³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹
باتو چه مناسبتست و ترا باو چه مشابَهت گفت خاموش که اگر
⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰
حسودان بغرض گویند که این شترست و گرفتار آیم کرا غم تخلیص من
⁵⁷ ⁵⁶ ⁵⁵ ⁵⁴ ⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹
باشد تا فتیش حال من کند و تا تریاق از عراق آورده شود مارگزیده
⁶⁴ ⁶³ ⁶² ⁶¹ ⁶⁰ ⁵⁹ ⁵⁸
مرده باشد و ترا همچنان فضیلت و دیانت اما حسودان در کمینند
⁷⁰ ⁶⁹ ⁶⁸ ⁶⁷ ⁶⁶ ⁶⁵
و مدعیان گوشه نشین اگر آنچه حسن سیرت تست بخلاف آن
⁸⁰ ⁷⁹ ⁷⁸ ⁷⁷ ⁷⁶ ⁷⁵ ⁷⁴ ⁷³ ⁷² ⁷¹
تقریر کنند و در معرض خطاب پادشاه آید و سهل عتاب افتد دران
⁸⁹ ⁸⁸ ⁸⁷ ⁸⁶ ⁸⁵ ⁸⁴ ⁸³ ⁸² ⁸¹
حالت کرا مجال مقاتلت باشد مصلحت آن می بینم که ملک
⁹⁶ ⁹⁵ ⁹⁴ ⁹³ ⁹² ⁹¹ ⁹⁰
قناعت را حراست کنی و ترک ریاست گوی که عاقلان گفته اند

1 I said—2 the story—3 of that—4 fox—5 like, fit, befits—6 the state—7 of
yours is—8 that—9 they observed, saw—10 running—11 and falling—12
and rising (*i. e.*, limping)—13 some one—14 said to him—15 what—16
calamity is—17 that—18 the cause—19 of such, so much—20 fear is—21
he said—22 I have heard—23 that—24 camels—25 by being pressed into
service, also division, ridicule—26 they are seizing, taking—27 they said—
28 Oh!—[29 stupid, ignorant]—30 the camel—31 to you, with you—32 what
analogy is, correspondence is—33 and you—34 with it (*i. e.*, camel)—35 what
—36 resemblance, similitude—37 he said—38 silent, be silent—39 for if—40
enemies, envious ones—41 from design, selfish intentions, should say—42
that this—43 is a camel—44 and—45 I am seized, made prisoner—46 who—
47 grief, anxiety—[48 for my release]—49 will be, will have—50 so that
investigation—51 of my state—52 may do, may be done, made—53 and
until—54 the antidote, treacle, opium—55 from Irak—56 may be brought, can

be brought—57 the snake-bitten one—58 may be dead, will be dead—59 and to you—60 although, notwithstanding—61 excellence—62 and truth, uprightness—63 but the envious—64 are in ambush—65 and enemies—66 sitting in a corner, hid, watching—67 if that which—68 good morals, correctness of principle—69 yours is—70 contrary to that—71 should speak, say, declare, avow, assert, relate—72 and in—73 the place of meeting, an occasion—74 of anger—75 of the king—76 you come—77 and in the place—78 of wrath, displeasure—79 you fall—80 in that—81 state, conjuncture, crisis—82 who—83 the power—84 of speech, conversation—85 may be, can have—[86 proper fit—87 that— 88 I consider, I see—89 that the country, kingdom—90 of contentment—91 you should guard—92 and forsake, give up, abandon—93 government should say]—94 because—95 the wise—96 have remarked.

I replied, "The story of the fox suits you exactly, who, on being seen running away and limping, some one asked what calamity occasioned so much trepidation, he replied, 'I hear that they are going to press a camel into the service.' The other observed, '*I like your impudence*,'* what relationship is there between you and a camel, and what resemblance have you to that animal?" He replied, 'Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my relief† as to order an enquiry into my case? and before the antidote can be brought from Irak, he who was bitten by the snake may be dead.' Thus although you possess such worthiness and integrity, yet the envious are in ambush, and the enemy sitting in a corner; if they should misrepresent your worthy disposition, and you should incur the king's displeasure and fall under his resentment,‡ who will be able to speak in your behalf. *It seems most advisable that you should moderate your desires, and give up all thoughts of preferment,*§ for the sages have remarked."

* Revised No. 29.—"O! stupid." † Revised No. 48.—Read "release." ‡ Revised from No. 86 to No. 93.—N. B. According to the Persian it is this, "It appears to me advisable that you should keep the 'Kingdom of contentment' under subjection, and abandon the idea of possessing influence." § Remark.—After "fall under his resentment," read "at that conjuncture."—N. B. This has been *entirely* left out in the above translation.

بیت

بدریا درمنافع بیشمارست اگر خواهی سلامت درکنارست
 رفیق این سخن بشنید بهم برآمد و روی درهم کشید و سینه‌های
 رنجش امیز گفتن گرفت که این چه عقل و کفایتست و فهم
 و درایت و قول حکما درست آمد که گفته اند دوستان در زندان
 بکار آیند که بسفره همه دشمنان دوست نمایند

1 In the sea, river—2 relating or belonging to gain, profit, advantage—3 are innumerable, (*i. e.*, things)—4 if—5 you wish for—6 safety—7 it is on the shore, bank—8 my friend—9 this—10 speech—11 heard, listened to—12 became angry—13 and face—14 drew up, frowned, looked angry—15 and words—16 is mixed with grief—17 began to speak—18 that, *viz.*—19 this—20 what—21 wisdom—22 and sufficiency, economy—23 and understanding, knowledge—24 and manner, penetration, science, boldness—25 and the word of the sages, (from قول word, agreement)—26 proper, true, verified—27 has come—28 that, who—29 have remarked—30 friends—31 in prison—32 are of use, serviceable, come to work for, or assist one—33 because—34 at the table—[35 all enemies]—36 appear like friends, seem friends.

“In the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore.” My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity saying, “In all this what is there of wisdom, propriety, intelligence, or penetration? and the words of the sages are verified, namely ‘That friends are serviceable in prison, for that at a table *enemies** assume the appearance of friends.’”

* Revised No. 35.—Read “all” after “table” (*i. e.*, all enemies).

قطعه

دوست مشمار آنکه در نعمت زند لاف یاری و برادر خواندگی
 دوست آندانم که گیرد دست دوست در بریشان حالی و در ماندگی

[1 A friend]—2 do not count—[3 he who]—4 in prosperity, when benefits or favours are plenteous or abundant—5 affects, imitates in a constrained manner, strikes, beats, (from زند to beat)—[6 boast, brag, vanity, self-praise]—7 of friendship—8 and brotherly affection, calling one a brother—[9 a friend—10 him I suppose, consider, know—11 who seizes—12 his friend's hand]—13 in—14 adversity, distressed—15 state, circumstances—16 and in—17 fatigue, weariness, bad circumstances, ill health.

Account not *those your friends** who in prosperity boast of *their*† attachment and brotherly affection, I consider him *as my friend who takes me by the hand*‡ in the season of adversity and distress.

* Revised No. 1.—“Him your friend.” † Revised No. 6.—“Boasts of his.”

‡ Revised from No. 9 to No. 12.—“A friend who clasps his friend's hand.”

دیدم که متغیر میشود و نصیحت من بتعرض میشود بنزدیک
 صاحب دیوان رفتم بسابقه معرفتی که میان مابود صورت حالش بگفتم
 تا بکاری مختصرش نصب کردند چند روز برین برآمد لطف طبعش را
 بدیدند و حسن تدبیرش به پسندیدند کارش ازان درگذشت و بمرتبه
 برتر ازان متمکن گشت و همچنین نجم سعادتش در ترقی بود تا باوج
 ارادت رسید و مقرب سلطان شد بر سلامت حالش شادمانی کردم و گفتم

1 I observed—2 that—3 he became perplexed, changed—[4 and my advice
 —5 as an hindrance, impediment, obstacle—6 considered or listened to]—
 7 near—8 master—9 minister, secretary—10 I went—11 by a former, on ac-
 count of a previous—12 friendship, intimacy—13 that—14 between—15 as
 was, had existed—16 the state, form, condition—17 of his circumstances his
 condition, manner—18 I said, mentioned—19 so that—20 in work, employ-
 ment—21 a little for him, small for him—22 appointed, fixed—23 a few—
 24 days—25 over this, after this—26 passed, came out—27 the kindness,
 goodness, worth—28 of his character, temperament, principles—29 they saw—30
 and elegant, handsome, good—31 his management, deliberation, approved of—
 [32 his work, duty, affairs—33 from that—34 got better, passed over, got
 advanced]—[35 and in rank, station—36 higher—37 than that—38 was fixed,
 or appointed to]—[39 and—40 and thus, in this way, manner]—41 the star—
 42 of his happiness, good fortune, felicity—43 towards advancement, the
 ascendant—44 was—45 until—46 to the meridian, height—47 of wish, desire
 —48 arrived, reached—49 and—50 a companion, a near person, a close
 follower—51 of king—52 became—53 at his safe, pleasant, agreeable—54
 state, condition—55 I rejoiced, was delighted—56 and I said.

I perceived that his mind was perturbed, and that he considered my advice as an excuse for not serving him,* I therefore waited on the superintendent of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. *His affairs prospered*,† and he gained preferment:‡ so that§ the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favourite with the sultan. *Arabic*.—"An object of general admiration, and the confidant of illustrious personages." I rejoiced at the state of his prosperity, and said.

* Revised from No. 4 to No. 6.—And that he listened to my (words of) advice as so many obstacles (i. e., thrown in his way.) † Revised from No. 32 to No. 34.—"He got a better situation." ‡ Revised from No. 35 to No. 38.—"Was promoted in rank." § Revised from No. 39 to No. 40.—"And in this manner.

بیت

ز کار بسته² میندیش³ و دل شکسته⁵ مدار⁶

که آب چشمه⁹ حیوان¹⁰ درون¹¹ تاریکست¹¹

بیت

منشین¹² ترش¹³ تواز¹⁴ گردش¹⁵ ایام¹⁶ که صبر¹⁸

تلخست¹⁹ و لیکن²⁰ بر شیرین²² دارد²³

1 From affairs—2 closed, confined, straitened, distressed—3 do not, grieve, think over, lament—4 and heart—5 broken, distressed—6 be not, do not place—7 because—8 the water—9 of the fountain of life—10 in the midst, in—11 of darkness is—12 sit not—13 gruff, ill-tempered, crabbed, surly stern, morose—14 from, at—15 the change, revolution, versatility—16 of time, fortune—17 because—18 patience—19 is bitter—20 but—21 fruit—22 sweet—23 possesses.

Be not uneasy about your affairs, nor suffer your heart to be distressed, since the water of immortality is in the land of darkness. Repine not at the versatility of fortune ; for patience is bitter, but the fruit is sweet.

11 10 9 8 7 6 5 4 3 2 1
 دران مدت مرا باجمع یاران اتفاق سفر مکه افتاد چون از
 19 18 17 16 15 14 13 12
 زیارت مکه باز آمد دومنزل استقبال کرد ظاهر حالش را دیدم
 28 27 26 25 24 23 22 21 20
 پریشان و در هیات درویشان گفتم حال چیست گفت چنانکه توگفتی
 34 33 32 31 30 29
 طایفه حسد بردند و بخیانت منسوب کردند و ملک در
 42 41 40 39 38 37 36 35
 کشف حقیقت آن استفسار نفرمود و یاران قدیم و دوستان حمیم
 49 48 47 46 45 44 43
 از کلمه حق خاموش شدند و صحبت دیرینه فراموش کردند

1 At that—2 time, crisis, period—3 to me, I—4 with or in conjunction, collection, a body, number—5 of friends—6 by chance—7 a journey—8 to Mecca—9 fell, came about, undertook—10 when—11 from—12 the pilgrimage—13 of Mecca—14 I returned—15 two days' journey on my account—16 he came to meet me—[17 the outward—18 appearance of him—19 I observed, saw—20 distressed, afflicted, wretched]—21 and in—22 the appearance, aspect, figure, manner—23 of durwaishes—24 I said—25 what is the matter? What is your state? How is this?—26 he said—27 in the way as—28 you said—29 a band, party—30 became envious—[31 and me of embezzlement, mutiny, treachery]—32 imputed, ascribed, accused—33 and the king—[34 in—35 investigation, inquiry—36 of those circumstances, the truth, of that—37 earnest search, inquiry, eager search—38 did not order]—39 and friends—40 old—41 and acquaintances, friends—42 sincere, pure—[43 from—44 the word—45 of truth—46 were silent]—47 and friendship, companionship—48 former, old, wise, cunning—49 forgot.

At that juncture, it happened, that in company with a number of my friends I undertook a pilgrimage to Mecca. When we returned from the pilgrimage he came out two days' journey to meet me. *Seeing him in distressed circumstances** habited like a durwaish, I asked him the cause, to which he replied, "It has happened just as you predicted: some persons out of envy charged me with *unfair practices*,† the king *did not order the investigation of the circumstances*,‡ and my old acquaintances and kind friends *opened not their lips in my justification*,§ forgetful of our former intimacy.

* Revised from No. 17 to No. 20.—I observed that (in outward appearance) he was distressed. † Revised No. 31.—"Embezzlement." ‡ Revised from No. 34 to No. 38.—Did not order any strict investigation into the truth (or otherwise) of that charge. § Revised from No. 43 to No. 46.—Kept silent as regarded the "Word of truth."

تطعه

11 10 9 8 7 6 5 4 3 2 1
 بصنع خدا چون کسی افتاد همه عالمش پای بر سر نهند
 22 21 20 19 18 17 16 15 14 13 12
 چو بینند کاقبال دستش گرفت ستایش کنان دست بر بر نهند

1 By the creation, work, will—2 of God—3 when—4 any one—5 falls—6 all—7 the world on him—8 foot—9 on—10 head—11 place—[12 when—13 they see—14 that fortune, wealth—15 his hand—16 has seized, clasped]—17 praise—18 doing, commencing—19 hand—20 on—21 bosom, breast—22 they place.

When by the will of God any one falls, the whole world trample on his head. *When they see good fortune befriending him,** they praise him with their hands upon their breasts.

* *Revised from No. 12 to No. 16.* "When they see that fortune has taken him by the hand."

9 8 7 6 5 4 3 2 1
 فی الجمله بانواع عقوبت گرفتار بودم تادریں هفته که مزده سلامتی
 18 17 16 15 14 13 12 11 10
 حجاج برسید از بند گرانم خلاص کردند و ملک موروثم خاص گفتم
 27 26 25 24 23 22 21 20 19
 آن نوبت اشارت من قبول نکردی که عمل پادشاه چون سفر
 36 35 34 33 32 31 30 29 28
 درباست سودمند و خطرناک یا گنج برگیری یا در تلاطم بهمیری

1 In short—[2 with various, different sorts, kinds—3 of torture, punishment—4 I was imprisoned]—5 until in this—6 week—7 when—8 the good news—9 of the welfare, safety—10 of pilgrims—11 arrived—[12 from—13 my cruel, sad, rigorous, harsh, imprisonment]—14 they released—15 and estate, property—16 my patrimonial, my heritage—17 private, kept for the king's private use, confiscated—18 I said—19 that—20 time—21 my hint, sign—22 you did not accept, approve of—23 that, viz.—24 the office, service,—25 of the king—26 like—27 a journey, voyage—28 of the river is—29 advantageous, profitable—30 and dangerous—31 either—32 treasure—33 you acquire, seize hold of—[34 or in, amidst—35 the buffeting, (*i.e.*, of waves) dashing, collision]—36 you perish, die.

In short, *I was overwhelmed with persecutions,** until this week, when the good news of the safe arrival of the pilgrims being received, I was released from close confinement† with the confiscation of my patrimonial estate. I replied, "at that time you would not listen to my suggestion, that the service of kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches, or perish *in the waves.*"‡

* *Revised from No. 2 to No. 4.*—I was imprisoned and tortured in various ways. † *Revised from No. 12 to No. 13.*—From my cruel imprisonment. ‡ *Revised from No. 34 to No. 35.*—In the buffeting, (*i.e.*, of the waves.)

بیت

⁷ ⁶ ⁵ ⁴ ³ ² ¹
 یا زر بهر دودست کند خواجه درکنار
¹² ¹¹ ¹⁰ ⁹ ⁸
 یاسوج روزی افگندش مرده برکنار
²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³
 مصلحت ندیدم از ین بیش ریش درونش خراشیدن و نمک
²⁶ ²⁵ ²⁴ ²³ ²²
 پاشیدن بدین دوبیت اختصار کردم و گفتم

قطعه

³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷
 ندانستی که بینی بند برپای جو در گوشت نیامد پند مردم
⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸
 دگره گر نداری طاقت نیش مکن انگشت در سوراخ نژدم

1 Either—2 gold—3 in each—4 two hands—5 will do, (will arrive with)—
 6 the merchant—7 on the shore—8 or the waves—9 some day, one day—10
 will throw him—11 dead—12 on the bank, shore—13 proper, fit, just—14 I
 did not think, observe—15 from—16 this—[17 more, further]—18 the
 wound—19 internal of his, his inside—20 to scratch—21 and salt—22 to
 sprinkle—[23 with these—24 two lines of (poetry,)—25 I abridged, abbrevi-
 ated, curtailed, shortened, (*i. e.*, my ideas, expressions)]—26 and said—27
 know you not?—28 that—29 you see—30 chains, fetters, bindings—31 on
 feet—32 when—33 in—34 your ear—35 does not come, you do not accept—
 36 the advice—37 of men—38 another time—39 if—40 you cannot bear, possess
 not—41 the power—42 of the sting, (*i. e.*, of bearing the pain,)—43 place not,
 do not—44 finger—45 into—46 the hole—47 of the scorpion, (from کثر
 crooked and دم tail.)

“The merchant either gains the shore with both hands full of gold, or else
 one day the waves cast him dead upon the beach.” I did not think it advisable*
 to afflict his inward wound with more scratching, nor to sprinkle salt upon it,
but satisfied myself with repeating the two following lines,†—“Know you not
 that you will see your feet in fetters when you listen not to the admonition of
 mankind, another time if you are not able to endure the sting, put not your
 finger into the scorpion’s hole.”

* Revised No. 17.—“Add further (to afflict.) + Revised from No. 23 to No. 25—But
 abbreviated (my expressions,) in these two lines.—N. B.—As no word is given, it might also
 be “my admonitory lecture,” instead of “my expressions.”

TALE 17.

۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱
 تنی چند در صحبت من بودند ظاهر حال ایشان بصلاح آراسته
 ۲۰ ۱۹ ۱۸ ۱۷ ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰
 یکی از بزرگان در حق این طایفه حسن ظن بلیغ داشت
 ۲۷ ۲۶ ۲۵ ۲۴ ۲۳ ۲۲ ۲۱
 و اداری معین کرده بود مگر یکی از ایشان حرکتی کرد نامناسب حال
 ۳۷ ۳۶ ۳۵ ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸
 درویشان ظن آن شخص فاسد و بازار ایشان کاسد خواستم تا بطریقی
 ۴۶ ۴۵ ۴۴ ۴۳ ۴۲ ۴۱ ۴۰ ۳۹ ۳۸
 کفای یارانرا مستخلص کنم آهنگ خدمتش کردم دربانم رهانکرد
 ۵۲ ۵۱ ۵۰ ۴۹ ۴۸ ۴۷
 و جفا کرد معذورش داشتم بکرم آنکه گفته اند

1 Some, a few persons—2 in—3 my acquaintance, fellowship—4 were—[5 the outward, apparent, plain evident—6 state, circumstances—7 of them—8 with virtue, goodness, rectitude—9 adorned]—10 one—11 of—12 the great men, personages—13 in—14 the lot, right, due, just claim, justice, rectitude—15 of this—16 band, body—17 elegant, good—18 opinion—19 great, eloquent—20 had, possessed—21 and stipend, pension, allowance—22 had fixed, appointed—23 but one—24 of them—25 did an act, action, work—26 improper, unfit, not suitable—27 to the state—28 of durwaishes—29 the opinion—30 of that person—31 bad, noxious, corrupt, ill, depraved (*i. e.*, became.)—32 and the bazar, market—33 of them—34 worthless, not selling—35 I wished, wanted, desired, intended—36 so that—37 in the case of, in the manner or regarding—38 the stipend—39 of my friends—40 free, redeemed, deliverance, return, restitution—41 I should do—42 intention—43 of his service, to pay him my respects—44 I did, made up my mind to—45 the door-keeper to me—46 would not admit, refused admittance—47 and behaved rudely, used violence—48 him forgiveness, pardon—49 I did grant, did—50 on account, orders, by reason—51 of that which—52 has been said, remarked.

I was used to associate with a body of men, whose conduct had the appearance of correctness,* a person of consequence entertained very favourable sentiments of them, and had assigned a fixed pension for their support, but one of them having done something unbecoming the character of durwaishes, they forfeited his good opinion, and their market was injured. I wanted by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him in conformity to the saying—

* Revised from No 5 to No. 9.—Whose outward appearance was adorned with virtue.

قطعه

⁸ در ⁷ میر ⁶ و وزیر ⁵ و سلطان ⁴ را ³ بی ² وسیلت ¹ مگرد ⁸ پیرامن
¹⁷ سگ ¹⁶ و دربان ¹⁵ چو ¹⁴ یافتند ¹³ غریب ¹² این ¹¹ گریبان ¹⁰ش ⁹ گیرد ¹⁷ آندامن
²⁶ چندانکه ²⁵ مقربان ²⁴ حضرت ²³ آن ²² بزرگ ²¹ برحال ²⁰ من ¹⁹ واقف ¹⁸ شدند
³⁵ باکرام ³⁴ درآوردند ³³ و برتر ³² مقاسی ³¹ معین ³⁰ کردند ²⁹ اما ²⁸ بتواضع ²⁷ فروتر ³⁵ نشستم
 و ³⁶ گفتم

[1 To the door, gate—2 of the meer—3 and the vizier—4 and the sultan—5 without—6 support, interest, aid, power—7 do not walk about, around—8 in the vicinity of, environs, skirt, circuit, adjacent places]—9 the dog—10 and the door-keeper—11 when—12 they have found, they know, have ascertained—13 poor—14 this—15 his collar—16 will seize, seizes—17 that one the skirt, hem—18 when, so soon as—19 the attendants—20 of the majesty—21 of that—22 great personage—23 on the state, condition—24 mine, of me—25 sensible, aware, acquainted, conversant, experienced, intelligent—26 were, became—27 with respect, compliments, veneration, ceremony—28 they brought in—29 and higher, better, superior—30 place, station, seat, residence—31 appointed—32 but—33 with humility, politeness, attention, empty compliments, civility—34 lower, inferior—35 I sat down—36 and said—

That if you approach the gate of the meer, the vizier, or the sultan without any one to introduce you, when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction, but I humbly seated myself lower, and said—*

* Revised from No. 1 to No. 8.—Walk not without support, (i. e., unless you have interest, or influence,) in the vicinity of the meer's, or vizier's, or sultan's, gates.

بیٔت

بگذار که بندۀ کمینم⁴

تا در صف بندگان نشینم⁸

گفت الله الله چه جای این هستنست¹⁴

بیٔت

گر بر سر و چشم من نشیني²⁰

نازت بکشم که ناز نیني²⁴

I Leave off, pardon, excuse—[2 because—3 a slave—4 abject I am]—5 so that—6 in the rank, row—7 of servants—8 I may sit—9 he said, it was remarked—[10 Oh! God—11 what—12 place, opportunity—13 for this—14 speech, saying is]—15 if—16 on—17 head—18 and eyes—19 mine, of me—20 you sit—21 your blandishments, coquetry, play, sport, gallantry—22 I allow, I bear with, submit to—23 because—24 you are amiable, elegant, deserving of love.

“Excuse me for *I am an inferior*;* suffer me to seat myself in the rank of servants.” One of them replied—“*Oh! God what a hard saying is this?*† If you seat yourself on my head and eyes, I admit your gallantry, for you are amiable.”

* Revised from No. 2 to No. 4.—Because I am an abject slave. † Revised from No. 10 to No. 14.—O God how apropos is this (*i. e.*, following,) saying, (literally—“What a place it is for this saying,”) in this place.

فی الجمله بنشستم¹ و از هر دوی سخن پیوستم⁶ تا حدیث ذلت⁸
یاران⁹ در میان آمد و گفتم¹¹

قطعه

چه جرم دید خداوند سابق الانعام¹⁶
که بنده در نظر خویش خوار میدارد²⁰
خدا ایراست مسلم بزرگواری و لطف²⁴
که جرم بیند و نان برقرار میدارد³⁰

1 To be brief, in short—2 I sat down—3 and from, of—4 every kind, various manner—5 of speech, subject of conversation—6 I joined—7 until the story, circumstance—8 of the depravity, dishonour, abasement, affront—9 of my friends—10 came in the midst, was brought in, mentioned—11 I said—12 what—13 fault—14 saw—15 the master, Lord—16 of former benefits—17 that slave—18 in sight—19 his, of him—20 looks on as hateful, dislikes, appears detestable—21 to God is—22 guarded, preserved, kept, committed, entire, whole—23 greatness, dignity—24 and kindness, benignity—25 who—26 fault, crime, sin, offence—27 sees—28 and bread, daily food—29 as usual, as established, as fixed—30 grants, gives, bestows, keeps possesses, allots.

Summarily I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in, I asked "What fault was discovered by my most bountiful Lord, that should have rendered his servant hateful in his sight? To God alone belongeth perfect greatness and benignity, who discovereth the crime, and yet withholdeth not daily bread."

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 حاکم را این سخن پسندیده آمد و اسباب معاش یاران فرمود تا
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 برقاعده ماضی مهیادارند و مؤنت ایام تعطیل وفا کنند شکر نعمت
²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹
 بگفتم و زمین خدمت ببوسیدم و عذر جسارت بخواستم
²⁹ ²⁸ ²⁷ ²⁶
 و در حالت بیرون آمدن این سخن بگفتم

1 The great man, ruler, judge, master, commander—2 this—3 speech—4 approved of, met his approbation—[5 and articles, things, goods—6 of the means of living, livelihood, subsistence—7 of friends—8 ordered—9 so that, that—10 in the way, manner mode, custom—11 of the past, as before, as formerly—12 they should prepare, make ready, arrange—13 and daily food, rations, provisions—14 time, period—15 vacation, neglecting, the time it was withheld—16 to perform, suffice, pay off]—17 thanks—18 of favours—19 I offered, said—20 and ground, earth—21 of service—22 I kissed—23 and apology, excuse—24 of boldness, impudence, forwardness, pertness—25 I pleaded for, asked for—26 and at the time—27 of coming out—28 this—29 speech—30 I made, I said, I spoke, I observed.

The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged.* I praised his generosity, made my obeisance, and apologized for my boldness; and, at the time of taking leave, made the following observation—

* Revised from No 5 to No. 16.—And ordered that my friend's articles of subsistence should be prepared as before, (literally—the time past,) and that they (*i. e.*, his dependants,) should give over what daily food they were entitled to for the time it had been discontinued.

Remark.—I do not translate اسباب معاش as “stipend”; it actually means “articles of subsistence” (*i. e.* food.) It is a very common custom for great men to feed dur-waishes and others, but it is not so very usual to grant them stipends. Take again the after word مؤنت it means “daily food” and were this not the real meaning what use was there for using the expression? مهیادارند “They should prepare,”—Query, prepare what? Their daily rations, such as “rice” “attah” “salt,” &c., &c., such articles being constantly distributed to beggars.

قطعه

8 7 6 5 4 3 2 1
 چو کعبه قبله حاجت شد از دیار بعید
 14 13 12 11 10 9
 روند خلق بدیدارش از بسی فرسنگ
 19 18 17 16 15
 ترا اتحمال امثال ما ببايد کرد
 26 25 24 23 22 21 20
 که هیچکس نزند بردخت بی بر سنگ

[1 As because—2 the temple of Mecca—3 the place where people look when praying, (therefore it means Mecca,) any thing opposite—4 wants, desires—5 is, was]—6 from—7 country—8 distant, far off—9 they go—10 the people—11 to see it—12 from—13 many—14 a league, (18,000 feet) —15 to you—16 endurance, to bear the load, trouble—17 of like—18 of us—19 should do, should make up your mind to—20 because—21 any one—22 does not throw—23 on a tree—24 without—25 fruit—26 a stone.

"Because the temple of Mecca is the bestower of our wants, multitudes resort to it from many farsangs, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."*

* Revised from No. 1 to No. 5.—Because the temple of Mecca is the direction (in which we look), when praying for our wants.

TABLE 18.

9 8 7 6 5 4 3 2 1
 ملک زاده گنج فراوان از پدر میراث یافت دست کرم برکشاد
 17 16 15 14 13 12 11 10
 داد سخاوت بداد ونعمت بی قیاس بر سپاه ورعیت بریخت

1 A prince, a king's son—2 money, treasure, wealth—3 great, immense—4 from father—5 inheritance, patrimony—6 received—7 hand—8 liberality—9 opened—10 justice, gifts, complaint, revenge, law, equity—11 liberality, generosity—12 gave—13 wealth, favours—14 beyond imagination, innumerable—15 on soldiers—16 and subjects—17 scattered, distributed.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts on his troops and subjects.

تطعمه

11 10 9 8 7 6 5 4 3 2 1
 نیاماید مشام از طبله عود بر آتش نه که چون عنبر ببوید
 20 19 18 17 16 15 14 13 12
 بزرگی بایدت بخشندگی کن که دانه تا نیفشانی فروید
 30 29 28 27 26 25 24 23 22 21
 یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک پیشین این
 38 37 36 35 34 33 32 31
 نعمت را بسعی اندوخته اند و برای مصلحت نهاده دست ازین
 47 46 45 44 43 42 41 40 39
 حرکت کوتاه کن که واقعا در پیشست و دشمنان در پس نباید که
 50 49 48
 در وقت حاجت درمائی

فطعمه

58 57 56 55 54 53 52 51
 اگر گنجی کنی بر عامیان بخش رسد هر کتدائی را برنجی
 69 68 67 66 65 64 63 62 61 60 59
 چرا نستانی از هریک جوی سیم که گرد آید ترا هر روز گنجی

1 Does not issue, rest, cease—2 odour, smell, the sense of smelling—3 from—4 a large platter (perfumes and fruits are kept in them,) tray—5 of gum, benzoin, the wood of aloes, wood, timber—6 on the fire—7 place—8 when—9 like—10 ambergris—11 it will smell, send forth an odour, fragrance—12 greatness—13 if you wish, to you is desired—14 bounty, liberality, generosity—15 do, exercise—16 for—17 grain—18 until—19 you do not scatter, sow—20 it does not germinate, grow—21 one—22 of—23 the courtier, member of an assembly, (from **جلسه** a court, assembly)—24 indiscreet, inconsiderate, without deliberation—25 his, or to him advice, admonition—26 commenced, begun—27 that, viz.—28 the king's—29 former, predecessors—30 this—31 wealth—32 by industry, endeavour—33 collected, accumulated—34 and for, on account, for the sake—35 of what is proper, fit, time of want—36 placed, stored—37 hand—38 from this—39 action, work, way—40 shorten—41 because—42 events—43 are in front—44 and enemies—45 in the rear—46 may it not be, lest—47 that—48 in the time—49 of necessity, want—50 you should be helpless, destitute, without remedy—51 if—52 treasure—53 you do, (i. e. lavish,) give profusely to the multitude, low people, public—54 a share, portion, lot—55 will reach, arrive—56 every—57 householder, head of a family—58 a grain of rice—59 why—60 do you not take by force, enforce, seize, exact—61 from—62 each one, every one—63 a grain—64 of silver—65 that—66 will collect, accumulate—67 for you—68 every day—69 wealth, riches, treasure.

No odour issues from a tray made of lignum aloes, place it on the fire that it may diffuse fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful, for grain growth not unless it be scattered. One of the courtiers inconsiderately began his admonition, saying that former monarchs accumulated this treasure with labour, and stored it up against a time of need, therefore restrain your liberality, for events being in front, and enemies on the rear, you must not deprive yourself of resources against the time of necessity.* If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share; why do you not exact a grain of silver from each individual which will produce you a treasure daily?

* Revised from No. 46 to No. 50.—Lest in the time of necessity you should be helpless.

⁹ ملک ⁸ زاده ⁷ روی ⁶ ازین ⁵ سخن ⁴ درهم کشید ³ که ² موافق ¹ رایش نیامد
¹⁹ وگفت ¹⁸ خدای عز وجل ¹⁷ مرا ¹⁶ مالک ¹⁵ این ¹⁴ مملکت ¹³ گردانیده ¹² است ¹¹ تا
²⁵ بخورم ²⁴ به بخشم ²³ نه ²² باسبانم ²¹ که ²⁰ نگهدارم

بیت

³² قارون ³¹ هلاک شد ³⁰ که ²⁹ چهل ²⁸ خانه ²⁷ گنج ²⁶ داشت
³⁸ نوشیروان ³⁷ نکو ³⁶ نام ³⁵ که ³⁴ گذاشت ³³

1 The prince—2 face—3 from this, at this—4 speech—5 drew together, frowned—6 because—7 conformable, suitable, agreeable—8 to his knowledge, idea—9 did not come—10 and said—11 the God—12 of glory—13 and majesty—14 me, to me—15 king—16 of these—17 possessions, kingdoms—18 has appointed, turned, brought about—19 so that—20 I should eat—21 and should distribute, give away—22 not—23 me, a shepherd, sentinel—24 that—25 I should guard, watch—26 Karoon—27 was destroyed, ruined—28 that—29 forty—30 houses, chambers—31 of treasure—32 possessed—33 Nowshirwan—34 died not—35 because—36 a name—37 good—38 left.

The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, "The eternal and Almighty God has made me king of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure. Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirwan died not, having left an immortal name.

TALE 19.

⁸ کباب کردندي ⁷ صيدي ⁶ شکار گاهي ⁵ در ⁴ را ³ عادل ² که ¹ نوشيروان
¹⁸ نمک ¹⁷ نبود ¹⁶ غلامي ¹⁵ بروستا ¹⁴ فرستادند ¹³ تا ¹² نمک ¹¹ آورد ¹⁰ نوشيروان ⁹ گفت
²⁶ نمک ²⁵ بقیمت ²⁴ بستان ²³ تا ²² رسمي ²¹ نگردد ²⁰ و ده ¹⁹ خراب ¹⁸ نشود ¹⁷ گفتش
³⁶ ازین ³⁵ قدر ³⁴ چه ³³ خلل ³² زاید ³¹ گفت ³⁰ بنیاد ²⁹ ظلم ²⁸ در جهان ²⁷ اول ²⁶ اندک
⁴⁵ بوده ⁴⁴ است ⁴³ و هر که ⁴² آمد ⁴¹ برو ⁴⁰ مزید ³⁹ کرد ³⁸ تا ³⁷ بدین ³⁶ غایت ³⁵ رسید
 قطعه

⁵⁶ اگر ⁵⁵ زباغ ⁵⁴ رعیت ⁵³ ملک ⁵² خورد ⁵¹ سيبی ⁵⁰ برآوردند ⁴⁹ غلامان ⁴⁸ او ⁴⁷ درخت ⁴⁶ از ⁴⁵ بیخ
⁶⁷ به پنج ⁶⁶ بیضه ⁶⁵ که ⁶⁴ سلطان ⁶³ ستم ⁶² روا دارد ⁶¹ زنند ⁶⁰ لشکریان ⁵⁹ هزار ⁵⁸ مرغ ⁵⁷ بسیخ
 بیت

⁷⁴ نماند ⁷³ ستمگار ⁷² بدروزگار ⁷¹ بماند ⁷⁰ برو ⁶⁹ لعنت ⁶⁸ پایدار

1 It is related, they have said—2 that—[3 for Nowshirwan—4 the Just]—5 at
 —6 a hunting place—7 game—8 they were roasting—9 salt—10 was not—11
 a slave—12 to the village—13 they sent—14 so that—15 salt—16 might
 bring—17 Nowshirwan—18 said—19 salt—20 with price, value, cost—21
 take—22 so that custom—23 may not become—24 and village—25 may not
 be ruined, desolated—26 they said to him—27 from this—28 quantity—29
 what—30 loss, or injury will occur—31 he said—32 the foundation, com-
 mencement—33 of tyranny, injustice—34 in the world—35 first—36 small,
 little—37 was—38 and every one—39 who came—40 on it—41 increased—42
 until—43 to this—44 degree, enormous—45 arrived—46 if—47 from the gar-
 den—48 of the subject—49 the king—50 cats—51 one apple—52 they will
 root or draw up—53 his slaves—54 the tree—55 from—56 the roots—57 with
 five—58 eggs—59 that—60 the sultan—61 tyranny—62 permits, allows—63
 they will smite, strike, kill—64 his followers, (i. e. of any army,) soldiers—65
 one thousand—66 fowls—67 on a spit—68 does not remain—(69) the tyrant—
 70 bad liver, iniquitous person—71 remains—72 on him—73 the curse—74
 perpetual, lasting, stable, durable, steady.

They have related that *Nowshirwan*,* being at a hunting seat, was about to
 have some game dressed, and as there was not any salt, a servant was sent to
 fetch some from a village; when the monarch ordered him to pay the price
 of the salt, that the exaction might not become a custom, and the village be de-
 solated. They say to him "from this trifle what injury can ensue?" He re-
 plied, "Oppression was brought into the world from small beginnings,
 which every new comer has increased, until it has reached the present
 degree of enormity. If the monarch were to eat a single apple from the
 garden of a peasant, the servants would pull up the tree by the roots: and if
 the sultan orders five eggs to be taken by force, his soldiers will spit a thousand
 fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest
 on him for ever."

* Revised from No. 3 to No. 4. — Read "Nowshirwan the Just."

TABLE 20.

⁹ 8 ⁷ 6 ⁵ 4 ³ 2 ¹
 عاملي را شنیدم که خانه رعیت خراب کردی تا خزانه سلطان
¹⁹ 18 ¹⁷ 16 ¹⁵ 14 ¹³ 12 ¹¹ 10
 آبادان کند بی خبر از قول حکما که گفته اند هر که خدای تعالی را
²⁹ 28 ²⁷ 26 ²⁵ 24 ²³ 22 ²¹ 20
 بیازارد تا دل خلقي بدست آرد خدای تعالی همان خلق را بروی
³⁵ 34 ³³ 32 ³¹ 30
 گمارد تا دمار از روزگارش برآرد

بیت

⁴⁴ 43 ⁴² 41 ⁴⁰ 39 ³⁸ 37 ³⁶
 آتش سوزان نکند باسپند آنچه کند دود دل مستمند

لطیفه

⁵³ 52 ⁵¹ 50 ⁴⁹ 48 ⁴⁷ 46 ⁴⁵
 گویند سرور در جمله حیوانات شیرست کمترین جانوران خر
⁶¹ 60 ⁵⁹ 58 ⁵⁷ 56 ⁵⁵ 54
 و باتفاق خردمندان خر باربر به از شیر مردم در

1 A collector of revenue—2 I heard—3 who—4 the houses of—5 the peasants
 —6 desolated, made bad, ruined—7 so that—8 the treasury of—9 the sultan
 —10 full, replete—11 might do—12 unmindful, regardless—13 of the saying—
 14 of the sages—15 who—16 have said—17 whoever—18 God—19 great,
 high—20 offendeth—21 so that—22 the heart—23 of a mortal—24 may gain,
 get in hand—25 the God—26 great, high—27 that very—28 mortal—29 on
 him—30 will turn, set against—31 so that—32 injury, destruction—33 from—
 34 his life—35 will come out—36 fire—37 burning—38 does not do, produce
 —39 on wild cotton—40 as that which—41 does—42 the smoke, (*i. e.* sighs,)—
 43 of the hearts—44 of the afflicted—45 they say—46 the leader, king, head—
 47 amongst—48 all, the whole—49 of the animals—50 the lion is—51 the
 meanest, lowest—52 of the animals—53 the ass—54 and by the agreement—
 55 of the wise—56 the ass—57 load carrier, (from بار a load and بردن
 to carry)—58 better—59 than—60 the lion—61 a tearer of men, (from مردم
 men and دریدن to tear.)

I heard of a collector of revenues, who desolated the houses of the subjects,
 in order to fill the king's coffers; regardless of the maxim of the sages which
 says, "Whosoever offendeth the most high to gain the heart of a fellow-
 creature, God will make that very creature the instrument of his destruction."
 The burning flame from wild rue raises not such a smoke, as is occasioned by
 the sighs of the afflicted heart. They say, that the lion is the king of beasts,
 and the ass the meanest of animals, but the sages agree, that the ass who carries
 burthens, is preferable to the lion, that destroyeth mankind.

مثنوي

⁴مسکين ³خر ²اگرچه ¹بي تميزست
⁸چو ⁷بار ⁶هميشه ⁵عزیزست
¹¹گاوان ¹⁰وخران ⁹باربودار
¹⁵مردم ازار ¹⁴آدميان ¹³به ¹²از

1 The poor, humble, abject—2 ass—3 although—4 is without discrimination, understanding—5 when, on account—6 load—7 draws—8 is dear, valuable, precious—[9 bullocks, oxen—10 and asses—11 load carriers, (from بار a load, and برداشتن to take up)—12 are better—13 than, from—14 men—15 men annoyers, (from مردم men and ازار pain, trouble,) oppressors.]

The poor ass, although devoid of understanding, yet on account of carrying burthens, is very valuable. *The labouring ox, and the ass, are preferable to men who injure their fellow creatures.**

* Revised from No. 10 to No. 14.—Oxen and asses that carry loads are better than men who are oppressors. N. B.—According to the Persian the plural and not the singular is used.

ملک را طرفی از ذمائم اخلاق او معلوم شد بشکجه کشیدش
وبانواع عقوبت بکشت

قطعه

حاصل نشود رضای سلطان تا خاطر بندگان نجوئی
خواهی که خدای بر تو بخشد با خلق خدای کن نکوئی
یکی از ستم دیدگان برو بگذشت و گفت

قطعه

نه هر که قوت بازو ومنصبی دارد
بسלטنت بشورد مال مردمان بگزاف
توان بخلق فرو بردن استخوان درشت
ولی شکم بدرد چون بگیرد اند رناف

1 The king—2 some, a little—3 of—4 the bad, base, reproachful—5 man-
ners, conduct—6 of him, his—7 became acquainted—[8 in the rack—9 drew,
extended him—10 and in various ways, modes—11 of torture, punishment—12
killed, *i. e.*, him]—13 obtainable, procurable—14 will not be—15 the pleasure,
approbation—16 of the sultan—17 until, so long as—18 the hearts—19 of
slaves, dependants—20 you do not seek—21 if you wish—22 that—23 God—24
on you—25 should bestow, be bountiful—26 on the creation, mortals—27 of
God—28 do—29 good—30 one of—31 who had been oppressed, an oppress-
ed one, (from ستم tyranny and دیدن to see, experience, observe)—32 on
him, near him—33 passed—34 and said—[35 not—36 every one who—37
strength—38 of arm—39 and rank, dignity—40 possesses—41 with govern-
ment, power]—42 can devour—43 the property, goods—44 of men—45 with im-
punity, vainly, rashly, inconsiderately—46 you are able, it is possible—47 in the
throat—48 to take down, swallow, (from فرو down and بردن to carry)—49
a bone—50 hard—51 but—52 the belly—53 it will tear, tears—54 when—55
it sticks, seizes, holds on to—56 under, below—57 the navel.

The king, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death.* You will not obtain the approbation of the king, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution, and said, “Not every one who possesses ministerial power and dignity,† can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel.”

* Revised from No. 8 to No. 12 —“He had him stretched (literally *dram*,) on the rack and tortured him (in various ways) to death.” † Revised from No. 35 to No. 41.—“Not every one who possesses strength of arm and official dignity,” &c., &c.

T A L E 21.

8 7 6 5 4 3 2 1
 مردم ازاري را حكايت كنند كه سنگي بر سر صالحى زد درويش را
 17 16 15 14 13 12 11 10 9
 مچال انتقام نبود سنگ را باخود نگاه ميداشت تاوقتي كه ملك
 24 23 22 21 20 19 18
 بران لشكري خشم گرفت و در چاهش كرد درويش درآمد
 32 31 30 29 28 27 26 25
 و آن سنگ را بر سرش كوفت گفت تو كيستى و اين سنگ
 36 35 34 33
 بر سر من چرا زدي گفت

1 Of an oppressor—2 they tell a story—3 who, that—4 a stone—5 at the head—6 of a pious man—7 threw, struck—8 to the durwaish—9 the power—10 of revenge—11 was not—12 the stone—13 by himself—14 kept—15 until a time—16 that—17 the king—[18 on that—19 soldier, follower of an army—20 became angry—21 and in—22 a pit, put him]—23 the durwaish—24 came forward—25 and that—26 stone—27 at his head—28 struck—29 he said—30 who are you?—31 and this—32 stone—33 at my head—34 why—35 did you throw?—36 he replied, said—

They tell a story of an oppressor, who flung a stone at the head of a pious man. The durwaish, not having power to revenge himself, kept the stone, till a time when the king, being displeased, *ordered the other to be thrown into a pit.** The durwaish then came, and bruised his head with the stone; upon which he exclaimed, "Who art thou, and why hast thou flung this stone at my head?" He answered—

* Revised from No. 18 to No. 22,—“With that soldier, and placed him in a pit.”

10 9 8 7 6 5 4 3 2 1
 من فلانم واین سنگ همان سنگست که در فلان تاریخ
 20 19 18 17 16 15 14 13 12 11
 بر سر من زدی گفت چندین مدت کجا بودی گفت از جاهت
 28 27 26 25 24 23 22 21
 اندیشه میکردم اکنون که در چاهت دیدم فرصت غنیمت شمردم
 مثنوی

36 35 34 33 32 31 30 29
 ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار
 47 46 45 44 43 42 41 40 39 38 37
 چون نداری ناخن در رنده تیز بآبدان آن به که کم گیری ستیز
 55 54 53 52 51 50 49 48
 هر که با پولاد بازو پنجه کرد ساعد سیمین خود رنجه کرد
 64 63 62 61 60 59 58 57 56
 باش تادستش ببندد روزگار پس بکام دوستان مغزش برار

1 I—2 am, a certain one—3 and this—4 stone—5 that very—6 stone is—7 which, that—8 on—9 a certain—10 date, day—11 at my head—12 you threw, struck—13 he said—14 so much, many, so long—15 a time—16 where?—17 were you—18 he said—19 from, of—20 your dignity, station, rank—21 I dreaded—22 now—23 that in—24 a pit you—25 I see—26 an opportunity—27 rare, good, favourable—28 I counted, considered—29 an unworthy one—30 when—31 you see—32 favoured by fortune, prosperous—[33 the wise—34 resignation, patience, surrendering submission—35 have done—36 choice, option, power]—37 when—38 you do not possess—39 nails, (*i. e.*, of the hands)—40 tearing—41 sharp—42 with bad persons—43 that better is—44 that—45 less, little, not much—46 you should seize, do—47 fight, battle, contention, quarrel—48 whoever—49 with steel—50 arm—51 grapples—[52 the wrist—53 of silver—54 his own—55 injures, hurts,]—56 remain, (hold on,) rest—57 until his hands—58 ties—59 fate, the times—60 then, finally, after—61 to the desire wish, use—62 of friends—63 his brains—64 draw out.

“I am such an one, and this is the identical stone that on such a day you flung at my head?” He proceeded, “Where were you all this time?” The dur-waish replied, “I was afraid of your dignity; but now that I see you in the pit, I consider it a favourable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, *the wise think it proper to pay him respect.*” When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, *will injure his own wrist, if it is of silver*:+ wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains.”

* *Revised from No. 23 to No. 36*—“The wise choose. (or prefer) resignation.” + *Revised from No. 52 to No. 54.*—“Will injure his own silver wrist,” (*i. e.*, his weak, delicate, wrist).

Remark.—I entirely disagree with the translator in the following translation, viz., “that the wise pay respect to a worthless man, because he is in power or flourishing.” According to the Persian, it is what I have rendered it in the revision: this is also proved by the after part, *i. e.*, “wait till fortune ties his hands,” &c., &c. This is why the wise are patient, or resigned, when they see a worthless man prosperous, as they know they have no other alternative, but, notwithstanding this, they do not *pay him respect*!!! Such would not become philosophers. It means in fact that they wait till a change of fortune places a worthier person in his place.

TABLE 22.

13 12 11 10 9 8 7 6 5 4 3 2 1
 یکی را از ملوک مرضی هایل بود که اعاده ذکر آن موجه نبود طایفه
 23 22 21 20 19 18 17 16 15 14
 حکمای یونان متفق شدند که مر این درد را دوايي نیست مگر زهره
 32 31 30 29 28 27 26 25 24
 آدمی که بچندین صفت موصوف بود ملک بفرمود طلب کردند
 41 40 39 38 37 36 35 34 33
 دشمنان پسری یافتند بدان صفت که حکما گفته اند ملک پدر و مادرش
 50 49 48 47 46 45 44 43 42
 بخواند و بنعمت بیکران خوشنود گردانید و قاضی فتوی داد که خون
 58 57 56 55 54 53 52 51
 یکی از رعیت ریختن برای بسلامتی نفس پادشاه روا باشد

1 To one—2 of—3 the king's—4 a disease—5 terrible, horrible—6 was, had—7 that—8 the repetition, return, causing to return—9 mention, explanation, recital, remembrance—10 of that—11 proper, agreeable, acceptable—12 would not be, was not—13 a band—14 of physicians—15 of Greece—16 were of one accord, agreed, decided, unanimous—17 that—18 a redundant particle—19 this—20 of pain—21 medicine is not—22 except, but—23 the gall—24 of a man—[25 who—26 with some, certain—27 qualities, properties—28 endowed, famed for—29 was]—30 the king—31 ordered—32 they should seek for—33 a peasant's—34 son—35 they found—36 with that quality, property—37 which, that—38 the physicians had said—39 the king—40 his father—41 and his mother—42 called—43 and by gifts, favours, wealth—44 without limit, bound, immense—45 pleased, delighted, contented—46 turned, made—47 and the crazy—48 gave a decision, order, final command—49 that—50 the blood—51 of one of—52 peasants—53 to spill, scatter—54 on account of, for—55 the healthy—56 temperament, spirit, substance—57 of the king—58 may be lawful, was lawful.

A certain king had a terrible disease, the nature of which it is not proper to mention. A number of Greek physicians agreed, that there was no other remedy for this disease, but the gall of a man, *of some particular description*.* The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother, and by offering a great reward gained their consent; and the crazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch.

* Revised from No. 25 to No. 29.—Endowed with certain (peculiar) properties.

جلاد قصد کشتنش کرد پسر روی بسوی آسمان کرد و بخندید
 ملک گفت که درین حالت چه جای خنده است پسر گفت ناز
 فرزندان به پدر و مادر باشد و دعوی پیش قضا بزنند و داد از پادشاهان
 خواهند اکنون پدر و مادر بعلت حطام دنیا مرا بخون در سپردند
 و قضا بکشنم فتوی داد و سلطان صحت خواش در هلاک من
 بیند بجز خدای تعالی پناهی ندارم

1 The executioner—2 the intention—3 to kill him—4 did—5 the son—[6 his face]—7 in the direction, side—8 of heaven, the skies—9 did, (*i. e.*, turned)—10 and laughed—11 the king said—12 that—13 in this—14 state—15 what place—16 is for laughing—17 the son said—18 affliction—19 children, boys—20 from father and mother—21 should be, look for—22 and a suit, plaint—23 before—24 the cazy—25 they take, lay, refer—26 and justice—27 from king's—28 they desire, expect—29 now—30 father and mother—[31 by cause, pretext, tenderness, scrupulousness—32 dry, brittle, weak, frail, feeble, paltry—33 of the world]—34 me—35 in slaughter, blood—36 have deposited, given in charge, made over—37 and the cazy—38 to kill me—39 the final order, decree—40 has given—41 and the king—[42 health—43 his own—44 in death—45 of me—46 sees]—[17 with the exception, except—48 of the high God—49 I possess no protection, refuge, asylum, shade, shelter.]

The executioner prepared to put him to death, upon which the youth turned *his eyes** towards heaven, and laughed. The king asked, "What there could be in his present condition, which could possibly excite mirth." He replied. "Children look to their parents for affection, a suit is referred to the cazy; and justice is expected from the monarch. Now my father and mother, *seduced by vain worldly considerations*,† having consented to the shedding of my blood; the judge having sentenced me to die; and the king, *for the sake of his own health*,‡ having consented to my death; *where am I to seek refuge excepting in the high God?*"§

* Revised No. 6.—Read "his face."
 means of a paltry worldly pretext.

+ Revised from No. 31 to No. 33.—"By

‡ Revised from No. 42 to No. 46.—"In my

§ Revised from No. 47 to No. 49.—"With the exception of the high God, I possess no refuge.

Remark.—This translation (*i. e.*, "by a means of a paltry worldly pretext,") does not alter the opinion that the parents did so for "vain worldly considerations" that is, for "money," but they did not *openly* devote their son on *these* grounds. It was on the *pretext* or excuse that such was merely to save the monarch's life; therefore, as the Persian runs thus, I have revised the passage.

بیت

پیش که برآورم ز دستت فریاد
هم پیش تو از دست تو میخواهم داد
سلطان را دل ازین سخن بیم برآمد و آب در دیده بگردانید
و گفت هلاک من اولیترست از خون بیگناهی ریشتن سروچشمش
ببوسید و در کنار گرفت و نعمت بیکران بخشید و آزاد کرد گویند
که ملک هم دران هفته شفا یافت

قطعه

همچنان در فکر آن بستم که گفت پیل بانی بر لب دریای نیل
زیر پایت گردانی حال مور همچو حل تست زیر پای پیل

1 Before—2 whom—3 shall I go—4 from your hand—5 complaint, (*i. e.*, to complain)—6 also same, mutual, with, even, likewise—7 in front, before—8 of you—9 from—10 your hand—11 I wish for justice—12 the king's—13 heart—14 from this—15 speech—16 became troubled—17 and water—18 in eyes—19 surrounded, filled up—20 and said—21 my death—22 is better—23 than blood—24 of an innocent person—25 to spill, scatter, shed—26 his head and eyes—27 he kissed—28 and in—29 embrace, seized, clasped—30 and gifts, favours, wealth—31 beyond, bounds, immense—32 bestowed—33 and set him at liberty—34 they say—35 that—36 the king—37 also, even—38 in that—39 week—40 health—41 obtained, got, received—42 thus—43 in—44 the thought—45 of that—46 verse I am—47 that—48 repeated, said—49 the elephant driver—50 on the banks—51 of the river—52 Nile—53 under—54 your foot—55 if you know not—56 the state, condition—57 of the ant—58 thus, resembles—59 your state—60 under—61 the foot—62 of an elephant.

“Unto whom shall I prefer my suit, since it is against you that I seek justice?” The king's heart being troubled at these words, the tears stood in his eyes, and he said, “It is better for me to die, than that the blood of an innocent person should be shed.” He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse which the elephant driver rehearsed on the banks of the river Nile. “If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant.”

TALE 23.

یکي از بندگان عمروليث گريخته بود کسان در عقبش رفتند
 و باز آوردند وزير را باوي غرضي بود اشارت بکشتن او کرد تا دگر
 بندگان چنين حرکت نکنند بنده پيش عمروليث سر بر زمين
 نهاد و گفت

بيت

هر چه رود بر سرم چون تو پسندي رواست
 بنده چه دعوي کند حکم خداوند راست

1 One of—2 the slaves—3 of Umroolais—4 had absconded, run off—[5 some persons—6 in, at—7 his back, rear, heel, behind, after—8 went]—9 and they brought him back—[10 the vizier—11 towards him, with him—12 had a spite, design, wish, object, aim, interest, hatred, interestedness, selfishness, want, use, occasion—13 a hint, sign, signal—14 to kill—15 him—16 gave did]—17 so that—18 the other, another—19 slaves—20 such—21 action—22 should not do—23 the slave—24 before, in front—25 of Umroolais—26 head—27 on ground—28 placed, prostrated, bent down—29 and said—30 whatever—31 goes, occurs, happens—32 on or over my head, to me—33 when—34 you approve—35 is proper, legal—36 the slave—37 what—38 claim, plaint, plea—39 can make, can do—[40 the order—41 of the Lord—42 just, true, right, (is understood).]

One of the slaves of Umroolais having absconded, a person was sent in pursuit* of him, and brought him back. The vizier, being inimical to him, commanded him to be put to death,† in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said, "Whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord?"‡

* Revised from No. 5 to No. 8.—"Persons went in pursuit of him." † Revised from No. 10 to No. 16.—"Had a spite against him and hinted, (i. e., to Umroolais,) to put him to death." ‡ Revised from No. 40 to No. 42.—"The order of his Lord is just."

Remark.—He did not actually mean that the order was just, it is an expression as used to a superior, in the same manner as the natives say, "You are my father and mother," (i. e., my protector or cherisher.)

10 9 8 7 6 5 4 3 2 1
اما بموجب آنکه پروردهٔ نعمت این خاندانم نشوایم که در قیامت

19 18 17 16 15 14 13 12 11
بشون من گرفتار آئی اگر این بنده بشوای کشت باری بتویل شرع

23 22 21 20
بکش تا در قیامت مواخذ نباشی

1 But—2 on account of, agreeable to—3 that—4 nourished—5 by favours,
bounties—6 of this—7 household I am—8 I wish not—9 that—10 at the
judgment, resurrection—11 by my blood—12 you should become charged,
imprisoned—13 if—14 this—15 slave—16 you desire or wish to kill—17 at
length, then—18 by the interpretation, explanation, elucidation—19 of the law—
20 kill—21 so that in—22 the resurrection, last day—23 you may not be
punished, called to account, reprehended.

“ But seeing that I have been brought up under the bounties of your house,
I do not wish that at the resurrection you should be charged with my
blood: if you are resolved to kill your slave, do it conformably to the
interpretation of the law, in order that at the resurrection you may not suffer
reproach.”

ملک گفت تاویل چه گونه کنم گفت اجازت فرمائی تا من
 وزیر را بشکم آنکه بقصاص او مرا بفرمائی کشتن تابعی کشته باشی
 ملک بخندید و وزیر را گفت چه مصلحت می بینی گفت
 ای خداوند بصدقه گور پدرت این حرام زاده را ازاد کن تا مرا
 هم در بلا نیفکند گناه از منست که قول حکما را معتبر نداشت
 که گفته اند

قطعه

چو کردی با کلوخ انداز بیکار سرخود را بنادانی شکستی
 چون تیرانداختی در روی دشمن حذر کن کاندر آماجش نشستی

1 The king—2 said—3 the interpretation, (*i. e.*, of the law)—4 in what—5 way, mode—6 shall I do—7 he said the permission—8 command, give, grant—9 that 1—10 the vizier—11 should kill—12 then—13 in retaliation—14 of him—15 to me—16 order, command—17 to kill—18 so that justly, with justice—19 may be killed—20 the king—21 laughed—22 and to the vizier—23 said—24 what—25 advice, what is proper—26 do you see—27 he said—28 O! Lord—29 as an offering, alms—30 at the tomb—31 of your father—32 this—33 base born, rogue—34 liberate, set free—35 so that I, to me—36 also—37 in misfortune—38 may not throw, hurl, cause to fall—[39 the fault]—40 is from me, on my side—[41 because—42 the saying of the sages—43 credible, trustworthy, worthy of confidence—44 I did not keep, hold, consider—45 who—46 have said]—47 when—48 you have done—49 with a hurler of clods, (from *کلوخ* a clod of earth and *انداختن* to hurl, throw)—50 fight, battle, combat—51 your own head—52 by foolishness—53 you break—54 when—55 you have fired an arrow, (from *تیر* an arrow and *انداختن* to throw)—56 at the face—57 of an enemy—58 take care—59 that under, in—60 his butt, mark, aim—61 how you sit (*i. e.*, you sit not.)

The king asked after what manner shall I expound it? He replied, "Give me leave to kill the vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the vizier what was his advice on the occasion. He replied, "O my Lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The *crime** is on my side, for not having observed the words of the sages, who say,† "When you combat with one who slings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you sit out of his aim."

* Revised No. 39.—"Read fault." † Revised from No. 41 to No. 46.—"Because I placed no confidence in the saying of the sages who have remarked."

T A L E 24.

ملک زوزن را ¹خواجه ²بود کریم النفس ³ونیک ⁴مکسر ⁵که ⁶همکنان را ⁷

درمواجه خدمت کردی ⁹ودرغیبت ¹⁰نیکو ¹¹گفتی ¹²اتفاق ¹³ازوی ¹⁴حرکتی ¹⁵

درنظر ¹⁶ملک ¹⁷ناپسندیده آمد ¹⁸مصادره ¹⁹کرد ²⁰وعقوبت فرمود

1 The king of Zuzan—2 had a governor—3 of kind disposition, (from کریم kind and نفس disposition, temperament)—4 and good—5 appearance—6 who—7 to all, every one—8 in presence, confronting—9 paid his respects, was affable—10 and in absence, (also slander, detraction)—11 well—12 spoke—13 by chance—14 from him—15 an action—16 in the sight—17 of king—18 was disagreeable, became unacceptable—19 he fined him—20 and ordered punishment.

A king of Zuzan had a minister of a beneficent spirit and amiable disposition who treated all persons with civility, when present; and spoke well of them when absent. It happened that some action of his having displeased the king, he mulcted him and ordered him to be chastised.

⁸ سرهنگان ⁷ ملک ⁶ بسوابق ⁵ نعمت ⁴ معترف ³ بودند ² و بشکر ¹ آن
¹⁶ سرتهن ¹⁵ پس ¹⁴ در مدت ¹³ توکیل او ¹² رفق ¹¹ و ملاطفت ¹⁰ کردند ⁹ و زجر
¹⁸ و معاذبت ¹⁷ روا نداشتندی

قطعه

²⁴ صلح ²³ با دشمن ²² اگر ²¹ خواهی ²⁰ هر گه ¹⁹ که ترا
²⁸ در وفا ²⁷ عیب کند ²⁶ در نظرش ²⁵ تسکین کن
³³ سخن ³² آخر ³¹ بدهن ³⁰ میگذرد ²⁹ مودیرا
³⁸ سخنش ³⁷ تلخ ³⁶ نخواهی ³⁵ دهنش ³⁴ شیرین کن

1 The officers of justice—2 of the king—3 on account of former—4 fa-
 vours—5 acknowledging, declaring, avowing—6 were—7 and thankful, with
 thanks, praise—8 of them—9 were pledged—10 at last, therefore—11 during
 the time—12 of his state of custody—13 kindness—14 and benignity,
 kindness—15 they did—16 and harshness—17 and anger, reproof—18 did not
 allow—19 peace—20 with enemy—21 if—22 you wish—23 wherever—24
 that to you—25 in absence—26 he slanders—27 in his presence—28 praise
 him—29 the word, speech—30 at last, in the end—31 from the mouth—32
 issues, will proceed, pass from—33 the vexer, tormentor, troubler, hurter,
 noxious person—34 his speech, words—35 bitter—36 you wish not—37 his
 mouth—38 make sweet.

The king's officers, mindful of his former benefits, considered themselves
 pledged thereby to shew him gratitude; therefore whilst he was under their
 custody, they treated him with courtesy and kindness, neither exercised any
 severity nor allowed any reproaches. If you wish to preserve peace with
 your enemy, whenever he slanders you in your absence, in return praise him
 to his face; at any rate as the words will issue from the lips of the pernicious
 man, if you wish that his speech should not be bitter, make his mouth sweet.

آنچه مضمون خطاب ملک بود از عهده⁷ بعضی بیرون آمد⁹
 و به بقیته¹⁰ در زندان بماند یکی از ملوک آن نواحی¹⁶ در خفیه¹⁵
 پیغامش فرستاد که ملوک آن طرف قدر چنان بزرگواری²⁴
 ندانستند و بی عزتی کردند اگر خاطر عزیز فلان احسن الله³³
 عواقبه بجانب ما التفات کند در رعایت خاطرش هر چه تمامتر⁴¹
 سعی کرده شود که اعیان این مملکت بدیدار او مفتخر و جواب⁴⁹
 منتوب را منتظر⁵¹

1 That which—2 the meaning, cause, substance—3 of the anger—4 of the king—5 was—6 from, of, by, with—7 a commission, office, post—8 some, little, few—9 came out, was acquitted—10 and on account of the remainder—11 in prison—12 remained—13 one of—14 the king's—15 of that quarter, vicinity—16 secretly, privately—17 him a message—18 sent—19 that, saying, viz.—20 the kings—21 of that side—22 the state, dignity, value—23 of such—24 greatness, excellence—25 do not know—26 and dishonour, disgrace—27 have done—28 if—29 the heart, mind, inclination—30 of dear, precious—31 a certain one, person—32 easy—33 God—34 his future undertakings, after events—35 on our side—36 kindness—37 will do—[38 in paying attention—39 to his heart, inclinations, wishes, comforts—40 whatever—41 utmost, entirely, fully—42 endeavour—43 will be done]—44 because, for—45 the rulers, nobles—46 of these kingdoms—47 by seeing him, at his sight—48 proud—49 and answer—50 of written, (a letter)—51 are expecting, looking out for.

He was acquitted on some of the king's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, "The monarchs of that quarter know not the value of such excellence, and have dishonoured you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, *we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him,** since the rulers of these dominions, will be honoured by the sight of him, and impatiently expect his answer to the letter."

* Revised from No. 38 to No. 43.—"In paying attention to his comfort every utmost endeavour shall be employed, (*i. e.*, "on our part," understood.)

2 1
 خواجه برین وقوف یافت از خطر اندیشید جواب مختصر چنانکه
 18 17 16 15 14 13 12 11 10
 مصلحت دید بر ظهر ورق نوشت و روان کرد یکی از متعلقان ملک
 27 26 25 24 23 22 21 20 19
 برین واقعه مطلع شد و ملک را اعلام کرد و گفت فلان را که حبس
 35 34 33 32 31 30 29 28
 فرموده با ملوک نواحی مراسلت دارد ملک بهم برآمد و کشف این
 44 43 42 41 40 39 38 37 36
 خبر فرمود قاصد را بگرفتند و رسالدها بخواندند نوشته بود که حسن
 53 52 51 50 49 48 47 46 45
 ظن بزرگان بیش از فضیلت بنده است و تشریف قبولی که فرموده اند
 62 61 60 59 58 57 56 55 54
 بنده را امکان اجابت آن نیست بحکم آنکه پرورده نعمت این خاندانم
 71 70 69 68 67 66 65 64 63
 باندک سایه تغییر خاطر باولی نعمت خود بیوفائی نتوان کرد که گفته اند
 بیت

82 81 80 79 78 77 76 75 74 73 72
 آنرا که بجای تست مردم گرمی عذرش بنده ار کند بعمری ستمی

1 The governor, merchant—2 on this—3 became acquainted, understood its contents—4 of, from—5 the danger, fear—6 he reflected, thought—7 an answer—8 short—9 such as—10 appeared suitable, fit, proper—11 on—12 the back—13 of the letter, page—14 he wrote—15 and despatched it—16 one of—17 the attendants—18 of the king—19 in this—20 events, circumstances—21 became acquainted—22 and to the king—23 informed, gave information, apprized, made known—24 and said—25 a certain person—26 who—27 imprisonment—28 you ordered—29 with the king's—30 of the vicinity—31 corresponds with, possesses correspondence, letters—32 the king—33 became angry—34 and investigation—35 of this—36 news, affair—37 ordered—38 the courier, messenger—39 they seized—40 and the letter, the thing despatched, sent—41 they read—42 there was written—43 that—44 the good—45 opinion—46 of great men—47 more than, exceeds—48 the excellence, the due, right—49 of the slave is—[50 and honour—51 of acceptance—52 of that—53 they have ordered, said, directed—54 to this slave—55 possibility—56 of acceptance—57 of that—58 is not]—59 for that reason, because—60 nourished—61 by the favours, with the benefits—62 of this household I am—63 by a little—64 share, capital, quantity—65 of changed, altered—66 heart, mind—67 toward my benefactor, patron, (from *ولي* a lord, master and *نعمت* favour,)—68 my own—69 ingratitude, want of faith, treacherous, traitor—70 I cannot do—71 as it has been remarked—72 to him—73 who—74 towards you is, in your place is—75 every moment—76 kind, a granter of kindness, favours—77 his excuse, pardon—78 grant, place, lay down—79 if—80 he does—81 in a life time, during a long time, an age—82 an act of tyranny, injury.

"The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the king's attendants, being informed of the circumstances, apprized the king thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me;" for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, "Excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury."

* Revised from No. 50 to No. 58.--"But the honour of accepting, what you have offered is, (to this slave) impossible."

⁷ ملک را ⁶ حق شناسی ⁵ او پسند آمد ⁴ نعمت ³ و خلعت ² بخشید ¹
¹⁷ و عذر ¹⁶ خواست ¹⁵ که ¹⁴ خطا ¹³ کردم ¹² و ترا ¹¹ بی گناه ¹⁰ بیازاردم ⁹ گفت ⁸ ای
²⁷ خداوند ²⁶ بنده ²⁵ در ²⁴ این ²³ حالت ²² شمارا ²¹ گناهی ²⁰ نمی بیند ¹⁹ بلکه ¹⁸ تقدیر
³⁷ خدایتعالی ³⁶ چنین ³⁵ بود ³⁴ که ³³ مر ³² این ³¹ بنده ³⁰ را ²⁹ مکره ²⁸هی ²⁷ برسد ²⁶ پس
⁴⁷ بدست ⁴⁶ تو ⁴⁵ اولیتر ⁴⁴ که ⁴³ سوابق ⁴² نعمت ⁴¹ بر ⁴⁰ این ³⁹ بنده ³⁸ داری ³⁷ و ایادی
منت ⁴⁸

1 To the king—2 the knowledge of right, fidelity, (from **حق** right, just, and شناختن to know)—3 of him, his—4 became approved, was liked—5 favour, benefit—6 and dress of honour—7 bestowed, gave—8 and forgiveness—9 asked, wished for—10 that, viz.—11 mistake, fault—12 I committed, did—13 and to you—14 without crime, innocent—15 I grieved, annoyed—16 he said—17 O!—18 lord, master—19 the slave—20 in—21 this—22 state, circumstance, case—23 to you—24 criminal, guilty of wrong—25 does not consider, do not see—[26 but—27 the fate, decree—28 of the great God—29 thus—30 was—31 that, viz., that—(32 a redundant particle)—33 this—34 slave—35 hated, detestable, abhorred, disgusting, odious, (*i. e.*, misfortune)—36 should arrive, fall upon—37 therefore—38 by hand, at the hand—39 of you—40 best—41 who—42 former—43 benefits, favours—44 on this—45 slave—46 you possess, are entitled to—47 and benefits, (from **ید** hand, power, aid, surrender, submission)—48 thanksgiving, praise, grace.]

The king commended his fidelity, bestowed on him a largess and a dress of honour, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant does not consider you as criminal in this case, *but since it was the decree of heaven that a misfortune should befall me, it was best that it should come from the hand which had for so long a time bestowed favour and kindness on this servant.*"*

* Revised from No. 26 to No. 48.—But thus the great God decreed! viz., that misfortune should fall on this slave, therefore it is best from your hands who have a right to expect submission, on the part of this slave, on whom you have conferred previous favours.

مثنوی

¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 گر گزندت رسد ز خلق مرنج که نه راحت رسد ز خلق نه رنج
²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³
 از خدا دان خلاف دشمن و دوست که دل هردو در تصرف اوست
³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵
 گرچه تیر از کمان همی گذرد از کمان دار بیند اهل خرد

1 If—2 injury to you, your injury, misfortune to you—3 reaches, arrives—4
 from the creation, mortals—5 do not grieve—6 because—7 not—8 ease,
 pleasure, tranquillity—9 arrives—10 from the creation, mortals—11 nor—12
 distress, pain—13 from—14 God—15 know, understand—16 the opposition,
 falsehood, contrariety—17 of the enemy—18 and friend—19 because—20 the
 hearts—21 of both, each two—22 in, at—[23 the disposal, use, sway, posses-
 sion]—24 of him is—25 although—26 the arrow—27 from—28 the bow—29
 passes from, issues—30 from, to—31 the possessor of the bow, (*i. e.*, archer—
 32 looks to—33 the man, person—34 of wisdom.

“Grieve not if thou shouldest suffer injury from mankind, since neither
 tranquillity nor distress cometh from them : know that from God proceed the
 contrarieties of enemy and friend, the hearts of both being under his *guidance* :*
 although the arrow issues from the bow, yet those who are wise look to the
 archer.”

* *Revised No. 23.*—Rather read “possession,” or “at his disposal.”

TABLE 25.

| | | | | | | | | |
|-------|-------|-------|-------|----------|-----------|--------|---------|--------|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| مرسوم | که | فرمود | دیوان | را | متعلقان | عرب | از | یکی |
| 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 | |
| درگاه | است | ملازم | که | کنند | مضاعف | هست | چندانکه | فلانرا |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | |
| و در | مشغول | اند | و لعب | بله | خدمتگاران | وسایر | فرمان | ومتصد |
| 33 | 32 | 31 | 30 | 29 | 28 | 27 | 26 | |
| درجات | علو | و گفت | بشنید | صاحب‌دلی | متهاون | خدمت | ادای | |
| 41 | 40 | 39 | 38 | 37 | 36 | 35 | 34 | |
| دارد | مثال | همین | و علا | حق | جل | بدرگاه | بندگان | |

1 One—2 of—3 the kings—4 of Arabia—5 the domestics, hangers on, dependants, people connected with, or attached to any office, &c., &c.—6 of a tribunal, divan, a minister, or secretary—7 ordered, directed—8 that—9 pay, usual allowance, prescribed, accustomed—10 of a certain one—11 as much, whatever, as many—12 it is—13 double, increased, multiplied—14 should do—15 because—16 a servant, attendant, assiduous, diligent, attached to—17 of the court is—[18 and expecting, watching, gazing at, contemplating, exploring—19 orders]—20 and all—21 the servants, dependants—[22 in play, sport, mirth, fun, amusement—23 and playing, game, sport—24 are occupied]—25 and in—26 the performance—27 of service—28 negligent, lazy—29 a man of wisdom, penetration—30 heard—31 and said—[32 the high, lofty—33 ranks, degrees, places—34 of slaves, servants—35 in the court—36 of right, just, true—37 glory, majesty, is eminent in majesty and glory—38 and glory, sublimity, superiority—39 even this, this very—40 simile, likeness, similitude, parable—41 possess, hold, enjoy.]

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, *and always attentive to his duty*,* whilst the rest of the courtiers *were dissipated in their manners*,† and negligent of their business. A man of penetration, hearing this, remarked, “*That the high ranks of servants in the court of heaven are conferred in the same manner.*”

* Revised from No. 18 to No. 19.—And anticipates, (or watches for) orders. † Revised from No. 22 to No. 21.—“Are occupied in sports and amusements.” ‡ “Revised From No. 32 to No. 41.—That the higher ranks of dependants of the sublime and truly glorious court, (i. e., heaven,) possess a like similitude.”

نظم

⁷ دو ⁶ بامداد ⁵ گر ⁴ آید ³ کسی ² بخدمت ¹ شاه
¹³ سیوم ¹² هرآینه ¹¹ دروي ¹⁰ کند ⁹ بلطف ⁸ نگاه
¹⁶ امید ¹⁵ هست ¹⁴ پرستندگان ¹³ مخلص را
²¹ که ²⁰ نا امید ¹⁹ نگردد ¹⁸ ز آستان ¹⁷ اله

مثنوي

²⁹ مهتری ²⁸ در ²⁷ قبول ²⁶ فرمانست ²⁵ ترک ²⁴ فرمان ²³ دليل ²² حرمانست
³⁷ هرکه ³⁶ سیمای ³⁵ آستان ³⁴ دارد ³³ سر ³² خدمت ³¹ بر آستان ³⁰ دارد

1 Two—2 mornings—3 if—4 comes, enters—5 any one—6 in the service—
 7 of the king—8 the third—9 truly, certainly—10 on him—11 will do, will
 cast, throw—12 with kindness—13 a glance, look—14 there is hope—15 to
 the worshippers—16 sincere, true—17 that—18 without hope, despairing—19
 will not turn—20 from the threshold—21 of God—[22 greatness—23 on—
 24 consent, accepting, assent, receiving—25 of order is—26 the forsaking—27
 of orders, commands—28 the proof, argument, demonstration, a guide—29
 of repulse is, of disappointment is—30 whoever—31 the forehead, brow—32 of
 the true, right, upright, honest—33 possesses—34 the head—35 of service,
 duty, attendance—36 on the threshold—37 places, puts.]

If a person is vigilant in the service of a monarch during two days, on the
 third day he will certainly be regarded with kindness. The sincere worship-
 pers entertain expectation that they shall not return from the threshold of God
 unrewarded. *Obedience insures greatness, whilst disobedience leads to a re-
 pulsion: whosoever possesseth the qualities of righteousness, placeth his head on
 the threshold of obedience.**

* Revised from No. 22 to No. 37.—Greatness depends on the obedience of orders,
 disobedience is a guide to disappointment. Whoever possesses the "brow of the upright,"
 places the "head of obedience" on the threshold.

TABLE 26.

ظالم را حکایت کنند که هیزم درویشان خریدی بحیف و
 تونگران را دادی بطرح صاحب‌دلی براو بگذشت و گفت

بیت

ماری تو که هرکرا به بینی بزنی یا بوم که هرکجا نشینی بکنی

قطعه

زورت از پیش میرود باما با خداوند غیب‌دان نرود

1 A tyrant, oppressor, unjust one—2 a story—3 they tell, do, relate—4 who—5 the firewood—6 of the poor, durwaishes—7 bought—8 by oppression, iniquity, ah! alas! a pity—9 and—10 to the rich, wealthy, folks—11 gave—12 by placing, *i.e.*, almost as they choose, gratuitously, manner, mode, position, establishment—13 a man of judgment, judicious person—14 on him, by him—15 passed—16 and said—17 a snake—18 you—(are understood)—19 that, who—20 whoever—21 you see, observe—22 you bite—23 or—24 an owl—25 that—26 every place, everywhere—27 you sit, perch—28 you destroy, dig up, exterminate, destroy, ruin, desolate—[29 your tyranny, force, power—30 although, if—31 before, in front—32 passes—33 with us—34 with—35 the lord, master—36 skilled in discovering mysteries, a diviner, omniscient, a seer, the Almighty—37 will not pass, passes not.]

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man, passing that way said, "You are a snake that bites every one you see; or an owl that destroys every place where you sit:" *although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed.*

* Revised from No. 29 to No. 37.—Although your tyranny passes with us it will not pass (*i. e.*, unpunished) with the omniscient Lord.

زورمندی مکن بر آهل زمین تا دعائی بر آسمان نرود
 ظالم ازین سخن برنجید و روی ازو درهم کشید و برو التفاتی
 نکرد تاشبی که آتش از مطبخ در انبار هیزمش افتاد و سایر
 املاکش بسوخت و از بستر نرم برخاستر گرمش نشاند اتفاق
 همان صاحبدل برو بگذشت شنیدش که با یاران همی گفت
 ندانم که این آتش از کجا در سرای من افتاد گفت از دود
 دل درویشان

1 Oppression, injury—2 do not—3 on the people—4 of the earth—[5 so that—6 invocations, prayers, imprecations—7 on, towards—8 the sky—9 may not go, proceed]—10 the tyrant, oppressor—11 from this, by this—12 speech, word—13 became vexed, was annoyed—14, and face—15 from him—16 together—17 drew, (*i. e.*, frowned)—18 and—19 on him, towards him—20 kindness—21 did not do—22 till one night—23 that, when—24 fire—25 from—26 kitchen—27 in, on, upon, amongst—28 the heap, stock, mass—29 of his firewood—30 fill, burst out—31 and all—32 his goods, property—33 burnt up, consumed—34 and of, to—35 bed—36 soft—37 with ashes—38 his warm—[39 impressed, marked]—40 by chance—41 that very, the same—42 man of judgment, wise one—43 towards him, near him, by him—44 passed—45 he heard him—46 that—47 with—48 his friends—49 was saying—50 I know not—51 that—52 this—53 fire—54 from—55 where, whence—56 in, upon—57 the house—58 of me, mine, my—59 has arisen, fallen, broken out—60 he said—61 from—62 the smoke—63 of the heart—64 of the poor, of durwaishes, beggars.

Injure not the inhabitants of this world, *that the sighs of the oppressed may not ascend to heaven.** The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed *became a seat†* of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "From the smoke of the hearts of the poor."

* Revised from No. 5 to No. 9.—So that the imprecations (*i. e.*, of the oppressed) may not ascend to the skies. † Revised No. 39.—Became marked or soiled, (*i. e.*, with ashes scattered over it).

تطعم

حذرکن ز دود درونهای ریش که ریش درون عاقبت سرکند
 بهم بر مکن تا توانی دلی که آهی جهانی بهم برکند

حکمت

بر تاج شاه کیست سرو نوشته بود

فداغم

چه سالهای فراوان و عمرهای دراز
 که خلق بر سرما بر زمین بشواید رفت
 چنانکه دست بدست آمدست بما
 بدستهای دگر همچنین بشواید رفت

[1 Take care, be cautious—2 from, of—3 the smoke, exhalation—4 of inside, internal, inward—5 wound]—6 because—7 an inward wound, sore—8 at last, in the end—9 will come to a head, break out—10 rage, anger, indignation, together—11 on, upon, towards—12 do not—13 as far as—14 you are able, is in your power—15 a heart—16 because—17 a sigh—18 a world, universe—19 may or can overturn, upset, root up—20 on, upon—21 the crown, diadem—22 of king—23 Kaikusrou—24 was written—[25 what—26 years—27 long, wide, ample—28 and ages—29 long]—30 that—31 mankind, mortals—32 on, upon—33 my head—34 in the earth, ground—35 will pass, or go over, walk—36 as, in the same manner—37 from hand—38 to hand, in hand—39 it has come, it came—40 to me—41 into hands—42 of others—43 in the same way, mode, manner, style—44 will go, shall pass into.

*Beware of the groans of the wounded souls,** since the inward sore will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown of Kaikusrou was the following inscription, "*For how many years, during what space of time,† shall men pass over my grave? As the kingdom came to me by succession, in like manner shall it pass to the hands of others.*"

* Revised from No. 1 to No. 5.—Beware of the fumes from an inward wound (*i. e.*, the sighs of wounded hearts). † Revised from No. 25 to No. 29.—What long years? And protracted ages?

TABLE 27.

9 یکی در صنعت کشتی پسر آمده بود سه صد و شصت بند
 18 17 16 15 14 13 12 11 10
 فاخته درین علم دانستی و هر روز بنوعی کشتی گرفتگی مگر گوشه
 26 25 24 23 22 21 20 19
 خاطرش با جمال یکی از شاگردان میلی داشت سه صد و پنجاه
 36 35 34 33 32 31 30 29 28 27
 و نه بندش در آموخت مگر یک بند که در تعلیم آن
 44 43 42 41 40 39 38 37
 دفع انداختی پسر در صنعت و قوت پسر آمد و کسی را باو
 53 52 51 50 49 48 47 46 45
 امکان مقاومت نبود تا بعدی که پیش سلطان گفت
 61 60 59 58 57 56 55 54
 استاد را فضیلتی که بر منست از روی بزرگی و حق تربیت است
 69 68 67 66 65 64 63 62
 والا بقوت ازو کمتر نیستم و بصنعت باو برابریم

1 One, a certain person—2 in—3 the skill, art, profession—4 of wrestling—
 5 had reached the head, (*i.e.*) was perfect—6 three hundred—7 and—8 sixty—
 9 a bond, knot, an artful grasp in wrestling—10 good, excellent, valuable,
 precious—11 in this—12 science, art, skill, knowledge—13 he knew, was
 acquainted with—14 and every day—15 in a way, manner, kind, species, sort—
 16 grappled, wrestled—17 but—18 the corner, retirement, privacy—19 of his
 heart, mind—20 with, on, towards—21 handsome—22 one—23 of pupils—24
 possessed a regard, entertained a respect, loved, was attached to—25 three
 hundred—26 and fifty—27 and nine—28 his sleights, cunning grasps—29
 taught—30 but—31 one—32 sleight—33 which, that—34 in—35 teaching—
 36 that—37 he kept away from him, prevented him learning, kept to himself,
 (from دفع repulsion, preventing, warding off, averting, and انداختن
 to throw, cast, shake, eject, rush, hurl)—38 the boy, a son—39 in—40 the
 art, skill—41 and strength, power—42 arrived at the head, became perfect—
 43 and any one—44 with him—45 the power, possibility—46 of opposition,
 resistance in fight—47 was not—48 so—49 to a degree, limit, bound—50
 that—51 before, in front—52 of the sultan—53 he said—54 my master, the
 master—55 excellence, perfection, superiority—56 that—57 on me is, over me
 is—58 on account—59 of greatness, age—60 and right, due—61 of teaching
 is, from having given education—62 otherwise—63 in force, strength—64
 with him, of him—65 less, inferior—66 I am not—67 and in skill, art—
 68 with him—69 I am equal, the same, even, I am his match.

A person had arrived at the head of his profession in the art of wrestling ;
 he knew three hundred and sixty capital sleights in this art, and every day
 exhibited something new ; but having a sincere regard for a beautiful youth,
 one of his scholars, he taught him three hundred and fifty-nine sleights, reserv-
 ing however one sleight to himself. The youth excelled so much in skill and
 in strength, that no one was able to cope with him. He at length boasted,
 before the sultan, that the superiority which he allowed his master to maintain
 over him, was out of respect to his years, and the consideration of having been
 his instructor ; for otherwise he was not inferior in strength, and was his equal
 in point of skill.

⁹ تا ⁸ بفرمود ⁷ نیامد ⁶ پسندیده ⁵ از وی ⁴ ادب ³ ترک ² این ¹ ملک را
¹⁶ مصارعت ¹⁵ کنند ¹⁴ مقامی ¹³ متسع ¹² معین ¹¹ کردند ¹⁰ ارکان دولت ⁹ و اعیان حضرت
²⁵ اگر ²⁴ حاضر شدند ²³ پسر ²² چو ²¹ پیل ²⁰ مست ¹⁹ درآمد ¹⁸ بصدمتی ¹⁷ که
³⁰ کوه ²⁹ آهنین ²⁸ بودی ²⁷ از جای ²⁶ برکندی

1 To the king—2 this—3 forsaking—4 of manners, politeness—5 from him, on his part—6 pleasing, agreeable—7 did not come, seem, appear—8 he ordered—9 so that—10 wrestling, trial of skill in the grasp, (from *صرعة* wrestling)—11 they should do—12 a place, spot, situation—13 expanding, extensive—14 they appointed—15 the pillars of state, (*i. e.*, ministers)—16 and the eyes of majesty, (*i. e.*, the grandees, nobles)—17 were present—18 the boy, youth—19 like—20 an elephant—21 lusty, wanton, proud, lascivious—22 came in, entered—23 with a shock, percussion—24 that—25 if—26 a mountain—27 of iron—28 had been—29 from its place—30 would have upset, removed, rooted up.

The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered, with a percussion, that would have removed, from its base, a mountain of iron.

استاد دانست که جوان ازو بقوت برترست بدان بند
 غریب که از وی پنهان داشته بود باوی درآویخت جوان دفع آن
 ندانست استاد بدو دست از زمین برداشت و بر بالای سر
 برد و بر زمین زد غریو از خلق برخاست ملک فرمود تا استاد را
 خلعت و نعمت دادند و پسر را زجر و ملامت کرد که با پیورنده
 خویش دعوی مقاومت کردی و بسرنبردی

1 The master, teacher—2 knew, was aware—3 that—4 the youth—5 from him—6 in strength—7 is greater, above, superior—[8 with that—9 sleight, grasp—10 rare wonderful, cunning—11 that, which, viz.—12 from—13 him, (*i.e.*, the youth)—14 hid, secret—15 had kept, placed—16 with him—17 grappled, seized, laid hold, clung to]—18 the youth—19 repelling that—20 did not understand, was not up to, did not know—21 the master—22 with two hands—23 from the earth, ground—24 raised, lifted up—25 and on—26 over, above—27 his head—28 carried, lifted—29 and on the ground—30 dashed, threw, struck—31 a shout, noise—32 from the people, multitude—33 arose, proceeded from—34 the king—35 ordered—36 so that—37 to the master—38 dress of honour—39 and money, presents, gifts favours—40 they gave, bestowed—41 and to the youth—42 reproof—43 and reprehension gave, administered reproof—44 saying, viz., that—45 with, or towards nourisher—46 your own—47 claim—48 of opposition, competition—49 you did—50 and did not succeed, carry it out (*i.e.*, failed).

The master, being sensible that the youth was his superior in strength, *attacked with the sleight which he had kept to himself.** The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt.

* Revised from No. 8 to No. 17.—Grappled him, using the rare sleight he had kept secret from him.

گفت ای خداوند استاد بزور و قوت بر من دست نیافت
 بل که در علم کشتی دقیقه مانده بود که از من دریغ همداشت
 امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین
 روز نگه میداشتم که حکما گفته اند دوست را چندان قوت مده
 که اگر دشمنی کند بتواند نشیندی که چه گفت آنکه از
 پرورده خود جفا دید

قطعه

یا وفا خود نبود در عالم یا مگر کس درین زمانه نکرد
 کس نیاموخت عام تیر از من که مرا عاقبت نشانه نکرد

1 He said—2 O!—3 Lord, master—4 my teacher, master—5 by strength—
 6 and power, force—7 over me—8 hand did not receive, (*i. e.*, did not beat,
 conquer)—9 but—10 in—11 the science, art, skill—12 of wrestling—13 a
 small part, a particle a trifling thing, minute—14 was remaining, remained—
 15 which—16 from me—17 he had withheld, had grudged to give—18 to-day
 —19 by that—20 trifling thing, (in the art)—21 over me—22 got the hand,
 (*i. e.*, conquered, vanquished)—23 the master—24 said—25 on account of,
 for—26 such, like this—27 day—28 I kept, reserved it—29 because—30
 the sages—31 have remarked, said—32 to a friend—33 so much—34 power,
 strength—35 give not—36 that—37 if—38 enmity, hatred—39 should do,
 or be guilty of—40 should be able, have it in his power—41 have you not
 heard?—42 that—43 which, what—44 said—45 he who—46 from—47
 nourished by self, one he had brought up, reared—48 saw oppression, (*i. e.*,
 suffered violence or injury from)—49 either—50 fidelity—51 itself—52 is not,
 was not—53 in the world—54 or—55 but, else—56 any one—57 in—58 this
 —59 time—60 does it not, has not practised—61 any one—62 did not learn—
 63 the science of the arrow (*i. e.*, archery)—64 from me—65 who—66 to me
 —67 in the end, at last—68 a butt, mark—69 did not make, did not do.

He said, "O king, my master did not gain the victory over me through strength, or *skill*,* but there remained a small part in the art of wrestling, which he had withheld from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, 'Put not yourself in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose.' Have you not heard what was said by a person who had suffered injury from one whom he had educated? 'Either there never was any gratitude in the world, or else no one at this time practises it. I never taught any one the art of archery, who in the end did not make a butt of me.'"

* *Revised No. 6.*—Read "power" or "force" instead of *skill*. N.B.—The very fact of the master having conquered the youth by means of the "minute sleight" he had reserved to himself, proves that it was certainly *skill* that won him the day, and not his "strength." N.B.—He *knew* the youth was his *superior* in strength, Vide former part of story
 استاد دانست که جوان از و بقوت برترست viz., at the commencement of the tale.

TABLE 28.

7 پادشاهی برو 6 نشسته بود 5 صحرائی 4 بگوشه 3 مسجد 2 درویش 1
 16 15 14 13 12 11 10 9 8
 بگذشت درویش از اینجا که فراغ ملک قناعتست سر بر نیامورد
 23 22 21 20 19 18 17
 والتفات نکرد و پادشاه از اینجا که سطوت سلطنت است
 32 31 30 29 28 27 26 25 24
 بهم برآمد و گفت این طایفه خرقه پوشان بر مثال حیوانات وزیر
 40 39 38 37 36 35 34 33
 گفت پادشاه روی زمین بر تو گذر کرد چرا خدمت نکردی و شرط
 50 49 48 47 46 45 44 43 42 41
 ادب بجای نیاموردی گفت بگو ملک را توقع خدمت از کسی
 61 60 59 58 57 56 55 54 53 52 51
 دار که توقع نعمت از تو دارد و دیگر بدان که ملوک از بهر
 68 67 66 65 64 63 62
 پاس رباعا ند نه رعایا از بهر طاعت ملوک

1 A durwaish, beggar—2 solitary, alone, unmarried, single—3 in a corner
 —4 of a desert—5 was sitting—6 a king—7 by him, on him, near him—8
 passed—9 the durwaish—10 on that account, because—11 that—[12 leisure,
 competency, free from want, independence]—13 the kingdom—14 of con-
 tentment is—15 head—16 did not lift up, raise—17 and kindness, friendship,
 courtesy, respect, regard, attention—18 did not—19 and the king—20 on
 that account, because—21 that—22 power, force, violence—23 of the king-
 dom is—24 became angry—25 and said—26 this—27 band, tribe—28 of rag,
 (dress of a durwaish, a garment of patches)—29 wearers—30 like, resembling,
 in the manner—31 animals are—32 the vizier—33 said—34 the king—35
 of the face of the earth—36 by you, on you—37 passed—38 why—39 did
 you not make your obeisance, pay your respects—40 and the condition,
 agreement, stipulation, rights—41 of politeness, manners—42 in the place, per-
 form—43 did not bring, did not do—44 he said—45 say—46 to the king—
 47 hope, reliance, trust, expectation—48 of servier, obedience—49 from—50
 a person—51 place, look for—52 who—53 hope—54 of favours, benefits,
 wealth—55 from you—56 places, entertains—57 and moreover, besides, and
 also, further—58 know—59 that—60 kings—61 on account of, for—62 the
 guard, sentry, sentinel—63 of the subjects are—64 not—65 subjects—66 for,
 on account of, for the purpose—67 the obedience, paying respect—68 of kings.

A solitary durwaish had taken up his abode in a corner of a desert. The
 king passed him, and the durwaish, because *retirement** is the kingdom
 of contentment, did not lift up his head, nor shew any signs of politeness.
 The monarch, conscious of his superior dignity, was chagrined, and said, "This
 tribe of ragged mendicants resemble the brute beasts;" his vizier said to the
 durwaish, "When the monarch of the terrestrial globe passed by you, why
 did not you do him homage, nor behave even with common good manners."
 He replied, "Tell the monarch of the earth to expect service from him who
 hopes to receive benefits, and let him know also, that the monarch is for the
 protection of his subjects, and not the subjects for the service of the king.
 (Read, of kings.)

* Revised No. 12.—"Independence," "competency." N. B.—The feeling of inde-
 pendence, on the part of the durwaish, was caused by his having no care for the world,
 consequently his wants were few, *i. e.* merely his articles of daily food, which he had
 without applying to any great people for subsistence.

قطعه

پادشاه پاسبان درویشست گرچه نعمت بفر دولت اوست
گوشپند از برای چوپان نیست بل که چوپان برای خدمت اوست

قطعه آخری

یکی امروز کامران بینی دیگر را دل از مجاهده ریش
روز که چند باش تا بخورد خاک مغز سر خیال اندیش
فروق شاهی و بندگی برخاست چون قضایی نوشته آید پیش
ارکسی خاک مرده باز کند نشناسد توانگر از درویش

1 The king—2 the sentinel—3 of the poor man is—4 although—5 wealth—6 with splendour, power, elegance, justice—7 money, wealth, affluence—8 is his—9 the sheep, lamb—10 for, on account of—11 the shepherd—12 is not—13 but—14 the shepherd—15 for, on account of, for the purpose—16 the service, work—17 of it is—18 one person—19 to-day—20 prosperous, affluent—21 you see—22 to another—23 heart—24 from—25 fighting for the faith, war against infidels, annoyances of the world—26 a wound, sore, hurt, injury—27 day—28 that—29 a few—30 remain, wait—31 so that—32 will eat—33 the earth—34 the brains—35 of the head—36-37 of the foolish thinker—38 the difference—39 of majesty—40 and slavery, servitude—41 ceases, breaks up—42 when—43 the fate, decree—44 written—45 comes—46 in front—47 if any one—48 the earth, tomb—49 of the dead—50 should open—51 he would not know—52 the rich—53 from—54 the poor, a durwaish, a beggar, mendicant.

“The king is the sentinel of the poor, although affluence, pomp and power, are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To-day you will see one prosperous, and another labouring under an afflicted heart; wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor.”

⁹ ملک را گفتار درویش استوار آمد گفت از من چیزی بخواه
¹⁹ گفت آن منخواهم که دگر زحمت من ندهی گفت مرا
²² پندی بده گفت

بیت

²⁸ دریاب کنون که نعمت هست بدست
³⁴ کین دولت و ملک میرود دست بدست

1 To the king—2 the saying—3 of the durwaish—4 solid, resolute, firm, strong, stable—5 came, appeared—[6 he said—7 from me—8 something—9 ask for, demand]—10 he said—11 that—12 I wish for, ask for—13 that—14 again, another time—15 trouble, annoyance, bother—16 to me—17 give not—18 he said—19 to me—20 a piece of advice—21 give—22 he replied—[23 think, reflect, consider—24 now, at this present time—25 that, whilst—26 your wealth—27 is—28 in your hand, possession—29 that this—30 wealth—31 and kingdom—32 goes, passes from—33 hand—34 to hand, *i. e.*, in succession].

This speech of the durwaish made a favourable impression on the king, who commanded him to make known his wishes.* He replied, “I desire you not to trouble me again.” The king said, “Give me some good advice.” He replied, “*Reflect whilst you enjoy power, that wealth and dominion pass from one to another.*”†

* Revised from No. 6 to No. 9.—He said, “Ask something from me.”

† Revised from No. 23 to No. 34.—Consider now, whilst you possess wealth, that *this very* wealth and kingdom, pass from hand to hand.

TALE 29.

⁹ یکی ⁸ از ⁷ وزرا ⁶ پیش ⁵ ذوالنون ⁴ مصري ³ رفت ² و ¹ همت ¹⁸ خواست ¹⁷ و ¹⁶ شب ¹⁵ بخدمت ¹⁴ سلطان ¹³ مشغولم ¹² و ¹¹ بخیرش ¹⁰ امید ⁹ و از ⁸ عقوبتش ⁷ ترسان ⁶ ذوالنون ⁵ بگریست ⁴ و گفت ³ اگر ² من ¹ از خدای تعالی ²⁶ چنین ²⁵ ترسیدمی ²⁴ که ²³ تو ²² از سلطان ²¹ از جمله ²⁰ صدیقان ¹⁹ بودمی ³⁴

قطعه

⁴³ گر ⁴² نبود ⁴¹ امید ⁴⁰ راحت ³⁹ ورنج ³⁸ پای ³⁷ درویش ³⁶ برفک ³⁵ بودی ⁵¹ و ⁵⁰ وزیر ⁴⁹ از خدا ⁴⁸ بترسیدی ⁴⁷ همچنان ⁴⁶ ملک ⁴⁵ ملک ⁴⁴ بودی ⁵¹

[1 One—2 of—3 the ministers, viziers—4 before—5 Zool-noon—6 of Egypt—7 went—8 and design, purpose, courage, liberality, resolution, spirit, mind—9 asked for]—10 saying, that, viz.—11 day—12 and night—13 in the service—14 of the sultan—15 I am occupied—16 and from or towards his liberality—17 hope—18 and from—19 his wrath, displeasure, punishments—20 I fear, dread—21 Zool-noon—22 wept, cried—23 and said—24 if—25 I—26 to, from the great God—27 thus—[28 had I feared]—29 that—30 you (do) of—31 the sultan—(32 amongst the whole) number—33 of the true, just, pious—34 I would be—35 if—36 there was not—37 hope—38 of pleasure, happiness—39 or pain, trouble—40 the foot—41 of the mendicant—42 on the sky, heavens—43 would be—44 and if—45 the vizier—46 to God—47 dreaded—48 in the same way or mode—49 (he does, understood) the king—50 an angel—51 he would be.

A vizier went to Zool-noon of Egypt, and asking his blessing, said, "I am day and night employed in the service of the king, hoping for some good from him, and dreading his wrath." Zool-noon wept and said, "If I had served† God as you have feared the king, I should have been reckoned in the number of the just. If there was no expectation of reward or punishment, the foot of the durwaish would be on the celestial sphere, and if the vizier feared God as much as he dreads the king, he would be an angel."*

* Revised from No. 1 to No. 9.—"A vizier went to Zool-noon, the Egyptian, and asked him to bestow on him the spirit of resolution," (i. e., to enable him to bear up with the difficulties of his position as a minister). † Revised No. 28.—"Dreaded."

TALE 30.

پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک موجب
 خشمی که ترا بر منست از ار خود مجوی گفت چگونه گفت
 این عقوبت بیک نفس بر من بر آید و بزه بر تو جاوید بماند

رباعی

دوران بقا چون باد صحرا بگذشت تلخی و خوشی وزشت و زیبا بگذشت
 پنداشتستمگر که ستم بر ما کرد بر گردن او بماند و بر ما بگذشت
 ملک را این نصیحت او سودمند آمد و از سرخون او درگذشت

و عذر خواست

1 A king—2 to kill, to put to death—3 one without fault, innocent—4 gave the order—5 he said—6 O!—7 king—8 cause, reason, motive, account—9 of anger—10 that—11 your, yours—12 on me—13 is injury, hurt, annoyance—14 of your own—15 seek not—16 he said—17 in what way? How do you mean?—18 he replied—19 this—20 punishment—21 in one—22 breath, instant—23 over me, on me—24 will be fulfilled, be at an end, come at, be finished—25 and the crime, sin—26 on you—27 will remain for ever, always, eternal—28 fortune, time, the period, revolution, circle, cycle, vicissitude—29 of duration, eternity, immortality, time of life, existence—30 like, as—31 the wind—32 of the desert—33 passes—34 bitterness—35 and pleasure—36 and ugliness, deformity—37 and beauty—38 passes—39 fancied, imagined, thought—40 the tyrant, oppressor—41 that tyranny, oppression—42 on me did—43 on, upon—44 neck—45 of him—46 remained—47 and on me—48 passed over, went over—49 to the king—50 this—51 advice—52 of him, his—53 became profitable, was of use—54 (and from the inclination of his blood—55 passed over,) “(i. e., spared his life)”—56 and asked forgiveness.

A king having commanded an innocent person to be put to death, he said, “O king seek not your own injury by venting your wrath on me.” The king asked in what manner. He replied, “This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of time passeth away, like the wind over the desert; bitterness, and sweetness, deformity and beauty, all shall cease. The tyrant imagined that he committeth violence against me, but it remaineth on his own neck and passeth over me.” The advice was profitable to the king, who spared his life, and asked forgiveness.

TABLE 31.

⁸وزرای نوشیروان ⁷در ⁶مهمی ⁵از ⁴مصلح ³مملکت ²اندیشه میکردند
¹⁷وهریکی ¹⁶بروفق ¹⁵دانش ¹⁴خود ¹³رای ¹²میزد ¹¹ملک ¹⁰نیز ⁹همچنین ⁸اندیشه میکرد
²⁴بزرچمهر را ²³رای ²²ملک ²¹اختیار افتاد ²⁰وزیران ¹⁹درس ¹⁸گفتندش
³²رای ³¹ملک ³⁰را ²⁹چه ²⁸مزیت ²⁷دیدي ²⁶بر فکر ²⁵چندین ²⁴حکیم

1 The ministers—2 of Nowshirwan—3 in—4 a momentous business, urgent, important affair, serious matter, affair of consequence, enterprise—5 of, from, regarding—6 affairs, employments, glory—7 of the kingdom—8 were thinking, consulting, giving their thoughts, talking over or about—9 and each one, every one—10 according to agreeably—11 understanding, wisdom—12 his own, own—13 gave his opinion—14 the king—15 also—16 in like manner, in the same way—17 thought over, reflected, delivered his sentiments—18 Buzerchemeher—19 wisdom, opinion—20 of the king—21 chose, preferred, took, accepted—22 the ministers—23 in private, secretly—[24 said to him]—25 wisdom, opinion—26 of the king—27 what—28 excellence, superiority—29 did you see—30 over the opinions, thoughts—31 of so many—32 wise men].

The ministers of Nowshirwan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the king, in like manner delivered his sentiments. Buzerchemeher preferred the king's opinion. The other ministers *asked him*,* in private, *why he had preferred the king's opinion to those of so many wise men.*†

* Revised No. 24.—Said to him. † Revised from No. 25 to No. 32.—What excellence did you see in the king's opinion over that of so many wise men?

گفت¹ بموجب² آنکه³ انجام⁴ کار معلوم⁵ نیست⁶ و رای⁷ همکنان⁸
 در مشیت⁹ الله تعالی¹⁰ است که¹¹ صواب¹² آید¹³ یا خطا¹⁴ پس موافقت¹⁵
 رای¹⁶ ملک¹⁷ اولیتر است¹⁸ تا¹⁹ اگر²⁰ خلاف²¹ صواب²² آید²³ بعلت²⁴
 متابعت²⁵ او از معاقبت²⁶ او ایمن²⁷ باشیم²⁸

1 He said—2 on account, agreeably— 3 to that—4 the end of the business—
 5 is not known—6 and the wisdom—7 of all—8 is at the will or pleasure of
 the most high God—9 that, whether—10 success, right, truth—11 shall
 come—12 or wrong, fault—13 therefore—14 accordance, concordance, con-
 formity—15 with the opinion, wisdom—16 of the king—[17 is the best, better
 is]—18 so that—19 if—20 contrary—21 to success, or what, we desire—22
 should come—23 on account of—24 obsequiousness, submitting, obeying—25
 him—26 from wrath, reproof, rebuke, reprimand—27 of him, his—28 I shall
 or may remain secure, at ease.

He replied, "Because the event is not known, and the opinion of every
 one depends upon God whether it shall prosper or fail; therefore it is *safest**
 to conform to the king's opinion, because if it should fail, my obsequiousness
 will secure me from reprehension."

* Revised No. 17.—"Is best"—"is preferable."

مثنوی

خلاف¹ رای² سلطان³ رای⁴ جستن⁵ بخون⁶ خویش⁷ باشد⁸ دست⁹ شستن¹⁰
 اگر¹¹ خود¹² روز را¹³ گوید¹⁴ شبست¹⁵ این¹⁶ ببايد¹⁷ گفت¹⁸ اینک¹⁹ ماه²⁰ و پروین²¹

1 Contrary—2 to the opinion, knowledge—3 of the king—4 opinion, idea,
 knowledge—5 to seek, (*i. e.*, to give)—6 in blood—7 own, one's own—8 may
 be, is the same as—9 hand—10 to wash—[11 if—12 self, he himself, or the
 very—13 to the day—14 says, should say—15 this is night—16 ought to
 say, it is fit to observe—17 see, behold—18 the moon—19 and the Pleiades].

"To strive to think differently from the king, is to wash the hands in one's
 own blood. *If he call the day night*,* it is prudent to say behold the moon
 and the Pleiades."

* Revised from No. 11 to No. 19.—"If he says the very day is night," (*i. e.*, however con-
 trary to reason his remark may be, one is bound to agree with him.) N. B.—No true
 Englishman would admit this!

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 ملک فرمود تا بزنند و برانند که چندین دروغ چرا گفتی
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 گفت ای خداوند روی زمین سخنی دیگر بگویم اگر راست
²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹
 نباشد بهر عقوبت که فرمایی سزاوارم گفت آن چیست گفت

1 The king—2 said—3 so that—4 they should beat, chastise him—5 and they should drive out, drive off, away—6 because, saying, that—7 so many, such—8 falsehoods—9 why—10 did you utter, say, speak—11 he said—12 O ! Lord—13 of the face of the earth—14 a word, speech—15 another—16 I will say, utter—17 if—18 true—19 should not be, may not be—20 by every punishment, by any chastisement—21 that—22 you may please to order—23 I am fit for, deserve—24 he said—25 that—26 what is?—27 he replied, said, observed.

The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied, “O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment you may command.” The king asked, “What is that?” He replied—

قطعه

¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 غریبی گرت ماست پیش آورد دو پیمانه آبست و یک چمچه دروغ
²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹²
 گر از بنده لغوی شنیدی مرنج جهان دیده بسیار گوید دروغ

1 (The state of being a foreigner,) a stranger—2 if to you—3 sour-milk, butter-milk—4 in front, in presence, before—5 brings—6 two—7 measure, share, part—8 is water—9 and one—10 spoon—11 of milk curdled, sour-milk—12 if—13 from—14 slave—15 an inconsiderate speech, vain, foolish, nonsense—16 you have heard—17 grieve not, be not annoyed—18 a traveller—19 many—20 speaks—21 a lie, falsehood.

“If a stranger brings you butter-milk, two parts of it are water, and one spoonful is sour-milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies.”

ملک بخندید و گفت ازین راستر سخن در عمر خود نگفته
بفرمود تا آنچه مامول اوست مهیا دارند

1 The king—2 laughed—3 and said—4 than this—5 more, true, truer—6 speech—7 during life—8 your own—9 have not spoken—[10 ordered commanded—11 so that—12 that which—13 custom, fixed allowance, (*i. e.*, of the descendants of Mahommed)—14 of him is—15 they should prepare, make ready, arrange, *i. e.*, should deliver over.]

The king laughed, and said, he had never made a truer speech in his life, and ordered that what he had asked should be granted.*

* Revised from No. 10 to No. 15.—And directed that the usual fixed allowance for such (*i. e.*, people, viz., the descendants of Mahommed) should be made over, (*i. e.*, prepared).

TABLE 33.

آورده اند که یکی ازوزرا برزیردستان رحمت آوردی و صلاح
همکنان جستی اتفاقا بخطاب ملک گرفتار آمد همکنان در
موجب استخلاص او سعی کردند و موکلان بروی در معاقبتش
ملاطفت کردند و بزرگان دیگر در سیر نیک او ببادشاه گفتند
تا ملک از سرخطای او در گذشت

1 They have said, related—2 that—3 one—4 of the viziers—5 on the subjects, those under him, the poor—6 had been merciful, kind, clement—7 and peace, harmony, good feeling, concord—8 with every one—9 sought—10 by chance—11 in or under the anger—12 of the king—13 he became seized, (*i. e.*, fell under)—14 all, every one—15 in regarding—16 the motive, cause, mode, means—17 of release—18 of him—19 used their endeavours, exerted themselves—20 and his guards, (those in whose custody he was)—21 on him—[22 during his punishment, time of his imprisonment]—23 were kind, indulgent—24 and great men, grandees—25 other—26 concerning, with reference to—27 the qualities, virtues—28 good—29 of him, his—30 to the king—31 they spoke, related, represented—32 so that the king—33 with reference to his fault, on the head of his crime—34 passed over, pardoned.

They have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, *they all exerted their interest to obtain his release*;* and those to whose custody he was committed shewed him great indulgence, *in guarding him*,† and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

* Revised from No. 14 to No. 19.—All exerted themselves with the motive of obtaining his release.

† Revised No. 22.—During the time of his imprisonment, (*i. e.*, time of punishment when under their care).

صاحب‌دلی برین حال اطلاع یافت و گفت

قطعاً

تا دل دوستان بدست آری بوستان پدر فروخته به
 بشتن دیگ نیک خواهان را هرچه رخت سراسر سوخته به
 با بد اندیش هم فکونی کن دهن سگ بلقمه دوخته به

1 A man of heart, wisdom, a righteous person—2 on this—3 state, case, circumstance—4 got information, had it made known to him, received intelligence—5 and said, remarked—[6 so that—7 the hearts—8 of friends—9 may get into hand, (*i. e.*, possession,) may gain—10 the garden—11 of father, (*i. e.*, patrimonial)—12 burnt, kindled, inflamed—13 better]—14 to boil, ripen—15 the pot—16 of well-wisher—17 whatever—18 goods, chattels—19 in house is, belongs to the house—20 burnt, kindled—21 better, preferable —22 towards the ill wisher, evil thinker, spiteful person —23 also, in the same way—24 do good, do kindness—25 the mouth—26 of the dog—27 with a morsel—28 shut, closed, sewed, stitched—29 preferable, better.

A righteous man, when apprized of the circumstances, said, “*Sell even your patrimonial garden to gain the hearts of your friends? In order to boil your well-wisher’s pot, it is advisable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog’s mouth with a morsel.*”

* Revised from No. 6 to No. 13.—So that you may gain possession of the hearts of your friends, it is better that your patrimonial garden should be sold (literally sold).

TABLE 34.

⁹ یکی ⁸ از ⁷ پسران ⁶ هارون الرشید ⁵ پیش ⁴ پدر ³ آمد ² خشمناک ¹ که
¹⁶ قلان ¹⁵ سرهنگ ¹⁴ زاده ¹³ مرا ¹² دشنام ¹¹ داد ¹⁰ بمادر ⁹ هارون ⁸ ارکان دولت را
²⁵ گفت ²⁴ جزای ²³ این ²² چنین ²¹ کس ²⁰ چه ¹⁹ باشد ¹⁸ یکی ¹⁷ اشارت ¹⁶ بکشتن ¹⁵ کرد
³⁴ و دیگری ³³ بزبان ³² بریدن ³¹ و دیگری ³⁰ بمصادره ²⁹ ونفی ²⁸ هارون ²⁷ گفت ²⁶ ای پسر
⁴⁴ کرم ⁴³ آنست ⁴² که ⁴¹ عفو کنی ⁴⁰ و اگر ³⁹ نتوانی ³⁸ تو ³⁷ نیز ³⁶ دشنام ³⁵ مادرش ³⁴ ده
⁵³ نه ⁵² چندان ⁵¹ که ⁵⁰ انتقام ⁴⁹ از ⁴⁸ حد ⁴⁷ گذرد ⁴⁶ نگاه ⁴⁵ ظلم ⁴⁴ از ⁴³ طرف ⁴² ما ⁴¹ باشد

1 One—2 of—3 the sons—4 of Haroon-ur-Rusheed—5 in front, before—6 of his father—7 came—8 angry, enraged, passionate—9 that, saying—10 a certain—11 son of an officer—12 to me, towards me—13 gave abuse—14 towards or regarding my mother—15 Haroon—16 to the pillars of state, (*i. e.*, ministers—17 said—18 retaliation, requital, recompense, return, (*i. e.*, punishment)—[19 such as this—20 person]—21 what may be, what should be?—22 one—23 the sign, wink, signal—24 to kill—25 did, gave—26 and another—27 regarding the tongue—28 to cut out—29 and another—30 regarding a fine—31 and banishment—32 Haroon—33 said—34 O! son—35 that is kindness, liberality—36 viz., that—37 you should pardon, forgive—38 and if—39 you are not able (to do so)—[40 thou—41 also]—42 abuse—43 to his mother—44 give—45 not so much, to such an extent—46 that—47 vengeance—48 beyond bounds—49 should pass—50 that time, then—51 tyranny, injury—52 from our side—53 may be, will be.

One of the sons of Haroon-ur-Rusheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment *for such an offence*.* One was for having him put to death, another said that his tongue ought to be cut out, and another that he should be fined and banished. Haroon said, "My son, charity requires that you should pardon him; but if you have not strength of mind to do this, *then*† abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side."

* Revised from No. 19 to No. 20.—For such a person.

† Revised from No. 40 to No. 41.—You or thou also.

تطعه

نه مردست آن بنزدیک خردمند که با پیل دمان پیکار جوید
 بلی مرد آنکس است از روی تحقیق که چون خشم آیدش باطل نگوید

مثنوی

یکی را زشت خوی داد دشنام تسمیل کرد و گفت ای نیک فرجام
 بدتر زانم که خواهی گفتن آئی که دانم عیب من چو من ندانی

1 Not—2 is a man, manly is—3 that—4 near, in the opinion, hard by—5 of the wise—[6 who with an elephant—7 powerful, terrible, fierce, raging, impetuous—8 war, contest, battle—9 seeks for]—10 yes, true, indeed, right, certainly—11 a man—12 that person is—13 truly, (از from روی face, mode تحقیق truth, actual, indubitable)—14 who—15 when—16 anger, wrath—17 comes to him, besets him—18 foolish, absurd, vain—19 does not speak—20 a certain one—21 of a bad disposition, (from زشت ugly, deformed, inhuman, and خو habit, disposition, nature)—22 gave—23 abuse—24 he remained patient, bore it patiently—25 and said—26 O !—27 good, fortunate—28 end, issue, conclusion, prosperity—[29 worse, (a contraction of بدتر)—30 than that I am—31 that, which—32 you wish, desire—33 to say—34 such you are !—35 because, viz.—36 I know—37 my faults, sins—38 like me, as well as I do—39 you know not].

In the opinion of the wise, he is not a brave man, *who combats with a furious elephant*,* but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth. “*I am worse than you can say of me, for I know my own defects better than you can possibly discover them.*†

* Revised from No. 6 to 9.—Who seeks a contest with a furious elephant.

† Revised from No. 29 to No. 39.—I am worse than that you wish to say, *i. e.*, “such you are,” because I know my own faults (as *lit*: “I do you know not”) better than you.

TABLE 35.

با طایفه بزرگان در کشتی بودم زورقی دریای ما غرق شد
 و دو برادر بگردابی در افتادند یکی از بزرگان ملاح را گفت که
 بگیر آن هر دو برادر را تا تو صد دینار بدهم ملاح آمد تا یکی را
 خلاص کرد و دیگری هلاک شد گفتم بقیتم عمرش نمانده بود از آن
 سبب در گرفتن او تاخیر افتاد ملاح بخندید و گفت آنچه تو گفتی
 یقین است و دیگر خاطرم برهانیدن این بیشتر بود بسبب آنکه
 وقتی دریابان مانده بودم این مرا برآشتر نشانند و از دست آن
 دیگر تازیانه خورده بودم در طفلی گفتم

1 With a band, troop, tribe—2 of great persons—3 in a boat—4 I was—5 a
 boat, ship—6 at the foot, in the rear, vicinity—7 of us—8 was immersed, sunk
 —9 and two brothers—10 in a whirlpool—11 fell into—[12 one—13 of—14
 the great men]—15 to a mariner, sailor—16 said—17 that, viz.—18 seize—19
 those two, each of those two—20 brothers—21 so that—22 to you—23 one
 hundred dinars—24 I may give, shall bestow—25 the mariner came, arrived—
 26 until one of them, so that one of them—27 he released, saved—28 and the
 other—29 was lost, perished, drowned—30 I said—31 remainder—32 of his
 life, existence—33 was not remaining—[34 for that—35 reason, cause—36
 in seizing, catching—37 him—38 delay took place, delay occurred]—39 the
 mariner,—40 laughed—41 and said—42 that which you—43 say, observe—
 44 is true, is correct—45 and moreover, and another—46 my inclination,
 my wish, my desire, heart,—47 towards saving, releasing—48 this one—49
 was greater, stronger—50 by reason—51 of that,—52 at one time, on a cer-
 tain occasion—53 in the desert—54 I was tired, fatigued—55 this one to me—
 56 on a camel—57 seated—58 and from the hand—59 of that (*i. e.*, person)
 —60 other—61 I was whipped (تازیانه a whip, scourge) I had re-
 ceived a whipping—62 in my childhood—63 I said, remarked, observed.

I was sitting in a boat, in company with some persons of distinction, when
 a vessel near us sunk, and two brothers fell into a whirlpool. *One of the com-
 pany** promised a mariner an hundred dinars, if he would save both the
 brothers. The mariner came and saved one, and the other perished. I said,
 “Of a truth the other had no longer to live, and therefore he was taken out of
 the water the last.”† The mariner laughing replied, “What you say is true, but
 I had also another motive for saving this in preference to the other, because
 once, when I was tired in the desert, he mounted me on a camel, and from the
 hand of the other I received a whipping in my childhood.” I replied,
 (Arabic)—“Truly the great God is just, so that whosoever doth good shall
 himself experience good; and he who committeth evil shall suffer evil.”

* Revised from No. 12 to No. 11.—One of the great men.

† Revised from No. 34 to No. 38.—And therefore delay occurred in seizing him.

تطعم

تا تواني درون کس مخرش

کاندر يں راه خارها باشد

کار درويش مستمند برآر

که ترا نيز کارها باشد

1 As much as—2 you are able—3 inside of the heart—4 of any one—5 scratch not, do not wound, distress not—6 because in—7 this—8 road—9 thorns—10 may be, are—[11 the work—12 of the poor—13 miserable—14 accomplish, carry out, do]—15 because—16 to you—17 also—18 works, duties, acts—19 may be, may require.

“As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. *Assist the exigencies of others,*† since you also stand in need of many things.”

* Revised from No. 11 to No. 14.—Accomplish the desire of the miserable beggar.

Tale 36.

۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱
 دوبرادر بودند یکی خدمت سلطان کردی و دیگری بسعی
 ۱۶ ۱۵ ۱۴ ۱۳ ۱۲ ۱۱ ۱۰ ۹
 بازوان نان خوردی باری این تونگر درویش را گفت چرا
 ۲۵ ۲۴ ۲۳ ۲۲ ۲۱ ۲۰ ۱۹ ۱۸ ۱۷
 خدمت سلطان نمیکنی تا از مشقت کار کردن برهی گفت تو
 ۳۴ ۳۳ ۳۲ ۳۱ ۳۰ ۲۹ ۲۸ ۲۷ ۲۶
 چرا کار نکنی تا از مذلت خدمت رهایی یابی که حکما گفته اند
 ۴۲ ۴۱ ۴۰ ۳۹ ۳۸ ۳۷ ۳۶ ۳۵
 نان خود خوردن و نشستن به که کمر زرین بستن و بشخدمت
 ۴۳
 ایستادن

بیت

۴۸ ۴۷ ۴۶ ۴۵ ۴۴
 بدست آهک تفته کردن خمیر
 ۵۳ ۵۲ ۵۱ ۵۰ ۴۹
 به از دست برسینه پیش امیر

1 Two brothers—2 were—3 one—4 the service—5 of the king, sultan—6 performed, did—7 and the other—8 by the endeavour, labour—9 of arms—10 bread—11 did eat, obtained—12 one time, once—13 this rich one—14 to the poor one—15 said—16 why—17 the service of the king—18 do you not do—19 so that—20 from—21 the hardship—22 of doing work, labour—23 you may be released—24 he said—25 you—26 why—27 do you not work, do not labour—28 so that—29 from the abjectness, baseness, contempt—30 of service—31 you may obtain release, be relieved—32 because—33 the sages, the wise—34 have said—35 own bread, self-earned—36 to eat—37 and to sit down—38 better than—39 loins, waist, girdle—40 golden—41 to tie—42 and in service—43 to stand—44 with hand—45 lime, cement—46 quick-lime, warm, heated—47 to make—48 dough, mortar—49 better than—50 the hand—51 on the bosom—52 before—53 the umeer, great man.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "Why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" He asked, "And why do you not work, that you may be relieved from the baseness of servitude? For the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quicklime is preferable to placing them on your breast in attendance on the umeer."

قطعه

عمر¹ گرانمایه² درین³ صرف⁴ شد

تا⁵ چه⁶ خورم⁷ صیف⁸ وچه⁹ پوشم¹⁰ شتا¹¹

ای¹² شکم¹³ خیره¹⁴ بنافی¹⁵ بساز¹⁶

تا¹⁷ نکنی¹⁸ پشت¹⁹ بخدمت²⁰ دوتا²¹

1 Life, age—2 precious, (from گران heavy, important, momentous, and
مایه stock, capital, fund, essence, origin, leaven, ferment)—3 in this—4 has
passed, been expended—5 so that—6 what—7 shall I eat—8 in summer—9
and what—10 shall I wear, be clothed with—11 in the winter—12 O!—13
belly—14 dark, wicked, vain, stupified, dazzled, foolish, absurd—15 with a
single loaf—16 be contented, arrange, manage with—17 so that—18 you may
not make, do—19 your back—20 in obeisance, service—21 bent, double,
crooked.

“Precious life has been spent in these cares, what shall I eat in the summer,
and with what shall I be clothed in winter. O ignoble belly, satisfy yourself
with a loaf of bread, that you may not bend your back in servitude.”

TALE 37.

¹⁰ کسی ⁹ پیش ⁸ نوشیروان ⁷ عادل ⁶ مژده آورد ⁵ که ⁴ خدای عزوجل ³ فلان
¹⁶ دشمنت ¹⁷ برداشت ¹⁵ گفت ¹⁴ هیچ ¹³ شنیدی ¹² که ¹¹ مرا ¹⁰ فرق گذاشت

بیت

²⁴ مرا ²³ بمرگ ²² عدو ²¹ جای ²⁰ شادمانی ¹⁹ نیست
²⁹ که ²⁸ زندگانی ²⁷ ما ²⁶ نیز ²⁵ جاودانی نیست

1 Some one, some body—2 before, in front of—3 Nowshirvan—4 “the Just”—5 the glad tidings, good news—6 brought—7 that, saying the—8 God—9 of majesty, and glory—10 a certain—11 enemy of yours—12 has taken away, taken up—13 he said—[14 anything—15 have you heard—16 that—17 to me—18 has exempted, left separate]—19 to me—20 by the death—21 of an enemy—22 a place, a time—23 of rejoicing, happiness—24 is not—25 because, viz.—26 my life—27 also—28 eternal—29 is not.

Some body brought to Nowshirvan the Just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, “*Have you heard that he will by any means spare me?*” The death of my enemy is no cause of joy to me, since neither is my own life eternal.”

* Revised from No. 14 to No. 18.—Have you heard any thing, (i. e., to the effect,) that he has exempted me (i. e., from death).

TABLE 38.

گروهی از حکما در بارگاه کسری در مصلحتی سخن میگفتند
 بزرگچهر خاموش بود گفتند چرا درین بحث با ما سخن نگویی

1 A band, a lot, several—2 of the wise men, sages—3 in the court—4 of Kiswa—5 in a matter of state, a case of expediency, in a consultation—6 were speaking—7 Buzerchemeh—8 was silent—9 they said to him—10 why—11 in this—12 debate—13 with us—14 word—15 do you not utter, speak.

At the court of Kiswa a number of wise men were debating on some affair, when Buzerchemeh being silent, they asked him why in this debate he did not say any thing.

گفت وزرا امثال بر مثال اطباءند وطیب دارو ندهد جز
 سقیم را پس چو بینم که رای شما بر صوابست مرا دران سخن
 گفتن حکمت نباشد

قطعه

چو کاری بی فصول من برآید مرا دروی سخن گفتن نشاید
 وگر بینم که نابینا و چاه است اگر خاموش بنشینم گناه است

1 He replied, said—2 ministers—3 like us, equals—4 on, upon, above, at, in—5 likeness, like, a model, a form—6 physicians are—7 and a doctor, medical man—8 medicine—9 does not give—10 except—11 to the sick—12 therefore—13 when—14 I see, observe—15 that wisdom, judgment—16 of you—17 on the right way is, is judicious, salutary—18 to me—19 in that, (*i. e.*, speech)—20 a word—21 to speak—22 would not be wise—23 when—24 a work, business, affair—25 without—26 redundancy, superabundance—27 of me—28 can be accomplished, come out, is performed—29 to me—30 in that—31 to speak a word—32 does not fit, is not proper—33 but if—34 I see—35 that—36 a blind person—37 and a well is—[38 if—39 silent—40 I sit—41 it is a sin, a crime, a fault.]

He answered, "Ministers are like physicians, and the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, *if I keep silence, it is a crime.*"*

* Revised from No. 38 to No. 41 — If I sit silent it is a sin.

TALE 39.

⁸هارون الرشید را چون ⁷ملک ⁶مصر مسلم شد ⁵گفت ⁴بشلاف ³آن
¹⁸طغی که ¹⁷بغرور ¹⁶ملک ¹⁵معه ¹⁴دعوی ¹³خدایی ¹²کرد ¹¹نخشم ¹⁰این
²⁷مملکت را ²⁶مگر ²⁵بکمترین ²⁴بندگان ²³سیاهی ²²داشت ²¹کودن ²⁰نام او ¹⁹خضیب
³⁶ملک ³⁵مصر را ³⁴بوی ارزانی ³³داشت ³²گویند ³¹عقل ³⁰و کفایت ²⁹او ²⁸بحدی
⁴⁶بود که ⁴⁵طایفه ⁴⁴حراث ⁴³مصر ⁴²شکایت ⁴¹آوردند ⁴⁰که ³⁹پنبه ³⁸کاشته بودید
⁵⁵برکنار ⁵⁴نیله ⁵³باران ⁵²بی وقت ⁵¹آمد ⁵⁰تلف شد ⁴⁹گفت ⁴⁸پشم ⁴⁷بایستی
⁵⁹کاشتی ⁵⁸صاحب دلی ⁵⁷بشنید ⁵⁶و گفت

1 Haroon-ur-Rusheed—2 when—3 the country—4 of Egypt—5 was safe, guarded, sound, quiet—6 said—[7 contrary—8 to that—9 rebel—10 who—11 by the pride, from pride—12 of the country—13 of Egypt—14 the claim, pretension—15 of divinity, God-head, Providence—16 did—17 I will not bestow, not give—18 these—19 possessions—20 but, except—21 to the smallest, lowest, meanest—22 of my slaves,—23 a black, a negro, Ethiopian—24 he possessed, had—25 weak in mind, dull, stupid—26 his name, name of him—27 (was) khosaib—28 the kingdom—29 of Egypt—30 on him, upon him,—31 conferred, gave, bestowed—32 they say—33 the wisdom—34 and sufficiency, thrift, knowledge, sense—35 of him—36 to such an extent, to this limit, bound, degree, mark—37 was—38 that—39 a band—40 of the farmers—41 of Egypt—42 a complaint—43 brought—44 saying that—45 cotton—46 we had sown—47 on the banks—48 of the Nile—49 the ruin—50 out of time—51 came—52 it was destroyed, was ruined, wasted—53 he said—54 wool—55 you should, it is proper for you—56 to sow—57 a wise man—58 heard—59 and said.

Haroon-ur-Rusheed, when he had completed the conquest of Egypt, said, "*As a contrast to that rebel who, through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will bestow this kingdom on the meanest of my slaves.*" He had an Ethiopian blockhead, named Khosaib, to whom he gave the kingdom.* They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining that an unseasonable fall of rain had destroyed the cotton which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said."

* Revised from No. 7 to No. 31.—"Contrary to that rebel who (from the pride of ruling the kingdom of Egypt) laid a claim to divinity, I will not give these possessions except to the meanest of my slaves." He had a stupid negro named Khosaib, on whom he bestowed the kingdom of Egypt.

مثنوي

اگر روزي بدانش در فرزودي ز نادان تنگ روزيتر نبودي
بنادان آنچه روزي رساند که صد دانا دران حيران بماند

مثنوي

بخت و دولت بکارداني نيست جز بتايد آسماني نيست
او فتادست در جهان بسيار بي تميز ارجمند و عاقل خوار
کيماگر بغصه مرده ورنج ابله اندر خرابه يافته گنج

1 If—2 daily food, employment, means of subsistence—3 with wisdom, according to knowledge—4 increased—5 than the fool, the ignorant one—6 more distressed in means—7 would not be—8 to the fool, the ignorant—9 such—10 daily food—11 causes to arrive, gives, bestows (*i. e.*, the Almighty does)—12 that—13 an hundred wise persons—14 in that, regarding which—15 astonished—16 remain—17 fortune—18 and wealth—19 by the knowledge of work, business, or a profession, skill at anything—20 is not—21 except—22 by the aid, assistance—23 of heaven, of providence—24 is not—25 it has occurred, it has fallen, has come to pass—26 in the world—27—often, many—[28 a person void of discretion, foolish one]—29 possessing dignity, worth, noble, dear, beloved rare—30 and the wise—31 deserted, poor, abandoned, friendless, abject, ruined, wretched, contemptible—32 the alchymist—33 with anger, grief, despair—34 died, dead—35 and distress—36 the fool, stupid one—37 between, under—38 a ruin, desolate spot, place—39 found—40 a treasure, mine of wealth.

“If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow, but God bestows on a single fool as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of heaven. It often happens in the world that *the imprudent** are honored, and the wise are despised. The alchymist died of grief and distress, whilst the blockhead found treasure under a ruin.”

* *Revised No. 28.*—Rather read, “the silly” or “the ignorant,” as **عاقل** is used immediately after.

TABLE 40.

¹ یکی را از ملوک ² کنیزک ³ چینی ⁴ آورد، ⁵ بودند ⁶ خواست ⁷ که درحالت
⁸ مستی ⁹ باوی ¹⁰ جمع آید ¹¹ دختر ¹² ممانعت ¹³ کرد ¹⁴ ملک ¹⁵ درخشم شد و
¹⁶ مر ¹⁷ اورا ¹⁸ از ¹⁹ زندگان ²⁰ بسیاهی ²¹ بخشید ²² که ²³ لب ²⁴ زبرینش ²⁵ از ²⁶ پرّه
²⁷ بینی ²⁸ برگزشته بود ²⁹ وزیرنش ³⁰ بگریبان ³¹ فروهشته ³² هیملی بود ³³ که
³⁴ صخرجنی ³⁵ از ³⁶ طلعتش ³⁷ برمیدی ³⁸ و عین ³⁹ القطر ⁴⁰ از بغلش ⁴¹ بگندیدی ⁴²

1 To one—2 of—3 the kings—4 a girl, virgin—5 of China, Chinese—6 had brought—7 he desired wished, intended—8 that—9 in a state—10 of intoxication, lust, wantonness—11 with her—12 should unite, have connection—13 the girl, daughter—14 prohibition, hindrance—15 did, offered—16 the king—17 became angry, was wrath—18 and—19 (a redundant particle)—20 to her—21 of, from, amongst—22 slaves, dependants—23 to a negro—24 bestowed—25 who, that—26 lip—27 his upper—28 from—29 the veil, curtain, screen—30 of nose, *i. e.*, the nostrils—31 had reached or extended above—32 and his lower one—[33 to the neck, collar]—34 hung down—35 he was a shape, he was a figure, aspect—36 that—37 the demon Sakreh—38 from his countenance, look, face—39 would be frightened, would fly from in terror—[40 and a fountain—41 of drops—42 from his arm-pits—43 smelt, stank, emitted a foetid odour.]

They having brought a Chinese girl to a certain king whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendant on *his breast*,* his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits.†

* *Revised No. 33.*—"His neck." † *Revised from No. 40 to No. 43.*—And a dripping fountain (from his arm-pits) emitted a foetid odour.

Remark.—قطر means, dropping, rain, and a fount of pitch would be عین القطران and not قطر—in fact what is meant here is, that the smell of perspiration from the negro's body was disgusting to a degree, and exuded drop by drop from his arm-pits.

بیت

⁴ ³ ² ¹
 تو گویی تا قیامت زشت رویی
⁹ ⁸ ⁷ ⁶ ⁵
 برو ختمست وبر یوسف نکویی

قطعه

¹⁴ ¹³ ¹² ¹¹ ¹⁰
 شخصی نه چنان کریه منظر
¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵
 کز زشتی او خبر توان داد
²² ²¹ ²⁰
 و آنکز بغلش نعوذ بالله
²⁵ ²⁴ ²³
 مردار بآفتاب مردار

1 You, thou—2 would say—3 until the general resurrection, last day—4
 ugliness—5 on him—6 is concluded, sealed, stamped—7 and on—8 Joseph—
 9 beauty, holiness—10 a person—11 not—12 of such—13 detestable, horrid—
 14 countenance, aspect—15 that of—16 ugliness, deformity, badness—17 of
 him—18 news, account, description—19 able to give—20 and that which from
 —21 his arm-pits (*i. e.*, exuded)—22 God defend us!—23 a corpse—24 in the
 sun—25 of August.

You would say that to the end of the world he will be considered as the
 extremity of ugliness, the same as Joseph is looked upon as the standard of
 beauty. One of so detestable an aspect, that it is impossible to describe his
 ugliness, and from his arm-pits—good God, defend us!—the stench was like a
 corpse exposed to the sun in the month of August.

⁸سیاه ⁷را ⁶دران ⁵مدّت ⁴نفس ³طالب بود ²وشهوت ¹غالب مهرش
¹⁵بجنبید ¹⁴ومهرش ¹³برداشت ¹²بامدادان ¹¹ملک ¹⁰کنیز ⁹را جست
²³ونیافت ²²ماجر ²¹گفتند ²⁰خشم گرفت ¹⁹وبفرمود ¹⁸تا ¹⁷سیاه ¹⁶را با ¹⁵کنیز
³¹دست ³⁰وپا ²⁹استقرار ²⁸به ²⁷بندند ²⁶واز ²⁵بام ²⁴جوصق ²³بخندق ²²دراندازند

1 To the black, the negro—2 in that, at that—3 time—4 desire, sensual
 appetites—5 was demanding, asking for, wishing for, was urging on—6 and
 lust, desire, concupiscence—7 predominant, superior, overpowering—8 his love,
 affection, lewdness—9 agitated, roused, shook—10 and her virginity seal—11
 carried away, deprived her of—12 in the morning—[13 the king—14 the girl
 —15 searched for—16 and found not]—17 they told the story, the case—18
 he became enraged—19 and ordered—20 so that—21 to the negro—22 with—
 23 the girl—24 hands and feet—25 confirmation, binding, fastening (*i. e.*,
 firmly)—26 should tie, fasten—27 and from—28 roof of the house, terrace,
 balcony—29 a palace—30 into the moat, ditch—31 they should hurl, throw
 dash down.

The negro, in the fury of his lust, violated her chastity. In the morning *the king inquired for the girl*,* and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands and feet, and precipitated from the roof of the palace into the moat.

* Revised from No. 13 to No. 16.—“The king searched for the girl and found her not.”

⁹ یکی ⁸ از ⁷ وزرای ⁶ نیک ⁵ محضر ⁴ روی ³ شفاعت ² بر زمین ¹ نهاد
 وگفت ¹⁸ سیاه را ¹⁷ درین ¹⁶ خطائی ¹⁵ نسبت ¹⁴ که ¹³ سایر ¹² بندگان ¹¹ و خدمتگاران
 بخشش ²⁶ و انعام ²⁵ خداوندی ²⁴ معتادند ²³ گفت ²² اگر ²¹ در مفاوضه ²⁰ او ¹⁹ شبی
 تاخیر کردی ³¹ چه ³⁰ شدی ²⁹ گفت ²⁸ ای ²⁷ خداوند ²⁶ نشنیده^{*}

1 One—2 of—3 the viziers—4 of good—5 appearance, a representation—6
 the face—7 of intercession, entreaty, recommendation, deprecation—8 on the
 ground—9 placed—10 and said—11 to the black, the negro—12 in this (*i. e.*,
 affair)—13 a sin, fault, crime—14 is not—15 because, that—16 all—17 slaves
 —18 and servants—19 to presents—20 and gifts, favours—21 of royalty—22
 are accustomed—[23 he said—24 if—25 in her connection, regarding con-
 nection with her—26 one night—27 he had delayed—28 what would have
 •[been? (*i. e.*, the result,) *i. e.*, how delightful?—29 he replied—30 O! Lord
 —31 have you not heard?

One of the ministers, a man of virtuous disposition, bent his forehead to the
 earth, and implored mercy, saying, “The negro is not criminal in this instance,
 since all the slaves and servants of the court, are accustomed to receive princely
 gifts and largesses.” *The king observed that he might have restrained his*
*passion for one night.** He replied, “Alas! my Lord, have you not heard the
 saying?”

* Revised from No. 23 to No. 28.—The king said, “If he had refrained from having
 connection with her for a single night, what might not have been the result?”

قطعه

⁵ تشنه¹ سوخته² در چشمه³ روشن⁴ چو رسد⁵
¹¹ تو⁶ مپندار⁷ که⁸ از پیل⁹ دمان¹⁰ اندیشد¹¹
¹⁶ ملحد¹² گرسنه¹³ در خانه¹⁴ خالی¹⁵ پر خوان¹⁶
²¹ عقل¹⁷ باور نکند¹⁸ کز¹⁹ رمضان²⁰ اندیشد²¹
²⁹ ملک²² را این²³ لطیفه²⁴ خوش آمد²⁵ و گفت²⁶ سیاه²⁷ را²⁸ بتو²⁹ بخشیدم³⁰
³⁸ کنیزک³¹ را چه³² کنم³³ گفت³⁴ کنیزک³⁵ را³⁶ بسياه³⁷ بخش³⁸ که³⁹ نیم⁴⁰ خورده⁴¹
⁴² او⁴³ هم⁴⁴ شاید⁴⁵

1 A thirsty one—2 burnt, parched—3 at a fountain—4 pure, clear, bright—5 when arrives, reaches—6 you—7 do not suppose, suppose not, imagine not—8 that—9 of an elephant—10 furious, powerful—11 will dread, will be afraid, will think of—12 an infidel—13 hungry—14 in a house—15 empty, (*i. e.*, as regards people)—16 full of trays, (*i. e.*, of food)—17 wisdom, reason—18 does not believe—19 that of—20 the fast of Ramzan—21 will think of, pay^{*} respect to, care for, regard—22 to the king—23 this—24 jest, joke—25 was acceptable, was pleasing, became agreeable—26 and he said—27 the negro—28 to you, on you—29 I bestow—30 with the girl—31 what shall I do?—32 he replied—33 the girl—34 to the black, the negro—35 give bestow—[36 because—37 half—38 eaten, devoured—39 of him—40 also—41 to him—42 befits, is suited for, should be.]

“When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So if an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan.” The king was pleased at the joke, and said, “I make you a present of the negro, but what shall I do with the girl?” He replied, “Give her to the negro, as *no one would like to eat his leavings*.”*

* Revised from No. 36 to No. 45. - “Because what has been half eaten by him befits such as himself.”

تطعه

هرگز¹ اورا² بدوستي³ مپسند⁴ که⁵ رود⁶ جاي⁷ نا پسندیده⁸
 تشنه⁹ را دل¹⁰ نخواهد¹¹ آب¹² زلال¹³ نیم¹⁴ خورده¹⁵ دهان¹⁶ کندید¹⁷ ۴

تطعه

دست¹⁸ سلطان¹⁹ دگر²⁰ کجا بیند²¹ چو²² بسرگین²³ در افتاد²⁴ ترنج²⁵
 تشنه²⁶ را دل²⁷ کجا²⁸ بخواد²⁹ آب³⁰ کوزه³¹ بگذشته³² بردغان³³ سکنج³⁴

1 Ever—2 to him—3 into friendship—4 accept not, approve not—5 who—6 goes—7 to places—8 not pleasant, not proper, disreputable—9 the thirsty—10 heart—11 does not desire, wish for—12 water—13 pure—14 half—15 eaten, drunk—16 of the mouth—17 stinking, fætid—18 hand—19 of sultan—20 again—21 how can see, (*i. e.*, accept)—22 when—[23 in cow-dung]—24 has fallen—25 an orange—26 to the thirsty, (*i. e.*, person)—27 from heart—28 how—29 can wish for, desire—30 water—31 of a flagon, goblet—32 passed over, (*i. e.*, touched)—33 by the mouth—34 of one with ulcerated lips.

“Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the *dirt*,* how can it again be offered to the king’s hand. How can the heart of the thirsty wish for water out of a flagon, which has been touched by ulcerated lips?”

*Revised No. 23.—Read “cowdung.”

T A L E 41.

اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتني که
 ملوک پیشین را خزاین و ملک و عمر و لشکر بیش ازین بود
 و چنین فتحي میسر نشد گفت بعون خدای تعالی هر مملکتی که
 گرفتم رعیتش نیازدم و نام پادشاهان جز به نیکویی نبردم

بیت

بزرگش نخوانند اهل خرد که نام بزرگان بزشتی برد

قطعه

این همه هیچست چون می بگذرد
 بخت و تخت و امر نهی و گیر و دار
 نام نیک رفتگان ضایع مکن
 تا بماند نام نیکت پایدار

1 To Alexander—2 the Grecian—3 they said to—4 that—5 the country—
 6 of the East—7 and West—8 by what (*i. e.*, means)—9 did you seize, take,
 conquer—10 because—11 the king's—12 former, ancient—13 treasures—14
 and country, territory—15 and age, life-time—16 and troops, army—17 more—
 18 than this (*i. e.*, Alexander's army, &c.)—19 were, had possessed—20 and
 such—21 victories, conquests—22 were not obtainable, did not come to hand,
 did not gain—23 he replied—[24 by the aid, assistance, help—25 of God
 Almighty—26 every territory, kingdom—27 that, which—28 I seized, con-
 quered, took—29 its subjects, agriculturists—30 I did not annoy, oppress—31
 and the names—32 of their kings, monarchs—33 except—34 with good, with
 respect—35 I did not mention, I did not take]—36 him great—37 do not
 call, do not consider—38 men, folks, people—39 of wisdom—40 who—41
 the name—42 of great personages—43 with ill, badly, improperly—44 calls,
 takes, mentions—45 these—46 all—47 are worthless, are nothing, good for
 nothing—48 when—49 they pass—50 fortune, wealth—51 and a throne,
 dominion—52 and order, command—53 and prohibition—54 and seizing,
 conquest—55 and possession—56 the names—57 of the good departed—58
 loss, damage, injury—59 do not—60 so that—61 may remain—62 your own
 good name—63 immortal, steady, fixed.

They asked Alexander the Great, "By what means have you extended your conquests from East to West, since former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained such victories?" He replied, "*When with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs.*" The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

* Revised from No. 24 to No. 35.—By the aid of God Almighty, I never oppressed any of the subjects of the kingdoms I subdued, and never mentioned the names of their kings, but with respect (*i. e.*, due to their rank).

CHAPTER II.

TALE 1.

باب دوم در اخلاق درویشان

1 Chapter, 2 the second, 3 in regarding, concerning, 4 the morals, manners, 5 of durmaishes.—Chapter 2. Of the morals of durmaishes.

از بزرگان پارسائی را گفت که چه گوئی در حق فلان عابد
که دیگران در حق او بطعنه سخنها گفته اند گفت در ظاهرش
عیب نمی بینم و در باطنش غیب نمی دانم
قطعه

هرکرا جامه پارسا بینی پارسا دان و نیک مرد انکار
و رندانی که در نهادش چیست محتسب را درون خانه چه کار

[1 Of, one of—2 the great folks, personages—3 to a devout person, an abstemious man—4 asked—5 that, viz.—6 what—7 say you?—8 in, concerning—9 the rectitude, lot, right, due—10 of a certain—11 devotee, votary, adorer—12 that, of whom—13 others—14 concerning—15 rectitude of him, his character—16 with calumny, with reproach, blame, disapprobation, censure—17 speeches, words—18 have spoken—19 he replied—20 in his outward appearance, in his exterior—21 fault—22 I do not see—23 and in—24 his inside, (*i. e.*, his heart)—25 concealed—26 I know not—27 whoever—28 clothes—29 of a just man, pious person—30 you see—31 a good man, a pious person—32 know, look upon, consider—33 and a good, true, honest—34 man—35 suppose, imagine—36 and if—37 you know not—38 what—39 in his inside (*i. e.*, his mind)—40 what is—[41 a censor, a magistrate who has the power of correcting public manners]—42 inside, interior—43 of the house, dwelling—44 what—45 business.

A certain personage asked a devout man, what he said of the state of a particular *âbid*, of whose character others had spoken disrespectfully.* He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the *mohetesib* † with the inside of the house."

Revised from No. 1 to No. 18.—A certain personage said to a devout man, "What say you regarding the rectitude of a certain devotee, concerning whom (folks) have spoken with censure? † Revised No. 41.—A censor.

TABLE 2.

⁸مینالید ⁷نهاده ⁶کعبه ⁵بر آستان ⁴سر ³که ²دیدم ¹درویشی را
¹⁹وجہول ¹⁸از ظلوم ¹⁷که ¹⁶تو دانی ¹⁵و یا ¹⁴رحیم ¹³یا ¹²غفور ¹¹و می گفت ¹⁰یا ⁹غفور
²³شاید ²²که ²¹ترا ²⁰چه آید

1 A durwaish—2 I saw—3 who—4 head—5 on the threshold—6 of
 Mecca—7 had placed, bent down—8 was lamenting—9 and was saying—10
 Oh !—[11 Pardoner, Forgiver]—12 and Oh !—13 Merciful—14 you, thou—
 15 knowest—16 what—17 of, from—18 tyrants—19 and fools—20 proceeds,
 comes—21 that—22 to you—23 befits, suits, is fit for, may be.

I saw a durwaish who, having placed his forehead on the threshold of the
 temple of Mecca, was lamenting, and saying, “ *O gracious** and most merciful
 God, thou knowest what can proceed from the most unjust and ignorant of
 men, that is fit to be offered unto thee.”

* Revised No. 11.—“ Oh ! Forgiver,” or Oh ! Pardoner.”

قطع

عَذْرٌ تَقْصِيرِ خِدْمَتِ آوَرْدُم كِه نِدَارُم بِطَاعَتِ اِسْتِظْهَارِ
 عَاصِيَانِ اَز كِنَاةِ تَوْبَةِ كَنْدَدِ عَارِفَانِ اَز عِبَادَتِ اِسْتِغْفَارِ
 عَابِدَانِ جَزَايِ طَاعَتِ خَوَاهَنْدِ وَبَاZرْكَانَانِ بَهَايِ بَضَاعَتِ
 وَمَنْ بَنْدِه اُمِيدِ اَوْرْدِه اَم نِه طَاعَتِ وَبَدْرُوِيْزِه اَمْدَمِ نِه بِتِجَارَتِ
 گَر كَشِي وَر جَرْمِ بَخْشِي رُوِي وَصِرْ بَر اُسْتَاَنْمِ
 بَنْدِه رَا فَرْمَانِ نَبَاشْدِ هَرْچِه فَرْمَائِي بَرَاْنِمِ

قطع

بَر دَر كَعْبَةِ سَائِلِي دِيْدِم كِه هَمِي گَفْتِ وَمِيْگَرَسْتِي خُوش
 مَنِ نَگوِيْم كِه طَاعَتِم بِه پَذِيْر قَلَمِ عَفُو بَر گَنَا هَم كَش

1 The excuse, apology—2 of fault—3 of service—4 I have brought, I bring—5 because—6 I do not possess—7 by obedience—8 calling to memory—9 sinners—10 for faults, crimes—11 repent, promise to sin no more—[12 the devout, (the pious) (devotees) (wise)]—13 of worship—14 ask forgiveness—15 the devout—16 reward—17 of worship, obedience—18 desire, require, seek—19 and merchants—20 the price, value—21 of stock, capital goods—22 and I a slave—23 hope—24 have I brought, I bring—25 not obedience—26 and to beg—27 I am come—28 and not to trade, traffic—29 if—30 you kill—31 or if—32 sin, crime—33 you forgive, give—34 face—35 and head—36 on the threshold I am—37 to the slave—38 order, command—39 does not suit—40 whatever—41 you please to command—42 I shall perform—43 at the door, gate—44 of Mecca—45 a beggar—46 I saw—47 who was saying—48 and cried—49 exceedingly, (lit. sweet)—50 I—51 I say not—52 that—53 my obedience, worship—54 accept, approve of—55 the pen—56 of pardon, forgiveness—57 on my crimes, over my sins—58 draw.

“I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God, ask forgiveness for the imperfectness of their worship. *The âbid** seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic.” Arabic.—“Do unto me that which is worthy of thee; and treat me not according to my desert.” “Whether you slay, or whether you pardon, my face and head are on thy threshold.” “It is not for a servant to direct: whatsoever thou commandest I shall perform.” “At the gate of the Kâba I saw a mendicant who was weeping bitterly, and saying,” “I ask not that thou shouldst approve my services, draw the pen of forgiveness over my offences.”

* *Revised No. 12.*—Read “devotees,” (*i. e.*, the plural and not singular,) *i. e.*, devotees seek, &c., &c.

TABLE 3.

عَبْدُ الْقَادِرِ گیلانی. در حَرَمِ کَعْبَةِ رُوی بِرَحْصَا نِهَادِه هَمِیگُفْت
 ای خدائوند بِمَشْأایِ وَاگَرِ مَسْتُوجِبِ عَقُوبَتِم در قیامت مَرَا
 نابینا بَرَانگیز تا در رُوی نیکان شَرْمَسَارِ نَشُوم

قطعه

رُوی بِرِخَاکِ عَجْزِ مِیگویم هَر سَحَرگِه کِه یَادِ مِی آید
 ای کِه هَرگِز فَرَامَشْتِ نَکَمِ هِیچِت از بَنَدِه یَادِ مِی آید

1 Ubdulkádur Gilánee—[2 at, on, upon—3 the sacred, forbidden, (*i. e.*, the temple of Mecca)—4 of Mecca]—5 face—6 on the stones—7 having placed—8 was saying—9 Oh! Lord—10 grant, pardon—[11 and if—12 deserving, worthy, fit—13 of punishment I am]—14 at the resurrection—15 to me—16 blind—17 raise up—18 so that—19 in the presence, opposite the face—20 of good people, the just, righteous—21 ashamed—22 I may not become—23 face—24 on the dust, earth—25 helpless—26 I say—27 every, each—28 morning—29 when—30 recollection—31 comes—[32 oh!—33 who—34 ever—35 you forget, your forgetfulness—36 I do not—37 any to you, ought to you—38 of—39 the slave—40 recollection—41 comes, does come?]

Ubdulkádur Gilánee, having placed his forehead on the pebbles *before the gate of the temple of Mecca*,* was saying, "O God pardon my sins; *but shouldst thou doom me to punishment*,† then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous. Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, *O God, never will I forget thee; wilt thou bestow a thought upon me?*‡

* Revised from No. 2 to No. 4.—At the sacred temple of Mecca. † Revised from No. 11 to No. 13.—But if I am deserving of punishment. ‡ Revised from No. 32 to No. 41—Oh! thou who art never forgotten by me, does the remembrance of this slave ever come to you?

TALÉ 4.

دزدی در خانهٔ پارسائی درآمد چند آنکه طلب کرد چیزی
 نیافت دلتنگ شد پارسارا خبر شد گلیمی که بران خفته بود
 در راه گذر دزد انداخت تا محروم نگردد
 قطعه

شنیدم که مردان راه خدا دل دشمنانرا نکردند تنگ
 ترا کی میسر شود این مقام که بادوستانت خلافت و جنگ
 مودت اهل صفا چه در روی وجه در قفا نه چنانکه از پست
 عیب گیرند و بیشت بمیرند

بیت
 در برابر چو گوسپند سلیم در قفا همچو گرگ مردم خوار

بیت
 هر که عیب دگران پیش تو آورد و شمرد
 بیگمان عیب تو پیش دگران خواهد برد

1 A thief—2 in, into—3 the house—4 of a devout man—5 came into—6 however much, as much as—7 he searched, looked for—8 a single thing, article—9 did not get, did not find—10 distressed, (from **دل** heart and **تنگ** scarce, tight, narrow, sad, dejected)—11 became—12 to the pious man—13 news arrived, became acquainted—14 a blanket—15 which that—16 on that, on it—17 was sleeping—18 in the road-way—19 of passage, passing—20 of the robber, thief—21 threw—22 so that—23 disappointed—24 should not return, should not go away—25 I have heard—26 that—27 men—28 way of God, pious, good—29 the hearts—30 of enemies—31 have not done, do not—32 distressed—33 to you—34 how—35 can be obtainable—36 this—37 place, abode, station—38 who—39 with your friends—40 is strife, are striving, fighting—41 and fighting, contending, waging war—42 the friendship, love—43 of men, people—44 of purity, good deeds—45 whether—46 in presence—47 whether—48 at the back of the head, behind, after, (*i. e.* when absent)—49 not—50 such as those—51 in your absence, in the rear of you, when you are away—52 attack your faults, censure—53 and in front of you, in your presence—54 will die, (*i. e.* will appear ready to die)—55 in—56 presence, equal, face to face—57 like as, resembling—58 a lamb—59 mild, meek, gentle—60 in absence, in the rear—61 like as, resembling—62 a wolf—63 a devourer of men, (from **مردم** men and **خوردن** to eat, devour)—64 whoever—65 the faults—66 of others—67 in front, before—68 of you—69 brings—70 and counts, recounts, mentions—71 doubtless, without doubt—72 the faults—73 of you, yours—74 before—75 others—76 will take, will show up, will carry.

A thief got into the house of a religious man, but after the most diligent search, had the mortification not to find anything. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as lamb; but when absent, like the wolf a devourer of mankind. Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TABLE 5.

| | | | | | | | | | |
|--------------------|------------|---------|---------|--------|----------|--------|-----|-----|----|
| 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | | |
| تنی چند از روندگان | منفق | سیاحت | بودند | و شریک | رنج | | | | |
| 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 | 9 | |
| وراحت خواستم | که | مراقت | کنم | مواقفت | نکردند | گفتم | از | | |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | | |
| کرم و اخلاق بزرگان | بدیع است | روی | از | مصاحبت | مسکینان | | | | |
| 34 | 33 | 32 | 31 | 30 | 29 | 28 | 27 | 26 | |
| تافتن و فایده | دریغ داشتن | که | من | در نفس | خویش | اینقدر | قوت | | |
| 43 | 42 | 41 | 40 | 39 | 38 | 37 | 36 | 35 | |
| و قدرت میشناسم | که | در خدمت | مردان | یار | شاطر | باشم | نه | بار | |
| 54 | 53 | 52 | 51 | 50 | 49 | 48 | 47 | 46 | 45 |
| خاطر یکی از آن | میان | گفت | از این | سختی | که | شنیدی | دل | تنگ | |
| 63 | 62 | 61 | 60 | 59 | 58 | 57 | 56 | 55 | |
| مدار که درین روزها | دزدی | بصورت | درویشان | در آمد | و خود را | | | | |
| 69 | 68 | 67 | 66 | 65 | 64 | | | | |
| در سلك صحبت | ما | منتظم | کرد | | | | | | |

1 A few persons, some—2 of—3 travellers—4 agreeing, consenting, united—5 travelling, a journey, voyage, pilgrimage—6 were—7 and partners, partakers—8 of the care, trouble, grief—9 and joy, ease, pleasure, comfort—10 I desired, wished—11 that—12 acquaintance, company, society, friendship—13 I should do, should make—14 agreement, concordance, conformity—15 they did not—16 I said—17 of—18 kindness, benignity—19 and manners—20 of great persons—21 is rare, is curious, novel, strange, removed from, out of the common is—22 the face—23 from—24 the companionship—25 of the poor, helpless—26 to turn away—27 and advantage—28 to deny, to grudge, to withhold—29 because—30 I—31 in substance, body, essence—32 of self, own—33 this degree—34 of force—35 and power, activity—36 I know—37 that—38 in the service—39 of men—40 a friend—41 sharp, clever, active—42 I should be—43 and not a load—44 on their hearts, (*i. e.*, an incumbrance)—45 one—46 of them—47 between, amongst—48 said—49 from this—50 speech—51 which that—52 you have heard—53 heart—54 sad, dejected—55 place not, be not—56 because—57 in this, in these, the present,—58 days—59 a thief—60 with the appearance—61 of durwaishes—62 came in—63 and to himself, and himself—64 into—65 the thread, string—66 of acquaintance—67 of us—68 ordered, arranged, adjusted, disposed, fixed—69 did, (*i. e.*, introduced himself.)

Some travellers were journeying together, partakers of each other's cares and comforts. I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them.—Arabic.—“Although I am not mounted on a beast, I will endeavour to carry your burthens.” One amongst them said, “Be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a durwaish, got into our company.”

بیت

⁷ چه ⁶ دانند ⁵ مردم ⁴ که ³ در ² جامه ¹ کیست
¹³ نویسنده ¹² داند ¹¹ که ¹⁰ در ⁹ نامه ⁸ چیست
²¹ از آنجا ²⁰ که ¹⁹ سلامت ¹⁸ حال ¹⁷ درویشانست ¹⁶ گمان ¹⁵ فضولش ¹⁴ نبردند
²³ و ²² بیاری قبولش کردند

مثنوی

³² ظاهر ³¹ حال ³⁰ عارفان ²⁹ دلگست ²⁸ اینقدر ²⁷ بس ²⁶ که ²⁵ روی ²⁴ در خلقت
⁴⁴ در عمل ⁴³ کوش ⁴² و هر چه ⁴¹ خواهی ⁴⁰ پوش ³⁹ تاج ³⁸ بر سر ³⁷ نه ³⁶ و علم ³⁵ بر ³⁴ دوش
⁵³ راهدی ⁵² در ⁵¹ پلاس ⁵⁰ پوشی ⁴⁹ نیست ⁴⁸ زاهد ⁴⁷ پاک ⁴⁶ باش ⁴⁵ واطلس ⁴⁴ پوش
⁶² ترک ⁶¹ دنیا ⁶⁰ و شهوتست ⁵⁹ و هوس ⁵⁸ پارسائی ⁵⁷ نه ⁵⁶ ترک ⁵⁵ جامه ⁵⁴ و بس
⁷² در ⁷¹ کج ⁷⁰ اگند ⁶⁹ مرد ⁶⁸ باید ⁶⁷ بود ⁶⁶ بر ⁶⁵ مخنت ⁶⁴ سلاح ⁶³ جنگ ⁶² چه ⁶¹ سود
⁸⁰ فی ⁷⁹ الجملة ⁷⁸ روزی ⁷⁷ تا ⁷⁶ بشب ⁷⁵ رفته ⁷⁴ بودیم ⁷³ و شبانگه ⁷² بیای ⁷¹ حصاری
⁸⁹ خفته ⁸⁸ دزد ⁸⁷ بی ⁸⁶ توفیق ⁸⁵ ابریق ⁸⁴ رفیق ⁸³ برداشت ⁸² که ⁸¹ بطهارت ⁸⁰ میروم
⁹³ او ⁹² خود ⁹¹ بغارت ⁹⁰ میرفت

[1 What—2 knows—3 a man—4 that—5 in—6 clothes, dress, garment—7 what is]—8 the writer—9 knows—10 that—11 in—12 letter—13 what is—
 [14 for that reason, as, because—15 that—16 safety, tranquillity, well,—17 the condition—18 of mendicants is—19 doubt—20 of his being an impostor of his being anything out of the common, (*i. e.*, as a devotee,) excessive, exuberant, extravagant, redundant—21 they did not take, carry, did not have]—22 and into friendship—23 they accepted him—[24 the outward—25 state, condition—26 of the pious, devout—27 is a coarse dress—28 this degree, this quantity—29 is sufficient—30 to those, who, that—31 face—32 towards the world is, towards mortals is]—33 in—34 work—35 endeavour, strive, work hard—36

and whatever—37 you wish, you like—38 wear, put on—39 a crown—40 on the head—41 place, put—42 and a flag—43 on, upon—44 shoulder, back—45 sanctity, piety—46 in—47 wearing coarse clothes—48 is not, depends not—49 a devotee—50 pure, holy—51 remain—52 and satin—53 wear, dress in—54 forsaking, abandoning—55 the world—56 and lusts is—57 and desires, lusts, concupiscence—58 sanctity, true devoutness—59 not—60 forsaking, leaving off—61 clothes, dress—62 and enough, and no more—[63 in—64 armour, (from ك raw silk and أَكْنَد to fill, or stuff—the “kujagund” is a padded dress capable of resisting a sword cut, (*i. e.*, it is here called armour)—65 a man—66 is requisite, you want, you require, there should be—67 on upon—68 the hermaphrodite—69 arms, weapons—70 of war, battle, strife, contest—71 what—72 use, advantage]—73 in short, summarily—74 one day—75 until—76 towards night—77 we had travelled—78 and at night time—79 at the foot, at the bottom, below—80 of a fort, bastion—81 slept—82 the thief—83 without divine grace, without the favour of God, graceless—84 the water-vessel, water-pot, ewer—85 of his friend, companion—86 took up—87 saying, viz., that—88 to purify, to bathe, to purify after going to the necessary—89 I go, I am going—90 and—91 he himself—92 for plunder—93 was going, went, set off, departed.

*How can one man know what is under another's garment.** The writer knows the contents of the letter. To return to my story, as the condition of a *durwaish* is every where approved, they did not entertain any suspicion of his sanctity,† but admitted him into their society. The outside of religion is a *durwaish's* dress, this is sufficient with a mortal face:‡ let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse clothing that constitutes the *Zāhid*; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armour be to an hermaphrodite?§ Summarily, one day we had travelled till dark, and during the night slept at the foot of a castle; the graceless thief under pretence of going to perform his ablutions, carried off the water-pot of one of his companions, and then went in quest of plunder.

* Revised from No. 1 to No. 7.—How knows a man what a garment contains? N. B.—As much as to say, “What knows a man of the state of another's heart or morals?” The body (which contains a mortal's heart) is here elegantly compared to a “garment.”

† Revised from No. 14 to No. 21.—As the devotee's condition is a state of tranquillity, they did not suspect him to be an impostor (*i. e.*, did not think he was anything out of the common).

‡ Revised from No. 24 to No. 32.—The outward appearance of devotees is a coarse garment; this is sufficient as regards the world (*i. e.*, for those who wish to impose on the world).

§ Revised from No. 63 to No. 72.—In the “kujagund” (or padded coat) a man is requisite: of what use are warlike weapons to the hermaphrodite?

بیست

پارسا بین که خرّقه در بر کرد جامه کعبه را جل خر کرد

[1 The devotee, abstemious one—2 see, behold—3 who—4 the coarse cloth—5 on, upon—6 bosom, body—7 made, did—8 the dress—9 of the temple of Mecca—10 the housing—11 of an ass—12 made, did.]

Behold this person who covered his body with a religious dress, made the veil of the Kāba a housing for an ass.*

* Revised from No. 1 to No 12. Behold the devotee who covered his body with a coarse dress, making the habit of the temple of Mecca the housing for an ass.

چند آنکه از نظر درویشان غایب گشت ببرجی برفت و درجی
بدزدید تا روز روشن شد آن تاریک دل مبلغی راه رفته بود
ورفیقان بی گناه خفتند بامدادان همدا بقلعه بردند و بزندان کردند
ازان تاریخ ترک صحبت گفتیم و طریق عزت گرفتیم که

قطعه

چو از قومی یکی بیدانشی کرد نه که را منزلت مانده نه مهرا
نمی بینی که گوی در علف زار بیالاید همه گاو ان ده را
گفتم منت خدا را عزوجل که از فواید درویشان
محرورم نماندم اگرچه از صحبت ایشان وحید شدم و بدین
حکایت مستفید گشتم و امثال مرا در همه عمر این نصیحت
بکار آید

مثنوی

بیک نا تراشیده در مجلسی برنجد دل هوشمندان بسی
اگر برکه برکنند از گلاب سگی دروئی افتد کند منجلاّب

1 As soon as—2 from the sight, glance—3 of the durwaishes—4 become concealed, was hidden—5 on a bastion—6 he went, scaled, climbed—7 and a casket—8 stole—9 until—10 the day—11 light, clear—12 became, was—13 that—14 dark—15 heart—16 a great distance—17 had gone—18 and his

friends, companions—19 innocent, without crime—20 asleep—21 in the morning—22 to all of them—23 into the part, castle—24 they took, they conveyed, carried—25 and placed them in prison—26 from that—27 date, day—28 forsaking—29 of companionship—30 we said we would do, we resolved to—31 and the road, way, custom, fashion—32 of retirement—33 we agreed upon, said we would—34 because, viz.—35 wherefrom, of, amongst—36 a tribe—37 one—38 an act of foolishness, want of thought—39 has done, commits—40 not to the low, mean, inferior—41 dignity—42 remains—43 nor to the great, high, noble, superior—44 do you not see? have you not observed—45 that—46 one single cow, ox—47 in amongst—[48 a meadow]—49 pollutes contaminates—50 all—51 the cows, cattle, oxen—52 of the village—53 I said—54 thanks—55 to God—56 of majesty and glory—57 that—58 of—59 the advantages—60 of durwaishes—61 exempt, destitute, I am not, I remain not hopeless, I am not deprived of—62 although—63 from—64 the society, companionship—65 of them—66 alone, single, apart—67 I have become—68 and in this, and by this—69 story—70 I have derived advantage, I have been instructed—71 and to such as us, and to people like us—72 during all, during the whole—73 lifetime—74 this—75 advice, admonition—76 will be of use, will serve—77 by one—[78 uncut one, unpolished, rude one]—79 in, among—80 an assembly—81 are afflicted—82 the hearts—83 of wise persons—84 very much—85 if—86 a cistern—87 they should fill—88 with rose water—89 a dog—90 in it—91 falls—92 will make it—93 impure water.

“As soon as he had got out of sight of the durwaishes he scaled a bastion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison. From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because (Arabic) in solitude there is tranquillity. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being dishonoured. Have you not observed that a single ox *belonging to an herd** will contaminate all the oxen of the village?” I replied, “Thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life. By the means of one *disorderly†* person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose-water, and a dog should fall into it, it would thereby become impure.”

* *Revised No. 48.*—In a meadow.

† *Revised No. 78.*—Rough unpolished (*i. e.*, as a diamond).

TABLE 6.

| | | | | | | | | | |
|-------|-------|---------|-----|-----|---------|---------|--------|-----------|-------|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
| زاهدی | مهمان | پادشاهی | بود | چون | بر سفره | بنشستند | کمتر | ازان | |
| 20 | 19 | 18 | 17 | 16 | 15 | 14 | 13 | 12 | 11 |
| خورد | که | عادت | او | بود | و | چون | بنماز | برخواستند | بیشتر |
| 32 | 31 | 30 | 29 | 28 | 27 | 26 | 25 | 24 | 23 |
| کرد | که | عادت | او | بود | تا | ظن | صلاحیت | در | حق |
| | | | | | | | | | او |
| | | | | | | | | | زیادت |
| | | | | | | | | | کنند |

[1 A devotee, a monk, hermit, recluse—2 a guest—3 of a king—4 was] —5 when—6 at the table-cloth, (*i. e.*, at the table)—7 they sat down—8 less —9 than that—10 did eat, ate—11 than—12 the custom—13 of him, his—14 was—15 and—16 when—17 at prayers, to prayers—18 they rose up—19 more —20 than that—21 performed, did—22 than—23 custom—24 of him, his—25 was—26 so that—27 the opinion—28 of virtue, probity, sanctity, chastity, integrity—29 regarding, concerning—30 his part, his due—31 more—32 should do.

*A zāhid was invited to a feast by a king:** when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers he was longer than usual, in order that they might form an high opinion of his piety.

* Revised from No. 1 to No. 4.—A recluse was a king's guest.

بیعت

| | | | | | | | | | |
|------|------|-------|----|--------|-----|----|----|-------|------------|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
| ترسم | نرسی | بکعبه | ای | اعرابی | کین | که | تو | میروی | بترکستانست |

1 I fear—2 you wilt not reach, will not arrive—3 at the temple of Mecca—4 O! Arab—5 because this, for this—6 road—7 that, which—8 you go on, you follow, you travel on—9 is in the direction of Turkistan, is towards Turkistan, (*i. e.*, the place of infidelity.)

I fear, O Arab, that thou wilt not arrive at the Kāba, because the road which thou art pursuing leads to Turkistan.

9 8 7 6 5 4 3 2 1
 چون بمقام خویش باز آمد سفره خواست تا تناول کند پسری
 18 17 16 15 14 13 12 11 10
 داشت صاحب فراست گفت ای پدر در دعوت سلطان چیزی
 27 26 25 24 23 22 21 20 19
 نخوردی گفت در نظر ایشان چیزی نخوردم که بکار آید گفت
 36 35 34 33 32 31 30 29 28
 نماز هم قضا کن که چیزی نکردی که بکار آید
 قطعه

46 45 44 43 42 41 40 39 38 37
 ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل
 53 52 51 50 49 48 47
 تاجه خواهی خریدن ای مغرور روز در ماندگی بسیم دغل

1 When—2 at abode, place of residence, encampment, house—3 his own—4 came back, had returned to—5 table-cloth (*i. e.*, food)—6 desired, asked for, called for—7 so that—8 he might eat—[9 a boy, a son—10 he had, he possessed]—11 the lord, master—12 of understanding, of penetration, of a cute observation—13 he said—[14 Oh! father—15 at—16 the invitation, feast, banquet—17 of the sultan—18 any thing—19 did you not eat?]
 —20 he replied—21 in presence, before—22 of them—23 anything, a thing—24 I did not eat—25 because, so that—26 it might be of use, (*i. e.*, to serve a purpose)—27 he said—28 prayers—29 also—30 saying a prayer after the time for repeating has passed—31 do—32 so that, because—33 any thing—34 you did not—35 that—36 will be of use, advantage, of any worth—37 Oh!—38 with virtues, good deeds—39 placed—40 on—41 the palm—42 of the hand—43 faults, vices—44 seized, hid, closed, pressed—45 under—46 the arm-pit—47 to what, what—48 do you wish—49 to buy, purchase—50 Oh fool! Oh proud one!—51 in the day of affliction, distress, trouble—52 with silver—53 base, false, deceitful.

When he returned home, he ordered the table to be spread that he might eat: *His son*,* who had an acute understanding, said, "*Why father did you not eat any thing at the king's feast?*" † He answered, "In his presence, I ate nothing, to serve a purpose." The son replied, "Perform also your prayers over again, as you did nothing that will serve your purpose." O thou who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! Vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

* Revised from No. 9 to No. 10.—He had a son. † Revised from No. 14 to No. 19.—Oh! father, did you not eat anything at the sultan's banquet?

TABLE 7.

یاد دارم که در عهد طفولیت متعبد بودم و شبخیز و مولع زهد
 و پرهیز شبی در خدمت پدر نشسته بودم و همه شب دیده بهم
 نبسته و مصحف عزیز در کنار گرفته و طایفه گردما خفته پدر را
 گفتم از یمن یکی سر بر نمیدارد که دو گانه بگذارد چنان خفته اند
 که گوئی مرده اند گفت جان پدر تو نیز اگر بشتی به از آنکه
 در پوستین خلق افتی

قطعه

نه بیند مدعی جز خویشتن را که دارد برده پندار در پیش
 گرش چشم خدا بینی به نشد نه بیند همکس عاجز تر از خویش

1 I recollect, I remember—2 that—3 during, in—4 time, the season—5 of
 my infancy, my youth—6 devout—7 I was—8 and a night riser, one who rises
 during the night to pray—9 and fond of devotion (from مولع fond of, wishful
 and زهد continence, devotion, abstinence)—10 and abstinent—11 one night—
 12 in the service, in company—13 of my father—14 I was sitting—15 and all,
 and the whole, entire—16 night—17 eye—18 together—19 did not shut,
 close—20 and the Koran—21 dear, precious—22 in embrace, in my bosom—
 23 seized, held—24 and a band, a lot—25 around us—26 were asleep—27 to
 my father—28 I said—29 of these, among these—30 one, a single person—31
 head—32 does not raise—33 so that, so as—34 genuflections—35 should per-
 form—36 so, in such a manner—37 they are asleep, are sleeping—38 that—39
 you would say—40 they are dead—41 he said—42 life of your father, darling
 one—43 you also—44 if—45 you were asleep—46 better (*i. e.*, would be
 better)—47 than that—48 in, concerning—49 the faults—50 of mortals—51
 you fall, are engaged in, are searching for—52 not—53 see, sees—54 the claim-
 ant, accuser of another—55 except—56 himself, his own person or body—
 57 because—58 he has, holds possesses—59 a veil—60 of conceit—61 in front
 —62 if to him—63 the eye—64 of observing God—65 should bestow, or
 give—66 not—67 would he see—68 any person—69 more weak, more hum-
 ble, more in want of aid—70 than—71 himself.

I remember that in the time of childhood I was very religious: I rose in the
 night, was punctual in the performance of my devotions, and abstinent. One
 night I had been sitting in the presence of my father, not having closed my
 eyes during the whole time, and with the holy Koran in my embrace; whilst
 numbers around us were asleep, I said to my father, "Not one of these lifteth
 up his head to perform his genuflections; but they are all so fast asleep that
 you would say they are dead." He replied, "Life of your father, it were better
 if thou also wert asleep, than to be searching out the faults of mankind. The
 boaster sees nothing but himself, having a veil of conceit before his eyes. If
 he was endowed with an eye capable of discerning God, he would not discover
 any person weaker than himself."

TABLE 8.

| | | | | | | | |
|----------|-------|----------|------------|----------|------------|------------|------------|
| 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| مبالغه | جميلش | در اوصاف | همي ستودند | در محفلي | همي ستودند | همي ستودند | بزرگي را |
| 16 | 15 | 14 | 13 | 12 | 11 | 10 | 9 |
| دانم | من | که | من آنم | و گفت | سر برآورد | همي نمودند | همي نمودند |
| قطعه | | | | | | | |
| 21 | 20 | 19 | 18 | 17 | | | |
| شخصم | بچشم | عالميان | خوب | منظر است | | | |
| 28 | 27 | 26 | 25 | 24 | 23 | 22 | |
| وز خبت | باطنم | سر خجلت | فتاده | پیش | | | |
| 34 | 33 | 32 | 31 | 30 | 29 | | |
| طاووس را | بنقش | ونگاري | که هست | خلق | | | |
| 42 | 41 | 40 | 39 | 38 | 37 | 36 | 35 |
| عسین | کنند | واو | خجل | از پاي | زشت | خویش | |

1 To a great man, to a venerable personage—2 in—3 a meeting, a company, an assembly—4 they were praising—5 and concerning, and with reference to—6 qualities, endowments, properties—7 his beautiful, his elegant—8 exaggeration, hyperbole, utmost endeavour—9 were using, were showing, mentioning—10 head—11 he raised,—12 and said—13 I am that—14 that—15 I—16 know myself to be, know I am—17 my body, appearance—18 in the eye—19 of the world, mankind—20 good, well, pleasant, beautiful—21 of countenance is, visage is, aspect is—22 and from, and on account of—23 the baseness, malignity—24 of my interior—25 head—26 of shame—27 fallen, bent down—28 in front—29 the peacock—30 on account of painting, picture,—31 and painting,—32 that—33 is, possesses—34 the creation, mankind—35 praise—36 are doing, do—37 and he himself, and it—38 ashamed—39 on account of—40 foot—41 ugly—42 his own, own.

In a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said, "I am such as I know myself to be, (Arabic) whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the baseness of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."*

* Revised from No. 1 to No. 9.—In an assembly they were praising a certain venerable personage, and were lavish in their encomiums regarding his good qualities.

TABLE 9.

یکی از صلحای جبل لبنان که مقامات او در دیار عرب
 مذکور بود و کرامات او مشهور بجامع دمشق درآمد و برکنار
 برکه کلاسه طهارت میکرد پایش بلغزید و بحوض درآمد
 و بمشقت بسیار از الحجا خلاص یافت چون از نماز بپرداختند
 یکی از اصحاب گفت مرا مشکلی هست شیخ گفت چیست
 گفت یاد دارم که بر روی دریای مغرب میرفتی و قدمت
 ترنمیشد و امروز درین یک قامت آب از هلاکت چیزی
 نمانده بود درین چه حکمتست سر بچیب تفکر فرو برد و پس
 از تامل بسیار سر برآورد و گفت نشنیده که سید عالم محمد
 مصطفی *Arabic* گفت *Arabic* وقتی چنین که فرمود بجبرئیل
 و میکائیل نه پرداختی و دیگر وقت با حفضه وزینب درساختی
 که *Arabic* می نماید و می رباید

بیت

دیدار می نمائی و پرهیز میکنی بازار خویش و آتش ما تیز میکنی

1 One—2 of—3 the good, or pious men—4 of the mountain—5 Libanus—6 that, viz.—7 stations, abodes, mansions (it means here, whose position as a pious man)—8 of him his—9 in—10 the country—11 of Arabia—12 was mentioned, i. e., famous, famed—13 and the miracles, (the plural of کرامت generosity, nobleness, &c., &c.)—14 of him his—15 famous, renowned—16 into the mosque—17 of Damascus—18 came—19 and at the edge, brink—20 of a pond, well—21 of a cistern—22 was purifying himself—23 his foot—24 slipped—25 and into the reservoir, cistern—26 he fell, tumbled—27 and with difficulty, trouble—28 great, much, excessive—29 from that place—30 deliverance, liberation—31 got, received, obtained—32 when—33 from prayers—34 they had finished, had left—35 one of—36 the gentlemen—37 said—38 to me—39 a difficulty—40 there is—41 the shaikh—42 said—43 what is it—44 he replied—45 I recollect—46 that—47 on the face, surface—

48 of the river—49 of the west—50 you did walk, you walked—51 and your feet—52 did not become wet, were not wetted—53 and to-day—54 in this—55 one, single—56 stature of a man, body—57 of water—58 from destruction, death—59 a single thing—60 did not remain—61 in this—62 what—63 wisdom is—64 head—65 into the breast, the collar of a garment—66 of thought, reflection—67 he carried down, sunk—68 and after—69 from—70 reflection—71 great, considerable—72 brought up his head raised his head—73 and said—74 have you not heard—75 that—76 the Lord, Prince—77 of the world—78 Mohammed—79 “the chosen” “the selected” (one of the titles of Mohammed)—80 said—[81 at a time, certain time—82 thus—83 that, as—84 has been observed, said, ordered—85 with Gabriel—86 Michael—87 you did not leave (from *پرداختن* to relinquish, have finish)—88 and another—89 time—90 with Hufzeh—91 and Zynub—92 you accomodated yourself, you suited yourself, adapted yourself—93 because—94 it displays, discovers—95 and it carries away, it conceals—96 sight, interview—97 you shew, you grant—98 and forbearance, keeping aloof—99 you do—100 bazar (*i. e.*, dignity)—101 your own—102 and fire (*i. e.*, inclination, desire)—103 of us, our—104 you make acute, fiery keen sharp, hot, impetuous, violent.

One of the religious men of mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque of Damascus, and was purifying himself on the edge of the cistern of the well when his feet slipping he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said he had a difficulty which required explanation. The shaiikh asked what it was, he replied, “I recollect that you walked on the surface of the sea of Africa without your feet being wetted, and to-day, you had nearly perished in this water which is not deeper than the height of a man; what is the meaning of this?” He sunk his head into the bosom of reflection, and after a considerable pause looked up and said, “Have you not heard that the prince of the world Mohammed Mustufa (Arabic,) said (Arabic.)—upon whom be the peace and blessing of God, said, ‘There is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God’; but he did not pretend that this was always the case. *Sometimes in the manner which he described, neither Gabriel nor Michael, has possessed it, and at another time it has happened to Hufzeh and to Zynub.* Arabic.*—The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and though hidest it, by enhancing thy value, thou increasest our desire. *Arabic.*—When I behold thee without an intervention, it affects me in such a manner that I lose my road. It kindles a flame, and then quenches it by sprinkling water; on which account you see me sometimes in ardent flames, and sometimes, immersed in the waves.

* *Revised from No. 81 to No. 92.*—At times (as in the manner described) you (*i. e.*, Mohammed) did not leave the society of Gabriel and Michael and at another time you accommodate yourself with the Society of Hufzeh and Zynub.

Remark.—It seems to me that this is the proper translation, as the *Arabic* part clearly shows that Mohammed, although he often had more power than the nearest angels still this did not *always* remain with him, therefore what is here meant is that Mohammed was at times so much taken up in religious duties that he even associated or held intercourse with the angels and at other periods he gave way to worldly impulses, and enjoyed the society of his wives Hufzeh and Zynub. The man meant to acquaint the person (who asked him the question) that he was *now* not so holy as at the time he performed the miracles, and consequently not being endowed with the same proportion of divine grace as formerly his faith had so far lost its wonted energy as to make him fearful of losing his life in such shallow water.

TALE 10.

منظومه

11 10 9 8 7 6 5 4 3 2 1
 يکي پرسيد ازان گم کرده فرزند که اي روشن گهر پير خردمند
 20 19 18 17 16 15 14 13 12
 زمصرش بوي پيراهن شميدي چرا در چاي کنعانش نديدي
 30 29 28 27 26 25 24 23 22 21
 بگفت احوال ما برق جهانست دمي پيدا وديگر دم نهانست
 39 38 37 36 35 34 33 32 31
 گهي بر طارم اعلا نشينم گهي پشت پائي خود نه بينم
 47 46 45 44 43 42 41 40
 اگر درویش برحالي بماندي سردست از دو عالم برفشاندی

1 One, a certain one—2 asked—3 from him, from that person (*i. e.*, Jacob)
 —4 who had lost—5 a child, a son—6 saying, viz.—7 Oh!—8 brilliant, light,
 splendid—9 gem, jewel—10 old man—11 wise—12 from Egypt of him—13
 the smell, perfume—14 of his garment—15 you smelt—16 why—17 in—18 the
 pit, well—19 of Canaan him—20 did you not see?—21 he said—22 state—23
 of us—24 the lightning—25 darting is—26 one moment—[27 manifest, evident,
 apparent, plain]—[28 and another]—29 moment—30 is hidden, is concealed—
 31 sometimes—32 on a building with an arched roof, (*i. e.*, the heavens)—33
 higher, most exalted, eminent, lofty—34 I sit—35 sometimes—36 the back—
 37 of feet—38 my own—39 I do not see—40 if—41 the durwaish—42 on one
 state, in a single state, (*i. e.*, without change)—43 should remain—44 the
 points of his hands—45 from—46 both worlds, two worlds—47 would
 spread out.

Some body said to him who had lost his son (*meaning Jacob*) O thou of il-
 lustrious race, wise old man, seeing that you are able to perceive at the dis-
 tance of Egypt the perfume of his garment, how happened it that thou wert
 not able to discover him in the well of Canaan? He replied, "Our condition is
 like the darting lightning, one instant *flashing*,* and the *rest*† disappearing.
 Sometimes we are seated above the fourth heaven, and at other times we can-
 not see the back of our feet. If the durwaish were always to remain in one
 state, he would cease to desire both worlds."

* Revised No. 27.—Read "apparent" or "manifest."
 or "another."

† Revised No. 28.—Read "next"

TABLE 11.

⁹در ⁸جامع ⁷بعلبک ⁶کلمه ⁵چند ⁴برطریق ³وعظ ²میگفتم ¹باجماعتی
¹⁹افسرده ¹⁸دل ¹⁷مردۀ ¹⁶راه ¹⁵از ¹⁴عالم ¹³صورت ¹²بمعنی ¹¹نبرده ¹⁰دیدم
²⁹که ²⁸نفسم ²⁷در نمی گیرد ²⁶و آتش ²⁵گرم ²⁴من ²³درهیزم ²²تر ²¹ایشان ²⁰اثر
³⁰نمیکنند

1 In—2 the mosque—3 of Bálbuk—4 words—5 a few—6 in the manner, in the way—7 of admonition, advice—8 I was saying—9 with an assembly, to an assembly—10 frozen, faded, withered, melancholy, dejected—11 heart—12 dead—13 the way—14 of—15 world—16 of form, shape, (*i. e.*, the visible world)—17 with the essential one, (*i. e.*, the invisible world,) the real—18 had not taken, had not applied—19 I saw—20 that—21 my breath, (*i. e.*, voice)—22 did not seize, hold, did not effect—[23 and fire—24 warm—25 of me, my—26 firewood—27 moist, wet, green—28 of them—29 effect—30 did not do.]

In the great mosque at Bálbuk, I was reciting some words by way of admonition to a company whose hearts were withered and dead, incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, *and that the fire of my piety had not kindled their green wood.**

*Revised from No. 23 to No. 30.—And that my hot fire, (*i. e.*, of piety) had no effect on their wet firewood, (*i. e.*, their withered hearts.)

دریغ آمدم بتریت ستوران و آینه داری در محله کوران
ولیکن در معنی باز بود و سلسله سخن دراز در بیان این آیت
که Arabic سخن بجای رسانیده بودم که گفتم

قطع

دوست نزدیکتر از من بمنست وین عجیتر که من از وی دورم
چه کنم با که توان گفت که او در کنار من و من مجبورم
من از شراب این سخن مست و فضل قح در دست که
رونده از کنار مجلس گذر کرد و دور آخر درو اثر کرد نعره
چنان زد که دیگران بموافقت او درخروش آمدند و خامان
مجلس در جوش گفتم سبحان الله دوران با خبر در حضور
و نزدیکان بی بصر دور

قطع

فهم سخن چون نکند مستمع قوت طبع از متکلم مجوی
فسحت میدان ارادت بیار تا بزند مرد سخن گوی گوی

1 Grudged, I was unwilling, I was reluctant—2 to teach, (with the education)—3 of animals—4 and holding a looking-glass—5 in the residence, quarter, abode, locality—6 of the blind—7 but—8 the door—9 of meaning, signification—10 was open—11 and—12 the chain, concatenation—13 of the speech, discourse—14 long, extended—15 in the explanation—16 of this—17 verse—18 viz., that—19 the speech—20 the place—21 I had reached—22 that, where—23 I said—24 a friend—25 nearer—26 than myself—27 with me is—28 and this—29 more wonderful—30 that—31 myself—32 from him—33 I am separated, cut off—34 what can I do—35 with whom, to whom—36 able—37 to speak—38 because he, that one—39 in bosom—40 of me, mine—41 and I myself—42 I am far off—[43 I—44 from—45 the wine, spirit—46 of this—47 speech, discourse—48 intoxicated (was understood)—49 and the remainder, dregs—50 of the goblet, cup—51 in my hand—52 when—53 a

traveller—54 from—55 the edge, side, corner—56 of the assembly—57 passed—58 and the last passing round (of wine) revolution—59 on him—60 did effect—61 a shout—62 to such a degree, such—63 struck (*i. e.*, gave)—64 that—65 the rest—66 in accordance, in concord—67 with him—68 in a shout—69 came (*i. e.*, joined)—70 and the crude, raw, stupid—71 assembly—72 in—73 rapture, excitement—74 I said—[75 O holy God—76 far away ones—77 with intelligence, (*i. e.*, the sagacious,) wise—78 in presence]—79 and the near ones—80 without sight, blind—81 far away—82 the wisdom—83 of the discourse—84 when—85 does not do (*i. e.*, understand)—86 the hearer—87 the strength—88 of genius—89 from—90 the speaker—91 seek not—92 gratification, amplitude—93 plain, open space—94 of desire, wish—95 bring—96 so that—97 may strike—98 the man—99 speaker of words, orator—100 the ball, (*i. e.*, of speech eloquence.)

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, (Arabic) "We are nearer to him than his jugular vein." My discourse had got to such a length that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? *I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand. At this time a traveller passing by the company** was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "*O God those who are afar off know thee,*† whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

* *Revised from No. 43 to No. 57*—I was intoxicated with the wine of my discourse and the dregs of the goblet remained in my hand, (*i. e.*, I had reached that point when the subject had greatly excited me and was about to conclude,) when a traveller passing a corner of the assembly, &c., &c. † *Revised from No. 75 to No. 78.*—O holy God, the *intelligent*, who are far off know thee (*lit.* are in your presence).

N. B.—These two similes are indeed very beautiful, the orator when about to conclude the discourse, which had so excited him, says, "The dregs of the goblet were in my hand," (*i. e.*, the dregs of the goblet of eloquence, viz., his last words of admonition were about to be uttered.) The latter part also, where he compares his concluding sentences to "The last round of the wine," which had so stimulated the passing traveller, is very pretty. The whole of this shows the great depth of thought of Saday, for instance, what can be more beautiful than the idea that his last words (like "The last time the wine goes round") had so stimulated the passing traveller that he burst out in rapture? Whereas the whole of the rest of the assembled multitude who had commenced the banquet with him and had freely partaken of each revolution of the wine, (*i. e.*, had heard his discourse from beginning to end,) were totally unconscious of the excellent quality of the soul inspiring beverage set before them (*i. e.*, the wine of his advice).

TABLE 12.

شبی در بیابان مکه از غایت بختوایی پای رفتنم نماند
 سربنهادم و شتربانرا گفتم دست از منی دار
 قطعه

پای مسکین پیاده چند رود کز تحمل ستوه شد بختی
 تا شود جسم فریدی لغر لغر مرده باشد از سختی
 گفتم ای برادر حرم در پیشست و حرامی در پس اگر رفتی
 بر دی اگر خفتی مردی
 بیت

خوشست زیر مغیلان براه بادیه خفت
 شب رحیل ولی ترک جان نباید گفت

1 One night—2 in—3 the desert—4 of Mecca—5 from—6 excessive, great—7 want of sleep—8 foot—9 to walk of me, my (feet) to walk—10 did not remain, had not, (*i. e.*, the power)—11 I laid down my head—12 and to the camel-driver—13 I said—14 hand—15 off, from—16 me—17 keep, place—18 the foot—[19 of the poor, helpless—20 footman, a traveller on foot, a pedestrian]—21 how far—22 may or can go, walk, proceed—23 when from, when of—24 bearing its load, from endurance, long-suffering—25 distressed, sad, tired—26 has become—27 a camel, (*i. e.*, the riding-camel and not the one for burthens—28 until—29 may be—30 the body—31 of a fat person—32 thin—33 the thin, (*i. e.*, body)—34 dead—35 may be—36 from—37 trouble, fatigue—38 he said—39 Oh! brother—40 the sacred place, (*i. e.* Mecca)—41 in—42 front is—43 and the evil doer, assassin—44 in the rear—45 if—46 you go on, should go on—47 you escape, you carry off—48 if—49 you should sleep—50 you die—51 it is pleasant—52 under—53 the acacia-tree—54 in the way, on the road—55 of the desert—56 to sleep (lit. slept)—57 on the night—58 of marching—59 but—60 abandoning—61 of life—62 it is necessary, it behoves—63 to say, (lit. said).

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth and desired the camel-driver not to disturb me. How far shall the feet of the *poor man** proceed when the camel is weary of his load. Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if you sleep you die: it is pleasant to sleep on the road in the desert under acacia-tree in the night of decampment, but you must consider it as abandoning life."

* Revised from No. 19 to No. 20.—Read "Of the poor pedestrian."

TABLE 13.

⁹ پاره‌ای را دیدم ⁸ برکنار ⁷ دریا که ⁶ زخم ⁵ پلنگ ⁴ داشت ³ و بهیچ ² دارو به نمیشود ¹ و مدت‌ها ¹⁰ دران ¹¹ رفجور بود ¹² و دمبدم ¹³ شکر ¹⁴ خدایتعالی ¹⁵ همی گفت ¹⁶ الحمد لله ¹⁷ که ¹⁸ بمصیبتی ¹⁹ گرفتارم ²⁰ نه ²¹ بمعصیتی ²² ²³ قطعه

³¹ گر مرا ³⁰ زار ²⁹ بکشتن ²⁸ دهد ²⁷ آن ²⁶ یار ²⁵ عزیز ²⁴
³⁸ تا ³⁷ نگوئی ³⁶ که ³⁵ دراندم ³⁴ غم ³³ جانم ³² باشد
⁴⁴ گویم ⁴³ از بنده ⁴² مسکین ⁴¹ چه ⁴⁰ گنه ³⁹ صادر شد
⁵² که ⁵¹ دل ⁵⁰ آزردۀ شد ⁴⁹ از ⁴⁸ من ⁴⁷ غم ⁴⁶ آنم ⁴⁵ باشد

1 A religious man, a devotee, abstemious person—2 I saw—[3 on the bank—4 of a river]—5 who—6 a wound—7 of a tiger—8 possessed had—9 and by any—10 medicine—11 did not get better—12 and for a long time—13 in that, from that—14 was ill, was afflicted—15 and every moment—16 thanks—17 of the great God—18 was saying—19 all praise to God—20 that—21 in misfortune, from misfortune—22 I am seized, imprisoned, afflicted—23 and not by sin—24 if—25 to me, me—26 the place (a particle meaning many)—27 to kill—28 may give, should assign—29 that—30 friend—31 dear, darling—32 so that—33 you say not, may not say—34 that—35 in that moment—36 grief—37 of my life—38 may be—39 I will say—40 from the slave—41 poor, helpless—42 what—43 sin, fault, crime, offence—44 has come forth, has taken place—45 that—46 heart—47 has become distressed—48 towards—49 me—50 grief, sorrow—51 that to me—52 may be.

I saw *on the sea-shore** a religious man, who had a wound from a tiger, which could not be cured by any medicine. He had been a long time in this woeful state, and was continually thanking God, saying, "God be praised that I am afflicted through misfortune and not through sin. 'If that dear friend assigns me to the place of slaughter, then in order that you may not accuse me of being at that instant afraid of my life, I will ask what crime has your slave committed, that your heart is offended at me? This reflection only is the cause of my sorrow.'"

* Revised from No. 3 to No. 4.—Read "On the bank of a river."

N. B.—In the above زار may very properly be translated as "a place," as گلزار a rose garden, i. e., a place of roses, or abounding in roses, علفزار a meadow, or place of grass (from علف grass, hay, food, forage,) and زار a place (or may mean, full of, replete, &c., &c.).

TABLE 14.

درویشی را ضرورتی پیش آمد گلمی از خانه یاری بدزدید
 حاکم فرمود که دستش ببرند صاحب گلمی شفاعت کرد که من
 او را بجل کردم حاکم گفت بشفاعت تو حد شرع فرونگذارم
 گفت راست فرمودی اما هرکه از مال وقف چیزی بدزدد
 قطعش لازم نیاید که *Arabic* هرچه درویشانراست وقف
 محتاجانست حاکم دست ازو برداشت وگفت جهان بر تو
 تنگ آمده بود که دزدی نکردی الا از خانه چنین یاری گفت
 ای خداوند شنیده که گفته اند خانه دوستان بروب ودر
 دشمنان مکوب

بیت
 چون فرومائی بسختی تن بعجز اندر مده
 دشمنانرا پوشت برکن دوستانرا پوستین

1 To a durwaish—2 a want, indigence, necessity, exigence—3 came in front, happened to—4 a blanket—5 from—6 the house—7 of a friend—8 he stole—9 the judge—10 said, commanded—11 that—12 his hand—13 they should cut off—14 the master—15 of the blanket, (*i. e.*, the owner,)—16 interceded—17 saying, viz.—18 I—19 to him—20 I have pardoned, absolved—21 the judge—22 said—23 at the intercession—24 of you—25 limit, bounds, extremity—26 of the law—27 I will not forego, let drop, will not let pass under—28 he said—29 true—30 you have observed, have said—31 but—32 whoever—33 from—34 the property—35 of an endowment for public charity, a legacy for pious uses, money left for the support of devotees—36 a single thing, any thing—37 steals—38 his amputation, cutting him, (*i. e.*, either feet or hands)—39 proper, just, legal—40 does not become—41 because—42 whatever—43 of durwaishes is, belongs to durwaishes—44 the money (*i. e.*, a legacy for pious purposes)—45 of the poor is, belongs to the poor—46 the judge—47 hand—48 from him—49 withheld, (*i. e.*, let him off)—50 and said—51 the world—52 towards you, to you—53 narrow—54 had arrived, had become—55 that—56 stealing, theft—57 you did not—[58 except—59 from the abode, house—60 of such—61 a friend]—62 he said—63 Oh!—64 Lord, master, Sir—65 have you not heard?—66 that, viz.—67 what they have said—68 the house—69 of friends—70 sweep—71 and the door, (*i. e.*, of the house)—72 of enemies—73 strike not, knock not at—74 when—75 you fall, (*i. e.*, into misfortune,) *i. e.*, go down in the world, decline—76 from hardship, from hardships, distress—77 body—78 from wretchedness, weakness—79 within, inward—80 give not, (*i. e.*, do not consign yourself to misery)—

81 to your enemies—82 skin—83 strip, or take off—84 to your friends—85 jackets, the jackets made of the skin of certain animals, a leathern garment, a fur coat.

A durwaish, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied that he should not forego the legal punishment at his intercession. He rejoined, "You have said rightly, but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only *from such a friend** as this?" He replied, "O my Lord, have you not heard the saying, 'Sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets.'"

* *Revised from No. 58 to No. 61.*—Read "From the *house* of such a friend."—

N. B.—Thus "Did the world seem so scanty to you, that you could not steal except from the house of such a friend?"

TABLE 15.

⁹ یکی ⁸ از ⁷ پادشاهان ⁶ پارسائی ⁵ را ⁴ گفت ³ هیچت ² از ¹ ما ¹⁵ یاد ¹⁴ می ¹³ آید ¹² گفت ¹¹ بلی ¹⁰ هرگاه ⁹ که ⁸ خدايِرا ⁷ فراموش ⁶ مینمک
 قطع
²³ هر ²² سو ²¹ دود ²⁰ آن ¹⁹ کس ¹⁸ ز ¹⁷ در ¹⁶ خویش ²⁵ براند ²⁴ و ²³ انرا ²² که ²¹ بخواند ²⁰ بدر ¹⁹ کسی ¹⁸ نه ¹⁷ دواند

1 One—2 of—3 the kings—4 to a devotee, an abstemious person, pious individual—5 said—6 ever to you? Any time to you?—7 of me—8 recollection—9 comes, does it come?—10 he replied—11 yes—12 at every time, whenever—13 that—14 to God—15 I forget—16 every—17 side, direction, quarter—18 runs—19 that one, that person—20 to whom, that him—21 from door—22 his own, (*i. e.*, the Almighty's)—23 drives away—24 and to him—25 who—26 he calls—27 to the door—28 of any one—29 does not cause to run.

A certain king said to a religious man, "Do you ever think of me?" He answered, "Yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

TALE 16.

یکی از صالحان پادشاهی را ب خواب دید در بهشت و پارسائی را
 در دوزخ پرسید که موجب درجات آن چیست و سبب
 درکات این چه که ما بخلاف این پنداشتیم گفتند آن پادشاه
 بمعصیت درویشان در بهشت است و این پارسا بتقرب پادشاهان
 در دوزخ

قطعه

دلقت بچه کار آید و تسبیح و مرقع
 خود را از عملهای نکو هیده بری دار
 حاجت بکلاه برگری داشتنت نیست
 درویش صفت باش و کلاه تتری دار

1 One—2 of—3 the pious men—4 to a king, a king—5 in sleep, in a dream
 —6 saw—7 in—8 heaven—9 and a good man—10 in—11 hell—12 he asked
 —13 saying, viz., that—14 cause, reason—15 of ascents, degrees, exaltation—
 16 that one, (*i. e.*, the king)—17 what is—18 and reason—19 of descending,
 descent, lowness, degradation—20 this one (*i. e.*, the good man)—21 what—
 22 because—23 I myself—24 contrary—25 to this—26 I supposed, fancied,
 thought—27 they said—28 that—29 king—30 by the love, fondness—31 of
 durwaishes—32 in—33 heaven is—34 and this—35 good man, abstemious
 man—36 by the propinquity, nearness, by association—37 of kings—38 in—
 39 hell—[40 your coarse coat—41 to what—42 use, advantage—43 will
 become, will be—44 and rosary, string of beads—45 and patched garment—46
 to yourself, yourself—47 from—48 actions, deeds—49 contemptible, bad, base
 —50 clear, free, exempt—51 place, keep yourself—52 the necessity—53 for a
 cap—54 of leaves—55 you to possess—56 is not—57 a durwaish's—58 at-
 tribute, quality, like—59 remain (*i. e.*, possess the attributes)—60 and a Tar-
 tarian cap—61 place, wear possess, hold.]

A certain pious man saw in a dream a king in paradise, and a holy man
 in hell; he asked, what could be the meaning of the exaltation of one, and the
 degradation of the other, as the contrary is generally considered to be the case?
 They replied, "The king has obtained paradise in return for his love of holy
 men; and the religious man, by associating with kings, has got into hell." *Of
 what use are the coarse frock, the beads and patched garments; abstain from
 evil deeds, and there is no need of a cap of leaves; possess the virtues of a dur-
 waish, and wear a Tartarian crown.**

* Revised from No. 40 to No. 61.—Of what use are your coarse coat, your rosary, and your
 patched garments? Keep yourself free from contemptible deeds. There is no necessity for
 your possessing a cap of leaves, retain the attributes of a devotee and wear, (*i. e.*, if you
 choose) a Tartarian cap.

چون بنخله¹ محمود² رسیدیم³ تونگرا⁴ اجل⁵ فرارسید⁶ و مرد⁷ درویش⁸
ببالینش⁹ بیامد¹⁰ و گفت¹¹ ما¹² بسختی¹³ نمرديم¹⁴ و تو¹⁵ بر¹⁶بختی¹⁷ بمردی

بیت

شخصی¹⁸ همه¹⁹ شب²⁰ بر سر²¹ بیمار²² گریست²³
چون²⁴ روز²⁵ شد²⁶ او²⁷ بمرد²⁸ و بیمار²⁹ بزیست³⁰

قطعه

ای³¹ بسا³² اسپ³³ تیزرو³⁴ که³⁵ بماند³⁶ که³⁷ خر³⁸ لنگ³⁹ جان⁴⁰ بمنزل⁴¹ برد⁴²
بس⁴³ که⁴⁴ در خاک⁴⁵ تندرستانرا⁴⁶ دفن⁴⁷ کردند⁴⁸ و زخم⁴⁹ خورده⁵⁰ نمرد

1 when—2 at (a place called) Nukleh Mahmood—3 we arrived—4 to the rich man—5 death—6 came in front—7 and he died—8 the durwaish—9 to his pillow—10 came—11 and said—12 I—13 through hard work, hardships—14 I died not—15 and you—16 on a quick paced camel—17 died, you expired—[18 a person—19 the whole—20 night—21 at the head—22 of a sick person—23 wept—24 when—25 the day—26 was (*i. e.*, dawned)—27 he, that one—28 died—29 and the sick person—30 lived]—31 Oh!—32 many—33 a horse—34 and—35 quick, fast, fleet—36 that—37 has remained—38 when—39 ass—40 lame—41 life—42 to the day's journey, end of a march—43 has taken, carried—44 many, often—45 that—46 in the earth—47 to the healthy—48 they have buried—49 and the wounded—50 have not died.

When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The durwaish came to his pillow and said, "I after encountering difficulties am here alive, whilst you expired riding on a dromedary." *A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered.** O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

* Revised from No. 18 to No. 30.

Remark.—This is also one of Saday's very pretty similies, he compares the rich man (who told the durwaish to return,) to a candle which, drop by drop, (*i. e.*, like one weeping excessively,) seems to exhaust itself, whilst a sick person reclines on his bed; but in the morning, the afflicted one is still alive when the candle is burnt out or dead. Without this explanation, it is impossible for any one to know the meaning of what is here intended by Saday; the rich man, when persuading the other to return, was exhausting himself to no purpose, as it was destined that he, and not the durwaish, should die first.

TABLE 18.

عابدی را پادشاهی طلب کرد عابد اندیشید که دارویی
 بخورم تا ضعیف شوم مگر اعتقاد در حق من زیاده کند
 آورده اند که داروی قاتل بخورد و بمرد

قطعه

آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
 پارسایان روی در مخلوق پشت بر قبله میکند نماز

بیت

بنده خدای خویش خواند باید که بجز خدا نداند

1 To a religious man—2 a king—3 called, invited—4 the religious man—5 thought—6 that, viz.—7 a medicine—8 I should eat, ought to eat—9 so that—10 weak—11 I may become—12 but so that—13 belief—14 in—15 my right, my behalf—16 more—17 may do—18 they say, it is related—19 that—20 a medicine—21 deadly—22 he did eat—23 and died—24 he who—25 like—26 a pistachio nut—27 I saw him—28 all, entirely—29 kernel, marrow, brain—30 skin—31 on skin was—32 like, same as—33 an onion—34 religious persons—35 face—36 towards—37 mortals, the creation—38 back—39 towards Mecca—40 do, say, repeat—41 prayers—42 the slave of God, servant of God—43 himself—44 calls, considers—45 it behoves—46 that—47 except—48 God—49 should know not, should not acknowledge, or serve.

A certain king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison and expired. He who appeared to me plump as a pistachio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE 19.

⁸ بردند ⁷ بیقیاس ⁶ ونعمت ⁵ بزدند ⁴ یونان ³ در زمین ² کاروانی را ¹
¹⁵ آوردند ¹⁴ شفیع ¹³ و رسول ¹² و خدا ¹¹ کردند ¹⁰ گریه و زاری ⁹ بازرگانان
¹⁶ فایده نداد

بیت

²⁸ کاروان ²⁷ گریه ²⁶ از ²⁵ دارد ²⁴ چه غم ²³ روان ²² تیره ²¹ دزد ²⁰ شد ¹⁹ پیروز ¹⁸ چون ¹⁷

1 A caravan—2 in—3 the land—4 of Greece—5 they attacked, (*i. e.*, robbers did)—6 and plunder wealth—7 inconceivable, incomprehensible—8 they carried off—9 the merchants—10 crying and lamenting—11 they did—12 and God—13 and the Prophet, (*i. e.*, the messenger)—14 & 15 did call upon, did beseech, to interfere (شفیع means an advocate, patron)—16 it was of no use—17 when—18 victorious—19 have become—20 the thief, robber—21 of dark—22 life, soul, inside—23 what—24 grief—25 possesses he—26 from, of, on account of, by—27 the crying, lamenting—28 of the caravan.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan?

لَقْمَانُ حَكِيمٌ دَرَانِ سِیَانِ بُوْدِ یَکِیْ اَزْ کَارَوَانِیَانِ گُفَتْ کَلِمَهُ
 چِنْدِ اَزْ حَکْمَتِ وَ مَوْعِظَتِ بَا اِیْنَانِ بَگُوِیْ بَاشَدْ کِهْ طَرَفِیْ اَزْ مَالِ
 مَا دَسْتِ بَدَارَنْدْ کِهْ دَرِیغِ بَاشَدْ کِهْ چَنْدِیْنِ نَعْمَتِ ضَايِعِ گَرْدِ
 لَقْمَانِ گُفَتْ دَرِیغِ بَاشَدْ کَلِمَهُ حَکْمَتِ بَا اِیْشَانِ گُفَتْنِ

قطعه

آهْنیْ رَا کِهْ مُوْرِیَانِهْ بَخُوْرْدِ نَتَوَانِ بَرْدِ اَزُوْ بِصِیْقَلِ زَنْگِ
 بِاَسِیْمِهْ دَلِ چِهْ سُوْدِ گُفَتْنِ وَعْظِ نَرُوْدِ مِیْخِ آهْنیْ دَرِ سَنْگِ

قطعه

بَرُوْزْگَارِ سَلَامَتِ شُکَسْتِگَانِ دَرِیَابِ کِهْ خَیْرِ خَاطِرِ مُسْکِیْنِ بِلَا بَگَرْدَانْدِ
 چُوْ سَایِلِ اَزْ تُوْ بَزَارِیْ طَلَبِ کَنْدِ چِیْزِیْ بَدَهْ وَگَرْنِهْ سَتَمْگَرِ بَزُوْرِ بَسْتَانْدِ

1 Lokman—2 the wise man, the philosopher—3 in them, in those—4 amongst—5 was—6 one—7 of—8 the caravan folks, people—9 said—10 words—11 a few—12 of—13 knowledge—14 and advice—15 towards them—16 say you, speak—17 it may be—18 that—19 a little, some—20 of the property—21 of us, our—22 hand—23 may keep off (*i.e.*, may withhold from taking)—24 because—25 alas! a pity—26 may be, will be—27 that—28 so much—29 wealth, property—30 should be lost—31 Lokman—32 said—33 it would be a pity—34 the words—35 of wisdom—36 to them—37 to say, to utter, to speak—38 to iron—39 that—40 rust—41 has eaten into—42 cannot take, cannot remove—43 from it—44 with polish—45 rust—46 with black—47 heart (*i.e.*, depraved heart)—48 what—49 advantage, use—50 saying, speaking—51 advice, admonition—52 will not go, will not enter—53 a nail—54 of iron—55 into—56 a stone—57 in the time, season, in the days—58 of safety, ease, happiness, prosperity—59 the broken (*i.e.*, the distressed in circumstances)—60 think on, reflect, remember—61 because benevolence towards—62 the hearts—63 of the humble—64 misfortune—65 turns off, keeps away, averts—[66 when—67 the beggar—68 from—69 you—70 with weeping, crying, in tears—71 asks for—72 a thing—73 give it—74 if not, otherwise—75 the tyrant, oppressor—76 by force—77 will snatch it away, will take from you, will take by force.]

Lokman, the philosopher, being amongst them, one of the caravan said to him, "Utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods; for it is cruel to lose so much wealth." Lokman replied, "It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. *When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.**

* Revised from No. 66 to No. 77.—When the beggar (weeping) asks anything of you, give it; otherwise the oppressor will take it from you by force.

TALE 20.

چند آنکه مرا شیخ شمس الدین ابوالفرح بن جوزی بترک سماع
 فرمودی و بخلوت و عزلت اشارت کردی عنفوان شبابم
 غالب آمدی و هوا و هوس طالب ناچار بخلاف رای مربی
 برفتمی و از سماع و مخالطت حظی برگرفتمی چون نصیحت شیخم
 یاد آمدی گفتمی

بیت

قاضی ار با ما نشیند برفشاند دست را
 محتسب گر می خورد معذور دارد مست را

[1 As many, as much, so greatly, notwithstanding—2 to me—3 Shaikh Shumsuddeen Abulfurh Ben Jowzee—4 to forsake, regarding the abandonment, leaving off—5 of hearing, listening, singing—6 ordered, directed—7 and in retirement, privacy, solitude—8 and retirement, the life of a recluse—9 gave the sign, hint, signal—10 the spring of youth, flower of youth, vigour—11 of my youth—12 became predominant, overpowering, overcoming—13 and lust, desire—14 and inordinate desire, lust, concupiscence—15 asking, demanding, importunate—16 without remedy, remediless, helpless, constrained—17 contrary—18 to the wisdom—19 of my spiritual guide—20 I went—21 and from singing—22 and mixing together in society—23 experienced, a pleasure, I derived delight, (from حظ flavour, taste,) I experienced felicity—24 when—25 advice—26 of my spiritual guide, patron—27 came to remembrance—28 I said—29 the Cāzy—30 if—31 with us—32 sat, were to sit—33 he would spread out—34 to hands, his hand—35 the censor, (the person who has the power to correct public manners)—36 if—37 wine—38 drunk, were to drink—39 he would forgive—40 to the drunken one, the intoxicated one.]

Notwithstanding all that was said to me by Shaikh Shumsuddeen Abulfurh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed; the desire of sensual gratification, not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing, and of convivial society. When the Shaikh's advice occurred to my recollection, I used to say, "If the cāzy were of our party, he would rub his hands together in rapture; if the moltesib would drink wine, he would excuse him who is intoxicated."*

* Revised from No. 1 to No. 23.—Notwithstanding all that my spiritual guide, (Shaikh Shumsuddeen Abulfurh Ben Jowzee,) said to me regarding the abandonment of musical parties, (i. e., singing,) and hinted at my leading a life of seclusion and retirement; the vigour of my youth was predominant, and my sensual passions were importunate: helplessly (therefore) I went contrary to the advice of my guardian, and derived gratification from singing and mixing in society.

تا شمی بمجمع قومی برسیدم و دران میان مطربی دیدم

بیت

گوئی رگ جان میگسلد زخمه سازش

ناخوشتتر از آواز مرگ پدر آوازش

1 Until—2 one night—3 in an assembly—4 of a tribe—5 I arrived, I entered—6 and in them—7 amongst—8 a singer—9 I saw—[10 you would say—11 the vein, fibre—12 of life, (*i. e.*, the jugular vein)—13 would break—14 the bow—15 of his instrument—16 more unpleasant, more disagreeable, horrid—17 than—18 the noise—19 of death—20 of father—21 his noise, (*i. e.*, voice.)]

One night I entered into the society of a tribe amongst whom was such a minstrel, *you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father.**

* *Revised from No. 10 to No. 21.*—You would say that the “bow” of his “musical instrument” would break the jugular vein ; more unpleasant was his voice than that of a man lamenting his father’s death.

Remark.—Such is the translation as it stands, but if this is all that is given, one of Shaik Saday’s *very* best and beautiful similies would be lost. The “bow” here alluded to is the “voice,” the “musical instrument” is the minstrel’s “throat,” and the “sound” passing over or near the *veins* in the throat is beautifully compared to a bow *rubbing* on the strings of an instrument, somewhat resembling the violin. The “jugular vein,” being the largest, is here compared to the strongest “string” in the musical instrument (*i. e.*, throat,) and when Saday says that the minstrel’s “bow” (*i. e.*, voice) would make you imagine it would break the same, (*i. e.*, the strongest string,) it is to be understood that he means his voice was so harsh and discordant that it was a perfect wonder it did not burst his wind-pipe. I consider this is a similie which of itself proves Saday to have been a person of immense depth and beauty of thought.

گاهي انگشت حریفان ازو در گوش و گاهي بر لب و گاه
 خاموش¹¹

بیت

نه بیند کسی در سماعت خوشي
 مگر وقت رفتن که دم در کشي²²

1 At times—2 fingers—3 of the friends, associates—4 on account of him—5
 in—6 ears—7 and sometimes—8 on—9 lip—[10 and sometimes—11 silent]—
 12 not—13 will see, experience—14 any one—15 during, in—16 your singing
 —17 pleasure—18 but, except—19 the time—20 of departure, going—21 when,
 that—22 you draw in your breath, you stop your breath.

Sometimes the audience put their fingers into their ears, that they might not
 hear him; and sometimes they placed their fingers on their lips, *as a signal*
*for him to be silent.** Arabic—"The heart may be captivated by the sound
 of sweet melody, but such a singer as thou art can only give delight by being
 silent." No one will experience pleasure from your singing, excepting at
 the time of your departure, when you stop your breath.

* Revised from No. 10 to No. 11.— And sometimes were silent, (*i. e.*, in perfect astonishment
 at his horrid discordance.)

مثنوي

چون در آواز آمد آن بربط سراي کد خدا را گفتم از بهر خدای
 زیبقم در گوش کن تا نشنوم یا درم بکشای تا بیرون روم
 فی الجمله پاسخاطر یار انرا موافقت کردم وشبی بچندین سجاده
 بروز آوردم

قطعه

مودن بانگ بی عنکام برداشت
 نمیداند که چند از شب گذشتست
 درازی شب از مژگان من پرس
 که یکدم خواب در چشم نه گشتست

1 When—2 commenced to sing, (lit. came into voice, commenced sound,) —3 that—4 harper, a singer to a harp—5 to the master of the house, the head of the family—6 I said—7 for the sake of God—8 quicksilver to me, for me quicksilver—9 in, inside—10 ear,—11 put—12 so that—13 I may not hear—14 or—15 the door for me—16 open, make wide—17 so that—18 outside—19 I may go—20 in short—21 for the sake, out of respect, for the wish—22 of my friends—23 I agreed, I conformed—24 and the night—25 with many—26 troubles, exertions, strivings—27 to morning I brought, I passed till morning—28 the Mouzzin—29 noise, call, shout—30 out of time, out of season—31 took up, gave forth—32 did not know—33 that—34 how much—35 of the night—36 is passed, had elapsed—[37 the length—38 of the night—39 from the eyelashes—40 of me, mine—41 ask—42 because—43 one moment—44 sleep—45 across my eyes, over or upon my eyes—46 had not come, had not turned, had not passed over, or gone the round, (*i. e.*, as a sentinel.)]

When this harper began singing, I said to the master of the house, “for God’s sake put quicksilver into my ears, that I may not hear; or else open the door that I may escape.” In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day-break. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. *Ask the length of the night from my eye-lids which have not been closed a single moment.**

* Revised from No. 37 to No. 46.—Ask the length of the night from my “eye-lashes,” because sleep for a single moment, did not pass by my eyes.

بامدادان بحکم تبرک دستار از سر و دینار از کمر بکشادم
 و پیش مغنی نهادم و در کنارش گرفتم و بسی شکر گفتم یاران
 ارادت من در حق او برخلاف عادت دیدند و برخفت عقل
 حمل کردند و نهفته میخندیدند یکی از ایشان زبان تعرض دراز کرد
 و ملامت کردن آغاز که این حرکت مناسب حال خردمندان
 نکردی خرقة مشایخ بچنین مطربی دادی که در همه عمرش
 در می در کف نبوده است و قراضه در دلف

1 In the morning—2 by way, by order—3 of benediction—4 turban—5 from—6 head—7 and direms—8 from my girdle, loins, waist—9 I opened, I took out—10 and in front—11 of the singer—12 I placed—13 and in bosom him—14 I seized, I embraced—15 and many—16 thanks—17 I expressed, said—18 my friends—19 my intention—20 concerning him, in his account—21 contrary—22 to custom—23 saw, they considered looked upon—24 and to levity, lightness—25 of understanding, wisdom—26 they attributed, they imputed—27 and secretly—28 they laughed—29 one—30 of them—31 the tongue—32 of opposition—33 did lengthen, extended—34 and reproach, reprimand—35 began to do—36 saying—37 this—38 conduct, action—39 fit, proper, suitable—40 to the state—[41 of wise men]—42 you did not—[43 the religious habit, dress—44 of the prelates, spiritual teachers—45 to such—46 a singer]—47 you gave—48 who—49 in, during—50 all, the whole—51 of his life—52 a single direm—[53 upon his palm, (*i. e.*, of hand)]—54 has not had, has not been—55 and a particle of gold—56 on his drum.

In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and presenting them to the singer, I embraced him, and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me saying, "In this matter you have not acted as becometh a wise man,* to have given part of your professional dress to a singer,† who during his whole life never at one time had a direm in his hand,‡ nor ever saw a particle of gold on his drum."

* Revised No. 41.—Read "wise men."

† Revised from No. 43 to No. 46.—The religious habit of prelates to such a singer.

‡ Revised No. 53.—Read "in the palm of his hand."

مثنوي

11 10 9 8 7 6 5 4 3 2 1
 مطربي دور ازین خجسته سراي کس دوبارش ندیده در ایک جای
 20 19 18 17 16 15 14 13 12
 راست چون بانگش ازدهن برخاست خلق را موي بریدن برخاست
 30 29 28 27 26 25 24 23 22 21
 مرغ ایوان زهول او بپرید مغزما برد وخلق خود بدرید
 39 38 37 36 35 34 33 32 31
 گفتم مصلحت آنست که زبان تعرض کوتاه کنی که مرا
 48 47 46 45 44 43 42 41 40
 کرامت او ظاهر شد گفت مرا بر کیفیت آن مطلع گردان تا
 56 55 54 53 52 51 50 49
 همکنان تقرب نمائیم و بر مطایبه که رفت استغفار کنیم گفت
 66 65 64 63 62 61 60 59 58 57
 بسکم آن که مرا شیخ بارها بتربک سماع فرموده بود و موعظای
 73 72 71 70 69 68 67
 بلیغ گفته و در سمع قبول من نیامد

1 A singer—2 distant, far away—3 from this—4 happy, fortunate—5 abode, house, mansion—6 any one—7 him twice, him two times—8 has not seen—9 in—10 one—11 place—12 true—13 when—14 his noise, voice, sound—15 from mouth—16 rose up, went forth—17 to the creation, folks, mortals—18 the hair—19 on the body—20 rose up, stood erect—21 the bird—22 of the balcony (*i. e.*, the sparrow)—23 from the dread, fear—24 of him—25 flies off—26 our brains—27 he has carried off, has distracted—28 and windpipe—29 his own—30 tears, has torn—[31 I said—32 fit, proper, suitable—33 that is—34 that—35 the tongue—36 of opposition, impediment—37 short or small should make, *i. e.*, should shorten—38 because—39 to me—40 the miracles, wonders—41 of him—42 have become apparent, evident, plain—43 he said—44 to us—45 on the state, circumstances—46 of that, of him—47 make acquainted, enlighten, inform—48 so that—49 all—50 may unite, may approach—51 and for, and on account—52 of the joke, jest—53 that—54 has gone, has passed—55 we may ask forgiveness, ask pardon—56 I said—57 on account, by reason—58 of—59 that—60 to me—61 the spiritual teacher, my patron—62 many times, often—63 regarding the abandonment or forsaking—64 of singing parties—65 had ordered—66 and admonitions—67 many, numerous, (eloquent,) effectual, mature, copious, utmost—68 has spoken—69 and in—70 the ear—71 of acceptance, reception—72 of me—73 had not come, entered not.

"Such a singer, (far may he remain from this happy mansion,) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth, it made men's hairs stand on end. The sparrow flies away from the dread of him, he distracts our intellects, and tears his own throat. I answered, "You should stop your railing, because, in my opinion, he possesses miraculous talents."* He replied, "Communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied that my Shaikli had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions to which I had paid no attention.

* Revised from No. 31 to No. 42.—It is proper that you should shorten the tongue of opposition because to me his miracles are (or have become) apparent.

⁹امشب ⁸مرا ⁷طالع ⁶میعون ⁵و ⁴بخت ³همایون ²بدین ¹بقعه ¹⁸رهبری ¹⁷کرد
¹⁶تا ¹⁵بدست ¹⁴این ¹³مطرب ¹²توبه ¹¹کردم ¹⁰که ⁹دگر ⁸بار ⁷گرد ⁶سماع
²⁰و ¹⁹مخالطت ¹⁸نکردم

قطعه

²⁶آواز ²⁵خوش ²⁴از ²³کام ²²و ²¹دهان ²⁰و ¹⁹لب ¹⁸شیرین
³¹گر ³⁰نغمه ²⁹کند ²⁸و ²⁷رنکند ²⁶دل ²⁵بفریب
³⁶و ³⁵پوده ³⁴عشاق ³³و ³²صفاهان ³¹و ³⁰حجاز ²⁹است
⁴¹از ⁴⁰حنجره ³⁹مطرب ³⁸مکروه ³⁷نزیب

[1 This night, to night—2 to me, me—3 fate—4 auspicious—5 and destiny, fortune—6 felicitious, good, lucky—7 in this—8 place—9 has guided]—10 so that—11 at the hands—12 of this—13 singer—14 I have made a vow, I have resolved—15 that—16 another time—17 about, in the vicinity—18 of singing parties—19 and convivial meetings—20 I will not frequent, will not perambulate, walk round, haunt—21 a sound—22 pleasant, good—23 from a palate—24 and mouth—25 and lip—26 sweet—27 if—28 does produce melody, is melodious is harmonious, musical—29 or if it does not, (*i. e.*, produce melody,) is not musical—30 the heart—31 it enchants, captivates—32 but—33 the musical tones—34 of Ushâk—35 and Sifuhân—36 and Hejaz, (*i. e.*, that belongs to these)—37 from—38 the windpipe—39 of a singer—40 detestable, odious, abominable, hateful—41 does not give pleasure, is not elegant, is not fascinating, is not suitable.

Until this night, when the star of auspiciousness and good fortune guided me to this house, where by the means of this singer, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate, mouth and lips, whether tempered with musical art or not, captivates the heart, but the musical modes of Ushâk, Sifuhân, and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.*

* Revised from No. 1 to No. 9.—To night auspicious fate and felicitious destiny guided me to this place (or house).

TABLE 21.

⁹ لقمان ⁸ را ⁷ گفته اند ⁶ ادب ⁵ از ⁴ که ³ آموختی ² گفت ¹ از ¹⁵ بی ادبان ¹⁴ هرچه ¹³ از ایشان ¹² در نظر ¹¹ ناپسند آمد ¹⁰ از فعل آن ⁹ پرهیز کردم
 قطعه

²² نگویند ²¹ از ²⁰ سر ¹⁹ باز ¹⁸ بچه ¹⁷ حرفی ¹⁶ کزان ¹⁵ پندی ¹⁴ نگیرد ¹³ صاحب ¹² هوش
³³ وگر ³² صد ³¹ باب ³⁰ حکمت ²⁹ پیش ²⁸ ندادن ²⁷ بخوانند ²⁶ آیدش ²⁵ باز ²⁴ بچه ²³ در ²² کوش

1 To Lokman—2 they said—3 politeness, urbanity—4 from whom—5 did you learn?—6 he said—7 from—8 the rude, (those *without* politeness)—9 whatever—10 from them—11 in my presence, to my sight—12 disagreeable came, (*i. e.*, appeared disagreeable)—13 from—14 that action, that work—15 I did abstain, I avoided doing—16 they say not—17 in the way of sport—18 a single word—19 that from it—20 advice, instruction—21 will not seize, will not derive—22 a man of understanding—23 and if, but if—24 one hundred—25 chapters—26 of knowledge, philosophy—27 in front, before—28 the foolish, ignorant—29 they should read—30 it will come to him, will appear to him—31 play, sport, folly—32 in—33 his ears.

They asked Lokman from whom he had learnt urbanity, he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

TABLE 22.

عابدي را حكايت كنند كه شبي ده من طعام خوردي و تا صبح
 ختمي در نماز كردي صاحبدي بشنيد و گفت اگر نيم ناني
 بخوردي و بختي بسيار فاضلتر از آن بودي

قطعه

اندرون از طعام خالي دار تا درو نور معرفت بيني
 تهی از حكمتي بعلمت آن كه بري از طعام تا بيني

1 Of a religious man—2 they tell a story—3 who—4 in one night—5 ten—
 6 the name of a weight, (forty seers, or probably means here a pound)—7 of
 food—8 did eat—9 and till morning—10 conclusion, from beginning to end—11
 in—12 prayers—13 did, performed—14 a wise man—15 heard—16 and said—
 17 if—18 half—19 a loaf—20 were to eat—21 and were to sleep—22 much—
 23 more meritorious—24 than that—25 it would be—26 the inside, belly—
 27 from food—28 empty—29 possess, keep—30 so that—31 in it—32 the
 light—33 of divine knowledge—34 you may see—35 empty, void—36 of—37
 wisdom—38 for this cause, reason—39 because—40 you are full, crammed—
 41 with food—42 to the nose, up to the nose.

They tell a story of a certain religious man, who in one night would eat ten
 pounds of food, and who before the morning would have completely finished the
 Koran in his devotions. A holy man hearing this said, "If he had eaten half
 a loaf and slept, it would have been much more meritorious." Keep your belly
 unincumbered with food, in order that you may be able to discern the light of
 divine knowledge. You are void of wisdom because you are crammed up to
 your nose with food.

TABLE 23.

| | | | | | | | | |
|--------------|-----------|-------|---------|---------|--------|--------|----------|-------|
| 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
| بخشایشی الهی | گم شده را | در | مناهی | چراغ | توفیق | فراراه | داشت | |
| 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 | 9 |
| تا | بخلقۀ | اهل | تحقیق | درآمد | و بیمن | صحبت | درویشان | و صدق |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | |
| نفس | ایشان | ذمائم | اخلاقش | بحماید | مبدل | گشت | و دست را | از |
| 33 | 32 | 31 | 30 | 29 | 28 | 27 | 26 | |
| حواء و هوس | کوتاه کرد | وزبان | طاعنان | درحق او | دراز | که | همچنان | |
| | | | | | | | | |
| 38 | 37 | 36 | 35 | 34 | | | | |
| برقاعده | اولست | و زهد | و صلاحش | نامعمول | | | | |

[1 The beneficence of the Almighty, divine grace—2 to one lost—3 in—4 sins, prohibitions—5 the lamp—6 of God's favour, of grace—7 in the road, opposite the road, in the path—8 placed]—9 so that—10 into the circle, company—11 of men—12 of truth, precision, exactness—13 came amongst—14 and by the felicity, good luck—15 of companionship—16 of durwaishes—17 and truth, veracity, candour—18 of soul, spirit, substance—19 of them—20 the bad qualities—21 of his character, manners—22 into laudable works, glorious deeds—23 became changed—24 and his hands—25 from—26 sensual desires, lusts—27 did shorten—[28 and the tongue—29 of slanderers—30 regarding him—31 long, lengthened—32 saying, viz.—33 in the same way—34 on the custom—35 of the first he is—36 and his devotion—37 and integrity—38 not exhausted.]

To one who through wickedness had forfeited the divine favour, the lamp of grace shone on his path, whereby he entered into the circle of the religious; and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any sensual inclinations: nevertheless the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.†*

* Revised from No. 1 to No. 8.—Divine beneficence placed the lamp of grace in the way of one lost in wickedness.

† Revised from No. 28 to No. 38.—“Yet the tongue of slanderers was busy regarding him to this effect,” viz., that he still adhered to his former system, and was not zealous as regarded his devotions, (literally,—his virtue and devotion were not exhausted.) i. e., he did not wear himself out in their performance.

بیت

6 5 4 3 2 1
بعذر توبه توان رستن از عذاب خدای

12 11 10 9 8 7
ولیک می نتوان از زبان مردم رست

21 20 19 18 17 16 15 14 13
طاقت جور زبانها نیاورد و شکایت پیش پیرطریقت برد شیخ

31 30 29 28 27 26 25 24 23 22
بگریست و گفت شکر این نعمت چه گونه گذاری که بهتر

34 33 32
ازانی که پندارندت

1 By excuse—2 of repentance, promising to sin no more—3 it is possible, you are able—4 to escape—5 from the anger, wrath—6 of God—7 but—8 you cannot, you are unable—9 from—10 the tongues—11 of mankind—12 to escape, get free—13 the power—14 of violence—15 of tongues—16 he could not support, he could not bear, endure—17 and complaint, and lamentation—18 before, in front of—19 his spiritual guide—20 he carried, he made—21 the old man, the patron—22 cried—23 and said—24 thanks—25 of this—26 favour, blessing—27 in what—28 manner—29 can you render, perform—30 that—31 better—32 than that you are—33 than—34 they suppose you, they imagine you to be, they consider you.

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, “How can you be sufficiently grateful for this blessing, that you are better than they suppose you to be.

قطعه

چند گوئی که بداندیش و حسود عیب جو یان من مسکینند
 گر بخون ریختنت برخیزند و ر ببد خواستنت بنشینند
 نیک باشی و بدت گوید خلق به که بد باشی و نیکت بینند
 ولیکن مرا بین که حسن ظن همکنان در حق من بکمالست
 و من در عین نقصان

بیت

گر آنها که می گفتمی کردمی نکو سیرت و پارسا مرد می

قطعه

در بسته بروی خود ز مردم تا عیب نگسترند ما را
 در بسته چه سود عالم الغیب دانای نهان و آشکارا

1 How often, many—2 will you say—3 that—4 evil thinkers, evil disposed—5 and the envious—6 fault searchers, carpers, cavillers—7 of poor men are—8 if—9 to spill your blood—10 they rise up—11 or if—12 with wishing you evil, or harm—13 they sit down—14 remain you good, be good yourself—15 and evil of you—16 may say—17 the creation, mankind—18 better—19 than—20 you should remain bad—21 and you good—22 they should see, should look upon, consider—23 but, however—24 to me—25 see, look at—26 of whom, that—27 good—28 opinion—29 of all, of every one—30 in my behalf—31 to a degree is, is excessive—32 and I myself—33 in the midst, the very essence, the very—34 blemish, defect—35 if—36 those things—37 that—38 they say of me, they ascribe to me—39 were I to do—40 good—41 morals—42 and virtuous—43 man—44 (with بود added,) I should be—45 door—46 closed—47 in the face—48 of self—49 from mankind—50 so that—51 faults—52 may not spread forth—53 of me—54 door closed—55 what—56 advantage—57 knowing what is concealed, the Omniscient—58 the knower—59 of the hid, the concealed—60 and the open, clear, manifest, revealed.

How often will you repeat, "Evil-minded and envious men are seeking out my faults, wretch that I am?" If they rise up to shed your blood, or if they sit down wishing you evil; be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and pity—Arabic—'Of a truth I conceal myself from the eyes of my neighbours, but God knoweth my secret and public actions.' I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the Omniscient knoweth both what is hidden and what is manifest.

TALE 24.

گله کردم پیش یکی از مشایخ که فلان در حق من گواهی
 داده است بفساد گفت بصلاحش خجل کن

نظم

تو نیکو روش باش تا بدشگال بنقص تو گفتن نیاید مجال
 چو آهنگ بربط بود مستقیم کی از دست مطرب خورد گوشمال

1 I complained—2 in front, before—3 one—4 of—5 the divines, holy men, patriarchs—6 saying, viz., that—7 a certain one—8 in my behalf, regarding me—9 evidence—10 has given—11 of depravity, iniquity, wickedness—12 he replied—13 him by virtue, him by good deeds—14 make ashamed—15 you—16 good—17 way, path, fashion, mode—18 remain—19 so that—20 the bad-minded, evil-minded, malevolent, malignant—21 with injury—22 of you—23 to say—24 may not possess—25 power—26 when—27 the sound, melody, manner, intention, purpose, method—28 of the harp—29 may be, is—30 right, faithful, correct, resolute, straight, loyal—31 how—32 from—33 the hands—34 of the singer, musician—35 can it be corrected, chastised, punished (from خوردن to eat, to suffer, and گوشمالی punishment, correction, from گوش the ear, and مالیدن to rub.)

I lamented to a venerable Shaikh that some one had accused me falsely of lasciviousness. He replied, "Put him to shame by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician."

N.B.—Pulling or rubbing the ears, is a very common mode of punishment, (for trivial offences) amongst the natives, in this place Saday compares the pegs of the musical instrument to ears, and the idea of twisting (or rubbing) them up, when it requires correction, as regards time, is rather an apposite simile than otherwise.

TABLE 25.

| | | | | | | | | |
|--------|---------|---------|-------------|---------|---------|---------|---------|------|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| یکی | از | مشایخ | شام | پرسیدند | که | حقیقت | تصوف | چیست |
| 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 | |
| گفت | پیش | ازین | طایفه بودند | در جهان | پراگنده | بصورت | و بمعنی | |
| 24 | 23 | 22 | 21 | 20 | 19 | 18 | | |
| جمع | و امروز | قومی | اند | بظاهر | جمع | و بباطن | بریشان | |
| قطعه | | | | | | | | |
| 31 | 30 | 29 | 28 | 27 | 26 | 25 | | |
| چو | هر | ساعت | از تو | بجائی | رود | دل | | |
| 35 | 34 | 33 | 32 | | | | | |
| بتمنای | اند | ر | صفا ئی | نه | نمی | | | |
| 40 | 39 | 38 | 37 | 36 | | | | |
| گرت | مال | و جاهست | و زرع | و تجارت | | | | |
| 44 | 43 | 42 | 41 | | | | | |
| چو | دل | با خدا | ایست | خلوت | نشینی | | | |

1 One—2 of—3 the divines, old men, patriarchs—4 of Damascus—5 they asked—6 that, viz., saying—7 fact, reality, state, condition—8 of the Soofies—9 what is—10 he said—11 before—12 this, from this—13 they were a tribe, a band—14 in the world—15 scattered, distressed—16 in appearance—17 and in reality, in meaning, in fact—18 contented—19 and to-day, and at the present time—20 they are a tribe—21 in outward appearance—22 contented, satisfied—23 and inwardly—24 distressed, discontented—25 when—26 every—27 moment—28 from yourself—29 to a place—30 goes, wanders—31 the heart—32 in solitude—33 inside, within—34 satisfaction, purity, cleanness—35 will not see, will not enjoy—36 if to you—37 property—38 and rank is—[39 and sown fields, *i. e.*, crops]—[40 and wares, merchandise]—41 when—42 your heart—43 with God is—44 you are a recluse, (from خلوت retirement, privacy, and نشستن to sit, to dwell.)

They asked one of the Shaikhs of Damascus what was the condition of the sect of Soofies? He replied, "They formerly were, in the world, a society of men apparently in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontented. When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, *lands*,* and *chattels*,† if your heart is with God, you are a recluse."

* Revised No. 39.—Read "sown-fields" or "crops." + Revised No. 40. Read "merchandise."

TALE 26.

⁸ یاد ⁷ دارم ⁶ که ⁵ شبی ⁴ در کاروانی ³ همه ² شب ¹ رفته بودیم و ⁸ سحر ⁷ در کنار
²⁰ بیشه ¹⁹ خفته ¹⁸ شوریده ¹⁷ که ¹⁶ دران ¹⁵ سفر ¹⁴ همراه ¹³ ما ¹² بود ¹¹ نعره ¹⁰ بزد ⁹ و راه
³⁰ بیابان ²⁹ گرفت ²⁸ و یک نفس ²⁷ آرام ²⁶ نیافت ²⁵ چون ²⁴ روز ²³ شد ²² گفتمش ²¹ این
⁴⁰ چه ³⁹ حالتست ³⁸ گفت ³⁷ بلبلانرا ³⁶ دیدم ³⁵ که ³⁴ بنالش ³³ در آمده ³² بودند ³¹ از
⁴⁹ درخت ⁴⁸ و کبکان ⁴⁷ از کوه ⁴⁶ و غوکان ⁴⁵ از آب ⁴⁴ و بهایم ⁴³ از بیشه ⁴² اندیشه ⁴¹ کردم
⁵⁹ چه ⁵⁸ مروت ⁵⁷ نباشد ⁵⁶ همه ⁵⁵ در ⁵⁴ تسبیح ⁵³ رفته ⁵² و من ⁵¹ بغفلت ⁵⁰ خفته

قطعه

⁶⁸ دوش ⁶⁷ مرغی ⁶⁶ بصبیح ⁶⁵ می ⁶⁴ نالید ⁶³ عقل ⁶² و صبرم ⁶¹ ببرد ⁶⁰ و طاقت ⁵⁹ و هوش
⁷⁷ یکی ⁷⁶ از ⁷⁵ دوستان ⁷⁴ مخلص ⁷³ را ⁷² مگر ⁷¹ از ⁷⁰ من ⁶⁹ رسید ⁶⁸ بگوش
⁸⁶ گفت ⁸⁵ باور ⁸⁴ نداشتم ⁸³ که ⁸² ترا ⁸¹ بانگ ⁸⁰ مرغی ⁷⁹ چنین ⁷⁸ کند ⁷⁷ مدهوش
⁹⁵ گفتم ⁹⁴ این ⁹³ شرط ⁹² آدمیت ⁹¹ نیست ⁹⁰ مرغ ⁸⁹ تسبیح ⁸⁸ خوان ⁸⁷ و من ⁸⁶ خاموش

1 I recollect, I remember—2 that—3 a night, one night—4 in or with a
 caravan—5 all night—6 I had travelled—7 and in the morning—8 at the
 edge, side—9 of a desert,—10 asleep, sleeping, slept—11 a mad, or distracted
 one—12 who—13 in that—14 march, journey—15 same road, a companion—
 16 of us—17 was—18 a shout, noise, cry—19 sent forth, struck, set up—20
 and the road—21 of the desert—22 seized, took—23 and one moment, one
 breath—24 ease, happiness—25 did not receive, did not experience—26 when—
 27 day—28 became, was—29 I said to him—30 this—31 what—32 state
 is, matter is—33 he said—34 to the nightingales, the nightingales—35 I
 saw, I observed—36 that who—37 in complaint, complaining, lamenting—

38 and 39 had come, had commenced—40 from—41 the trees—42 and the partridges—43 from the mountains—44 and the frogs—45 from the water—46 and the brutes, beasts—47 from—48 the desert—[49 I thought, I reflected—50 that—51 humanity, affection, generosity, affability—52 would not be—53 all, the whole—54 in—55 the act of praising God, (a rosary, a chaplet)—56 gone, engaged—57 and I myself—58 in carelessness, indolence—59 sleeping, asleep]—60 last night—61 a bird, a fowl—62 towards morning—63 was lamenting, crying—64 knowledge, wisdom, sense—65 and my patience—66 carried away, deprived of—67 and strength—68 and understanding, reason, sense—69 one—70 of—71 my friends—72 a sincere one, to a sincere one—73 when, but—74 the noise—75 of me, my—76 reached, arrived at—77 his ears—78 he said—79 I did not believe, I did not credit—80 that—81 to you—82 the noise—83 of a bird—84 thus, so, in such a way—85 would do, would make—86 senseless—87 I said—88 this—89 agreement, stipulation, bargain, compatible—90 with generosity, humanity, affection—91 is not—92 a bird—93 speaking praises, singing the praises of God—94 and me, and I myself—95 silent.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; *I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God.*"* Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend, he said, "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, "It is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

* Revised from No. 49 to No. 59.—I thought it would not be affection, (*i. e.*, on my part,) to be sleeping *carelessly* whilst all (*i. e.*, the creation) were singing the praises of God.

T A L E 27.

9 8 7 6 5 4 3 2 1
 وقتي در سفر حجاز طایفه جوانان صاحب دل شدم من بودند
 17 16 15 14 13 12 11 10
 و همقدم و تنها زمزمه کردند و بیعتي مستقانه بگفتندی و عابدی
 28 27 26 25 24 23 22 21 20 19 18
 در سبیل منکر حال درویشان بود بیشتر از درد ایشان تا برسیدیم
 37 36 35 34 33 32 31 30 29
 بنسبیل بنی هلال کودکی سیاه از حی عرب بدر آمد و آوای
 47 46 45 44 43 42 41 40 39 38
 برآورد که مرغ از هوا درآوردی اشتر عابد را دیدم که برقص
 56 55 54 53 52 51 50 49 48
 در آمد و عابد را بینداخت و راه بیابان گرفت گفتم ای شیخ در
 60 59 58 57
 حیوانی اثر کرد و ترا اثر نمیکند

نظم

67 66 65 64 63 62 61
 دانی چه گفت مرا آن بلبل شری
 74 73 72 71 70 69 68
 تو خود چه آدمی کز عشق بیخبری

1 One time—2 in the journey—3 to Hejaz—4 a band, set, tribe, a lot, a number—5 of young men—6 a pious man, a good hearted man—7 an intimate friend, a bosom companion—8 of me—9 were—10 and fellow traveller, (*i. e.*, same step)—[11 at times—12 singing, a concert—13 they did—14 and verses—15 spiritual, devout, good—16 they recited]—17 and a devotee, an adorer—18 concerning, with regard to—19 the mode, manner, path—20

denying, rejecting, one who denies—21 the state—22 of durwaishes—23 was—24 unaware, ignorant—25 of the pain, trouble, suffering—26 of them—27 at length, until—28 we reached, we arrived at—29 the palm trees—30 of Beni Hullal—31 a boy—32 dark, black—33 from—34 a family, collection—35 of Arabs—36 came out—37 and a noise, a voice—38 brought forth—39 that, which—40 the birds—41 from the air—42 brought down, arrested—43 the camel—44 of the devotee—45 I saw, I observed—46 who, that—47 in dancing—48 had commenced, come into—49 and the devotee—50 threw off—51 and the road—52 of the desert—53 seized, took—54 I said—55 O ! Shaikh—56 in—57 an animal—58 it made an impression had an effect—59 and to you—60 does not affect, makes no impression—61 know you ?—62 what—63 said—64 to me—65 that—66 nightingale—67 of the morning—68 you—69 yourself, self—70 what—71 man—72 that of—73 love—74 you are ignorant, careless, negligent.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. *Frequently in their mirth, they recited spiritual verses.** There happened to be in the party an Abid who thought unfavourably of the morals of durwaishes, being ignorant of their sufferings. At length we arrived at the grove of palm trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain, as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of the desert. I said, "O ! Shaikh, those strains delighted the brutes, but made no impression on you : knowest thou what the nightingale of the morning said to me ? What kind of man art thou, who art ignorant of love ?"

* Revised from No. 11 to No. 16.—Frequently they sung, and recited devout verses.

بیات

شتورا¹ چو شور و طرب در مرست⁵ اگر آدمی⁷ را نباشد⁸ خروست⁹

مثنوی

بذکرش¹⁰ هرچه بینی¹¹ در خروشت¹³ دلی¹⁴ داند¹⁵ درین¹⁶ معنی¹⁷ که¹⁸ گوشت¹⁹

نذبلبل²⁰ برگلش²¹ تسبیح²² خوانیست²³ که²⁴ هر خاری²⁵ بتسبیحش²⁶ زبانست

اشتر²⁷ بشعر²⁸ عرب²⁹ در حالتست³⁰ و طرب³¹

گر³² ذوق نیست³³ ترا³⁴ که طبع³⁵ جانواری

1 To the camel—2 when—3 disturbed, mad, uproar, outcry, noise—4 and mirth, merriment, hilarity, joy,—5 in the head is—6 if—7 to a man, a mortal—8 is not—9 he is an ass—10 in his remembrance, in his praise—11 whatever—12 you see, you observe—13 is making a noise, is exclaiming—14 a heart—15 knows—16 in this—17 the meaning—18 to which, (*i. e.*, heart)—19 an ear is, (*i. e.*, which hath understanding)—[20 not the nightingale—21 on the rose bush—22 is a reciter of praises—23 because—24 every thorn, each thorn—25 in his praise—26 is a tongue]—27 the camel—28 by the songs, verses—29 of the Arab—30 in a state is—31 and joy—32 if—33 you have no relish—34 crooked, tempered, cross-grained—35 an animal, a brute.

“The camel is thrown into ecstasy by the Arabic verses, for which if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with ecstatic phrenzy, that man who can be insensible, is an ass. (*Arabic.*) The wind blowing over the plains causes the tender branches of the bân-tree to bend before it, but affects not the hard stone. Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart—not only the nightingale and the rose bush, are chanting praises to God,* but every thorn is a tongue to extol him.”

* Revised from No. 20 to No. 25.—Not only the nightingale, on the rose bush, is a reciter of His (Jehovah's) praises.

TABLE 28.

| | | | | | | | | |
|-------------------------------------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|
| یکي را از ملوک مدت عمر سپري شد و قايم مقامي نداشت | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| وصيت کرد که بامدادان نخستين کسیکه از در شهر درآید تاج | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| پادشاهي بر سر وي نهيد و تفويض مملکت بدو کنید ان شاء الله | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| کسیکه از در شهر درآمد گدائي بود که در همه عمر لقمه لقمه | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 |
| اندوختي و خرقة برخرقة دوختي ارکان دولت و اعیان حضرت | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| وصيت ملک را بجاي آوردند و ملک و خراين بدو ارزاني داشتند | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 |
| درويش مدتي مملکت راند تا بعضي از امراي دولت گردن از | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 |
| طاعت او پيمانيدند و ملوک ديار از هر طرف بمنازعت | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 |
| برخواستند و بمقاومت لشکر آراستند في الجملة سپاه و رعيت | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 |
| بهم برآمدند و برخي از بلاد از قبضة تصرف او بدررفت درویش | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 |
| از اين واقعه خسته خاطر همي بود تا يکي از دوستان قدیمش که | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 |
| در حالت درویشي قرين او بود از سفر باز آمد و او را در چنان | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 |
| مرتبه ديد و گفت منت خدايرا عزوجل که بخت بلندت | 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 |
| ياوري کرد و اقبال و هبوري تا گلت از خار و خاوت از پاي برآمد | 105 | 106 | 107 | 108 | 109 | 110 | 111 | 112 |
| و بدین پایه رسيدی | 113 | 114 | 115 | 116 | 117 | 118 | 119 | 120 |

1 One—2 of—3 the kings—4 the space, time of life, age—6 was ended, completed—7 and an heir, successor—8 did not possess—9 and he made a will—10 that—11 in the morning—12 the first—13 person who, person that—14 from—15 the gate—16 of the city—17 should enter—18 the crown, diadem—19 of royalty—20 on, upon—21 head—22 of him—23 should place—24 and resigning, and committing—25 of the possessions, kingdoms—26 on him should do, to him should deliver—27 by chance—28 the first—29 person who, body who—30 from—31 the gate—32 of the city—33 came in, entered—34 a beggar—35 was—36 who—37 during, in—38 the whole, entire—39 of his life—40 scraps, bits, pieces, morsels—41 had collected—42 and patch upon patch—43 had served, joined together—44 the ministers of the state, (from ارکان pillars and دولت empire, wealth)—45 and—46 nobles,

(from **اعيان** eyes, nobles, grantees, and **حضرت** dignity, majesty, presence)—47 the will—48 of the king—49 they brought into place, (*i. e.*, performed, carried out)—50 and the kingdom, possessions—51 and treasury—52 on him—53 they did bestow—54 the durwaish—55 for a time—56 the kingdom—57 governed, made progress, urged—58 until—59 some, a few—60 of the nobles—61 neck—62 from—63 the obedience—64 of him—65 they did twist, they turned—66 and the kings, monarchs—67 of the countries—68 from all sides—[69 for the purpose of contest, controversy—70 engaged joined, rose up—71 and for the purpose of opposition, hostile resistance—72 army—73 they did prepare, make ready]—74 in short—75 the soldiers and peasantry—76 were distressed—77 and a little, and some—78 of the territories,—79 from—80 the possession, hold, (from **قبضه** gripe, grasp, possession, clutch, and **تصرف** sway, expenditure, disposal)—81 of him—82 went out—83 the durwaish—84 from this—85 events, occurrences, incidents—86 broken—87 heart—88 was, became—89 until one of—90 friends—91 his old—92 who—93 during, in—94 the state—95 of poverty—96 friend, associate, connected, near, contiguous—97 of him was—98 from travelling, from a journey—99 came back, returned—100 to him, him—101 in such—102 a state, rank, position—103 saw—104 and said—105 thanks, praise—106 to God—107 of excellence and glory—108 because—109 fortune—110 your high, your noble—111 has aided—112 and fortune, prosperity, fate—113 guidance—114 so that your rose—115 from the thorn—116 and your thorn—117 from foot—118 has come out—119 and to this—120 state, rank, position—121 you have reached, arrived at.

A certain king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaish governed the kingdom, until part of the nobility, swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, *attacked him with their armies.** In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and finding him in such an exalted state said, "Praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. (*Arabic.*) Of a truth, joy succeeds sorrow."

* *Revised from No. 69 to No. 73.*—And prepared their armies for opposition, (*i. e.*, for hostile resistance.)

بیت

⁵شکوفه ⁴گاه ³شگفتست ²وگاه ¹خوشیده
¹⁰درخت ⁹وقت ⁸برهنست ⁷وگاه ⁶پوشیده
¹⁹گفت ¹⁸ای برادر ¹⁷تغزیتم کن ¹⁶که جای ¹⁵تهنیت ¹⁴نیست ¹³انگه ¹²که
²⁶تو دیدی ²⁵غم ²⁴نانی ²³داشتم ²²و امروز ²¹تشویش ²⁰جهانی
 مثنوی

³⁴اگر ³³دنیا ³²نباشد ³¹درد ³⁰مندیم ²⁹وگر ²⁸باشد ²⁷بمهرش ²⁶پای ²⁵بندیم
⁴³بلائی ⁴²زین ⁴¹جهان ⁴⁰آشوبتر نیست ³⁹که رنج ³⁸خاطرست ³⁷ار هست ³⁶ور نیست ³⁵
 قطع

⁵²مطلب ⁵¹گر ⁵⁰توانگری ⁴⁹خواهی ⁴⁸جز ⁴⁷قناعت ⁴⁶که ⁴⁵دولتیت ⁴⁴هني
⁶³گر ⁶²غنی ⁶¹زر ⁶⁰بدامن ⁵⁹افشاند ⁵⁸تا ⁵⁷نظر ⁵⁶در ⁵⁵ثواب ⁵⁴او ⁵³نکني
⁷³کز ⁷²بزرگان ⁷¹شنیده ⁷⁰ام ⁶⁹بسیار ⁶⁸صبر ⁶⁷درویش ⁶⁶به ⁶⁵که ⁶⁴بذل ⁶³غني

بیت

⁸³اگر ⁸²بریان ⁸¹کند ⁸⁰بهرام ⁷⁹گوری ⁷⁸نه ⁷⁷چون ⁷⁶پائی ⁷⁵ملخ ⁷⁴باشد ⁷³زموري

1 The bud—2 at a time—3 is blooming—4 and a time—5 is withered—6 the tree—7 a time—8 is naked—9 and a time—10 is covered, hid, clothed—11 he said—12 Oh ! brother—13 condole with me, lament for me—14 because—15 a place, a time—16 for congratulation—17 is not—18 that time—19 when, that—20 you saw (*i. e.*, me)—[21 thought, anxiety—22 of a single loaf, for a single loaf—23 I possessed, I had—24 and to-day—25 the anxiety, alarm, apprehension—26 of a universe, a world]—[27 if—28 the world, the times—29 is not (*i. e.*, favourable)—30 I am distressed—31 and if—32 it is, it may be (*i. e.*, favourable)—33 with its affections, enjoyments—34 I am foot bound, I am shackled with]—[35 a trial, affliction, misfortune—36 than this—37 world

—38 more severe is not, more calamitous is not, more wretched is not—39 because—40 anxiety, distress, grief, sorrow,—41 of the heart is,—42 if it is (*i. e.*, favourable)—43 or if it is not (*i. e.*, favourable)]—44 seek not—45 if—46 riches, wealth—47 you desire—48 except—49 contentment—50 that—51 is wealth—52 inestimable, agreeable, pleasant—53 if—54 the rich person—55 gold—56 in loss—57 should scatter, throw—[58 so that—59 sight, glance—60 towards—61 a virtuous action—62 of him—63 you may not do]—64 because from—65 the great, pious folks—66 I have heard—67 often—68 the patience, endurance—69 of the darwaish—70 is better, is preferable—71 than—72 the gift, liberality—73 of the rich—74 if—75 should roast—76 Bahram—77 an onager, a wild ass, an elk—[78 not—79 like, as—80 the foot, leg—81 of a locust—82 would be—83 from an ant.]

“The bud sometimes blossoms, and sometimes withers ; the tree is sometimes naked, and sometimes clothed.” He replied, “O brother, condole with me, for this is not a time for congratulation. When you saw me last *I was only anxious how to obtain bread ; but now I have all the cares of the world to encounter.* If the times are adverse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments.† There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity.‡ If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, consider not yourself obliged to him;§ for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant.||*

* *Revised from No. 21 to No. 26.*—I had anxiety about (procuring) a single loaf, and to-day I have the cares of a universe.

† *Revised from No. 27 to No. 34.*—If the world is not in my favour I am vexed, and if it is, I am shackled with its enjoyments.

‡ *Revised from No. 35 to No. 43.*—There is not any more calamitous trial than this world, (*i. e.*, the life in this world) because the heart is distressed in prosperity or otherwise.

§ *Revised from No. 58 to No. 63.*—So that you may not consider him very virtuous (*i. e.*, guilty of a virtuous action).

|| *Revised from No. 78 to No. 83.*—It would not be equal to the leg of a locust *from* an ant.

N. B. That is to say a small gift from a poor person is equal to a large donation from a rich one, *i. e.*, “the widow’s mite.”

TABLE 29.

⁸ یکی را دوستی بود که ⁴ عمل دیوان کردی ⁶ مدتی ⁷ اتفاق دیدنش
⁹ نمیفتاد کسی گفت که ¹⁰ فلانرا ¹¹ دیر شد که ¹² ندیدی ¹³ گفت من ¹⁴ اورا
¹⁵ نمیخواهم که ¹⁶ بینم ¹⁷ قضا را ¹⁸ از کسان ¹⁹ او ²⁰ یکی ²¹ حاضر بود ²² گفت چه
²³ خطا کرده است که ²⁴ از دیدن ²⁵ او ²⁶ ملولی ²⁷ گفت ²⁸ خطائی ²⁹ نیست ³⁰ ولی
³¹ دوست دیوانی را ³² وقتی ³³ توان دید ³⁴ که ³⁵ معزول ³⁶ باشد

قطعه

⁴⁷ در بزرگی و دار و گیر ⁴⁸ عمل ⁴⁹ ز ⁵⁰ شمایان ⁵¹ فراغتی ⁵² دارند
⁵³ روز ⁵⁴ در ساندگی ⁵⁵ و معزولی ⁵⁶ درد ⁵⁷ دل ⁵⁸ پیش ⁵⁹ دوستان ⁶⁰ آرند

1 To a certain one, to a person—2 a friend—3 was, had—4 who—5 per-
 formed the work of *dewan*, did the *dewan*'s duty—6 a long time—7 accident,
 fortune, chance—8 to see him, of seeing him—9 had not happened—10 some
 one—11 said—12 that—13 to a certain one—14 long has been, some time has
 elapsed—15 that—16 you have not seen—17 he said—18 I—19 to him—20 I
 do not wish—21 that I should see—22 by chance—23 of the people—24 of
 him—25 one—26 was present—27 he said—28 what—29 fault has he com-
 mitted—30 that—31 from seeing—32 him—33 you are sad, you are distressed
 —34 he replied—35 a fault—36 is not—37 but—38 to a friend who is *dewan*—
 —39 a time—40 able to see, should see—41 when—42 dismissed from office,
 disgraced—43 may be—44 in, during—45 greatness—46 and power, (from
 دار having, possessing, and گیر seizing, holding,) absolute sway—47 of
 work, employment, rule, jurisdiction—48 from friends—49 they possess leisure
 (*i. e.*, care not for,) keep free from—50 in the day—51 of distress—52 and
 dismissal, and disgrace—53 the pain—54 of their hearts—55 before, in front
 —56 of friends—57 they bring.

A certain person had a friend employed in the office of *dewan*, with whom
 he had not chanced to meet for some time. Somebody said to him, "It is a long
 time since you saw such an one." He answered, "Neither do I wish to see
 him". It happened that one of the *dewan*'s people was present, who asked
 what fault his friend had been guilty of, that he was not inclined to see him.
 He replied, "There is no fault but the time for seeing a *dewan* is when he is dis-
 missed from his office. In greatness and authority of office, they neglect their
 friends, in the day of adversity and degradation, they impart to their friends
 the disquietude of their hearts."

TABLE 30.

⁶ ابوهريره ⁵ هرروز ⁴ بخدمت ³ مصطفى ² صلى الله عليه وسلم ¹ آمدي
¹⁵ گفت ¹⁴ يا ابوهريره ¹³ (Arabic) ¹² يعني ¹¹ هرروز ¹⁰ ميا ⁹ تا ⁸ محبت ⁷ زياده گردد
 لطيفه
²³ صاحبدي را ²² گفتند ²¹ بدین ²⁰ خوبی ¹⁹ که ¹⁸ آفتابست ¹⁷ نشنیده ایم ¹⁶ که
³⁰ کسی ²⁹ او را ²⁸ دوست ²⁷ گرفته ²⁶ باشد ²⁵ گفت ²⁴ از برای ³⁷ آنکه ³⁶ هرروزش ³⁵ میواندید ³⁴ مگر ³³ در ³² زمستان ³¹ که ³⁰ محبوبست ²⁹ و محبوب
 قطعه
⁴⁸ بدیدار ⁴⁷ مردم ⁴⁶ شدن ⁴⁵ عیب ⁴⁴ نیست ⁴³ ولیکن ⁴² نه ⁴¹ چندان ⁴⁰ که ³⁹ گویند ³⁸ بس
⁵⁴ اگر ⁵³ خویشان ⁵² را ⁵¹ ملامت ⁵⁰ کنی ⁴⁹ ملامت ⁴⁸ نباید ⁴⁷ شنیدن ⁴⁶ ز ⁴⁵ کس

1 Abu Hioriera—2 every day—3 into the service, presence—4 of the chosen *i. e.*, Mohammed—5 on whom be the blessing of God and peace—6 came, used to come—7 he said—8 oh!—9 Abu Hioriera—10 that is to say—11 every day—12 come not, do not come—13 so that—14 friendship—15 may become more, may increase—16 to a holy man—17 they remarked, they said—18 notwithstanding this—19 beauty, splendour, goodness—20 that—21 to the sun is—22 we have not heard—23 that—24 any one—25 to him—26 a friend—27 may have seized, has made—28 he replied—29 for that reason, because—30 every day him—31 can see, are able to see—32 except—33 in, during—34 the winter—35 when—36 he is veiled, hidden—37 and beloved—38 by the sight, by seeing—39 men—40 to be, being—41 a fault, crime, defect—42 is not—43 but—44 not—45 so much, to such a degree—46 that—47 they should say—48 “enough”—49 if—50 to one’s own self, own body—51 you reprehend, you correct—52 reprehension—53 you require not to hear, need not hear—54 from any one.

Abu Hioriera used every day to visit Mustefa (Mohammed), upon whom be blessing and the peace of God. The prophet said, “O Abu Hioriera, come not every day, that so affection may increase.” They observed to a holy man that, “Notwithstanding the benefits which we derive from the sun’s bounteousness, we have not heard any one speaking of him with affection. He replied, “That is because he can be seen every day, excepting in the winter, when being veiled, he is beloved.” There is no harm in visiting men, but let it not be so often that they may say it is *enough*. If you correct yourself you will not need reprehension from another.

TABLE 31.

از صحبت یاران دَمشقم ملاّتی پدید آمده بود سر در بیابان
 قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر تید
 فرنگ شدم در خند طرابلس با جهودانم بکار رگل بداشتند تا
 یکی از رؤسا حلب که سابقه معرفتی میان ما بود گذر کرد
 و مرا بشناخت و گفت این چه حالتست و چه گونه گذاری گفتم

قطعه

همی گریختم از مردمان بکوه و بدشت
 که از خدای نبودم بدیگری پرداخت
 قیاس کن که چه حالم بود درین ساعت
 که در طویله نا مردم ببايد ساخت

1 From—2 the companionship, society—3 of my Damascus friends—4 sadness, vexation, dejectedness, tiresomeness—5 had come to light, had become evident, became manifest—6 head—7 towards—8 the desert—9 of holiness sanctity, (*i. e.*, of Jerusalem)—10 I placed—11 and—12 with brutes, animals—13 I seized companionship, I acquired an affection, I lived amongst, I associated with—[14 until]—15 a time—16 that—17 a prisoner—18 in the captivity—19 of the Franks—20 I became—21 in—22 a ditch—23 of Tripoly—24 me with Jews—25 in the work—26 of clay (*i. e.*, digging clay)—27 they placed—28 until—29 one—30 of, from—31 the chiefs—32 of Aleppo—33 who, with whom—34 a previous, a former—35 acquaintance—36 between—37 us—38 was, existed—39 passed, did pass—40 and to me, and me [41 knew, did identify, did recognise]—42 and said—43 this—44 what—45 state is—46 and what—47 manner—48 do you pass (*i. e.*, your time)—49 I replied—[50 I fled—51 from—52 men—53 to the mountains—54 and the deserts—55 because—56 except—57 God—58 I had not, I was not—59 with another—60 patronising, performance of regard, consideration, attention to, serious thought for]—61 imagine, do suppose, do conjecture, just think—62 that—63 what—64 my state—65 because, is was—66 in this—67 moment—68 when, that—69 in a stable, a tether, a stall—70 I with inhuman folk, I with unmanly people—71 am obliged to associate, have to put up with.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoly to dig clay along with some Jews. *But** one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, *recollected*† me, asked me how I came there, and in what manner I spent my time? I answered, “*I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed*‡; conjecture then what must now be my situation, forced to associate with wretches worse than men.”

* *Revised No. 14.*—“Until.”—† *Revised No. 41.*—“Recognised.”—‡ *Revised from No. 50 to No. 60.*—I fled from men to the mountains and deserts, because I had no regard for any one except God Almighty.

بیت

¹⁰ پای ⁹ در ⁸ زنجیر ⁷ پیش ⁶ دوستان ⁵ به ⁴ که ³ بابیگانان ² در ¹ بوستان
¹⁸ برحالت ¹⁷ من ¹⁶ رحم ¹⁵ آورد ¹⁴ و ¹³ بده ¹² دینار ¹¹ از ¹⁰ قید ⁹ فرنگم ⁸ خلاص ⁷ کرد
²⁷ و ²⁶ باخود ²⁵ بحلب ²⁴ برد ²³ دختری ²² داشت ²¹ در ²⁰ عقد ¹⁹ نکاح ¹⁸ من ¹⁷ آورد
³⁵ بکایین ³⁴ صد ³³ دینار ³² چون ³¹ مدتی ³⁰ بر ²⁹ آمد ²⁸ دختری ²⁷ بد ²⁶ خوی ²⁵ بود
⁴¹ و ⁴⁰ ستیز ³⁹ روی ³⁸ و ³⁷ نا ³⁶ فرمان ³⁵ زبان ³⁴ درازی ³³ کردن ³² گرفت ³¹ و ³⁰ عیش ²⁹ مرا ²⁸ من ²⁷ غص
⁴⁴ داشت ⁴³ تن ⁴² چنانکه ⁴¹ گفته ⁴⁰ اند

مثنوی

⁵⁴ زن ⁵³ بد ⁵² در ⁵¹ سرای ⁵⁰ مرد ⁴⁹ نکو ⁴⁸ هم ⁴⁷ در ⁴⁶ین ⁴⁵ عالمست ⁴⁴ دوزخ ⁴³ او
⁵⁸ زینهار ⁵⁷ از ⁵⁶ قرین ⁵⁵ بد ⁵⁴ زینهار
 (Arabic.)
⁶⁷ باری ⁶⁶ زبان ⁶⁵ تعنت ⁶⁴ دراز ⁶³ کرده ⁶² همی ⁶¹ گفت ⁶⁰ تو ⁵⁹ آن ⁵⁸ نیستی ⁵⁷ که
⁷⁷ پدر ⁷⁶ من ⁷⁵ ترا ⁷⁴ از ⁷³ قید ⁷² فرنگ ⁷¹ بده ⁷⁰ دینار ⁶⁹ باز ⁶⁸ خرید ⁶⁷ گفتم ⁶⁶ بلی ⁶⁵ بده ⁶⁴ دینار
⁸¹ باز ⁸⁰ خرید ⁷⁹ و ⁷⁸ بصد ⁷⁷ دینار ⁷⁶ بدست ⁷⁵ تو ⁷⁴ گرفتار ⁷³ کرد

مثنوی

⁸⁸ شنیدم ⁸⁷ گو ⁸⁶ سفندی ⁸⁵ را ⁸⁴ بزرگی ⁸³ رهانید ⁸² از ⁸¹ دهان ⁸⁰ و ⁷⁹ دست ⁷⁸ گرگی
⁹⁵ شبانگه ⁹⁴ کارد ⁹³ بر ⁹² حلقش ⁹¹ بمالید ⁹⁰ روان ⁸⁹ گو ⁸⁸ سفند ⁸⁷ از ⁸⁶ زوی ⁸⁵ بنالید
¹⁰⁵ که ¹⁰⁴ از ¹⁰³ چنگال ¹⁰² گرگم ¹⁰¹ در ¹⁰⁰ ربودی ⁹⁹ چو ⁹⁸ دیدم ⁹⁷ عاقبت ⁹⁶ گرگم ⁹⁵ تو ⁹⁴ بودی

1 Foot—2 in—3 chains—4 before, in front, in the company—5 of friends
 —6 better—7 than—8 with strangers—9 in—10 a garden—11 on the state,
 condition—12 of me, my—13 had compassion—14 and with ten—15 dinars
 —16 from the captivity—17 of the Franks me—18 did release, set at liberty,
 redeemed—19 and with himself—20 to Aleppo—21 took, carried, conveyed—
 22 a daughter—23 he possessed—24 in the knot, a compact, agreement—25
 of marriage—26 with me—27 brought (*i. e.*, gave her)—28 with a dower,

gift, wife's portion—29 of an hundred dinars—30 when—31 a time—32 had passed, elapsed—33 the daughter—34 bad disposition, ill-natured—35 was—36 and quarrelsome—37 and disobedient, obstinate—38 abuse, length of tongue—39 began to give, began to seize or take to—40 and my happiness—41 to destroy, to interrupt—42 in the manner that—43 they have said—44 a woman—45 bad—46 in the house—47 of a man—48 good—49 same, similar, equal—50 in this—51 world is—52 hell,—53 his, he—54 take care—55 of—56 the connection, associate—57 of a bad—58 take care—59 one time, once—60 the tongue—61 of reproach—62 having lengthened—63 was saying—64 you—65 that (person)—66 are not?—67 who, whom—68 my father—69 to you—70 from the captivity—71 of the Franks—72 with ten—73 dinars—74 bought out, released, redeemed—75 I said—76 yes,—77 with ten dinars—78 did release—79 and with one hundred dinars—80 into your hands—81 made captive—82 I have heard—83 to a lamb, that a lamb, a sheep—84 a great man—85 did deliver, did save—[86 from the mouth]—87 and hand, (*i. e.*, claws)—88 of a wolf—[89 in the evening]—90 a knife—91 on his throat—92 rubbed (*i. e.*, drew across)—93 the departing sheep—94 from him, to him—95 complained—96 saying that—97 from—98 the claws—99 of a wolf me—100 you released, you robbed—101 when—102 I have seen—103 at last—104 my wolf, (*i. e.*, destroyer)—105 you were.

“To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers.” He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive, so that she destroyed my happiness, in the manner that has been said “A bad woman in the house of a good man, is his hell in this world.”—Take care how you connect yourself with a bad woman. (*Arabic*) “Defend us, O Lord, from this fiery trial.” Once she reproached me saying, “Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?” I answered, “Yes, he redeemed me for ten dinars, and put me into your hands for a hundred. I have heard that a certain great man delivered a sheep from the *teeth** and claws of a wolf, and the *night following*† applied a knife to his throat. The expiring sheep complained of him saying, ‘You delivered me from the claws of a wolf, but I have seen you at length act the part of the very wolf towards me.’”

* *Revised No. 86.*—Read “mouth.”

† *Revised No. 89.*—Read “In the evening.”

TALE 32.

⁹ یکی ⁸ از پادشاهان ⁷ عابدی را ⁶ پرسید که ⁵ اوقات عزیزت ⁴ چه ³ گونه ² ¹
¹⁸ میگردد ¹⁷ گفت ¹⁶ همه ¹⁵ شب ¹⁴ در ¹³ مناجات ¹² و ¹¹ سحر ¹⁰ در دعا ⁹ و حاجات ⁸
²⁸ و همه ²⁷ روز ²⁶ دربند ²⁵ اخراجات ²⁴ ملک ²³ فرمود ²² تا ²¹ وجه ²⁰ کفاف ¹⁹ او
³⁵ معین ³⁴ دارند ³³ تا ³² بار ³¹ عیال ³⁰ از دل ²⁹ او ²⁸ برخیزد

مثنوی

⁴² ای ⁴¹ گرفتار ⁴⁰ پای ³⁹ بند ³⁸ عیال ³⁷ دگر ³⁶ آزاد ³⁵ گی ³⁴ مبن ³³ خیال ³²
⁵⁰ غم ⁴⁹ فرزند ⁴⁸ و نان ⁴⁷ و جامه ⁴⁶ و قوت ⁴⁵ باز ⁴⁴ آرد ⁴³ ز سیر ⁴² در ملکوت ⁴¹
⁵⁸ همه ⁵⁷ روز ⁵⁶ اتفاق ⁵⁵ میسازم ⁵⁴ که ⁵³ بشب ⁵² باخدای ⁵¹ پردازم ⁵⁰
⁶⁶ شب ⁶⁵ چو ⁶⁴ عقد نماز ⁶³ می ⁶² بندم ⁶¹ چه ⁶⁰ خورد ⁵⁹ بامداد ⁵⁸ فرزندم ⁵⁷

1 One—2 of, from—3 the kings—4 to a religious man, a good person—5 asked—6 that, saying—7 your precious time, your dear or valuable time—8 what—9 way, mode, manner—10 passes, do you spend—11 he replied—12 the whole, all—13 night—14 in—15 prayers, devotions—16 and the morning—17 in blessings, prayers, invocations—18 and wants, (*i. e.*, petitions for what is needed)—19 and all, and the whole—20 day—21 in the regulating—22 of expenditure—23 the king—24 ordered, said, directed—25 that—26 salary, pension, allowance—27 for daily bread, adequate, a sufficiency—28 for him—29 they should fix, establish, appoint, constitute—30 so that—31 the load, (*i. e.*, of cares)—32 of family, children—33 from mind—34 of him, his—35 might rise off, might be taken off—36 Oh!—37 prisoner, captive—38 foot-bound—39 with children, by a family—40 again—41 freedom—42 look not for, imagine not, expect not—43 grief, care—44 of children—45 and bread—46 and clothes—47 and food—48 brings you back, restrains you, debars you, withholds, or forbids you—49 from the recreation, from the contemplation, from the thought, perusal—50 concerning, regarding the spirits, angels—51 all the whole—52 day—[53 an agreement, an intention—54 I make, I prepare]—55 that—56 at night—57 with God—58 I shall be employed, shall devote myself, shall spend my time—59 at night—60 when—61 the knot of prayer (*i. e.*, the intention to pray)—62 I tie, I fasten—[63 what—64 may or shall eat—65 in the morning—66 my children.]

A certain king asked a religious man how he passed his valuable time. He replied, "All night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence, to relieve his mind from the cares of his family. O thou who art enthralled with the cares of a family, look not for freedom in any other respect; sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day *I am reflecting** that at night I shall be employed in my devotions; and at night, when I begin my prayers, I am thinking *how I shall be able to provide food for my children next morning.*

* Revised from No. 53 to No. 54.—"I determine," or "I make an agreement."—† Revised from No. 63 to No. 66.—"What my family are to eat in the morning."

TABLE 33.

⁸ یکی از ⁷ متعبدان ⁶ شام ⁵ در بیشه ⁴ سالها ³ عبادت کردی و ² برگ
¹⁶ درختان ¹⁵ خوردی ¹⁴ پادشاه ¹³ آن طرف ¹² بحکم ¹¹ زیارت ¹⁰ بنزدیک او رفت
²⁵ و گفت ²⁴ اگر ²³ مصلحت ²² بینی ²¹ در شهر ²⁰ از برای تو ¹⁹ مقامی ¹⁸ سازیم ¹⁷ که
³³ فراغت ³² عبادت ³¹ ازین ³⁰ به ²⁹ میسر شود ²⁸ و دیگران ²⁷ ببرکات ²⁶ انفس
⁴² شما ⁴¹ مستفید شوند ⁴⁰ و بر اعمال ³⁹ صالح ³⁸ شما ³⁷ اقتدا کنند ³⁶ زاهد ³⁵ این
⁴⁹ سخن ⁴⁸ قبول نکرد ⁴⁷ ارکان ⁴⁶ دولت ⁴⁵ گفتند ⁴⁴ پاس ⁴³ خاطر ⁴² ملک را
⁵⁸ مصلحت ⁵⁷ آنست ⁵⁶ که ⁵⁵ چند ⁵⁴ روزی ⁵³ شهر ⁵² در آئی ⁵¹ و کیفیت ⁵⁰ مقام
⁶⁶ معلوم ⁶⁵ کنی ⁶⁴ پس ⁶³ اگر ⁶² صفای ⁶¹ وقت ⁶⁰ عزیزان ⁵⁹ از صحبت ⁵⁸ اغیار
⁷³ کدورتی ⁷² پذیرد ⁷¹ اختیار ⁷⁰ باقیست ⁶⁹ آورده اند ⁶⁸ عابد ⁶⁷ شهر ⁶⁶ درآمد
⁸⁰ بستان ⁷⁹ سرای ⁷⁸ خاص ⁷⁷ ملک را ⁷⁶ از برای او ⁷⁵ پرداختند ⁷⁴ مقامی ⁷³ دلکشی
⁸¹ و روان آسای

مثنوی

⁸⁸ گل ⁸⁷ سرخش ⁸⁶ چو عارض ⁸⁵ خوبان ⁸⁴ سنبش ⁸³ همچو ⁸² زلف ⁸¹ محبوبان
⁹⁸ همچنان ⁹⁷ از ⁹⁶ نهیب ⁹⁵ برد ⁹⁴ عجز ⁹³ شیر ⁹² ناخورده ⁹¹ طفل ⁹⁰ دایه ⁸⁹ هنوز

1 One—2 of—3 the hermits, devotees—4 of Damascus—5 in the desert—6
 years—7 performed worship—8 and the leaves—9 of trees—10 did eat—11
 the king—12 of that quarter, side, country, region—13 on account, for the sake
 —14 of a pilgrimage, a visit—15 near him—16 went—17 and said—[18 if—
 19 fit, proper, right, expedient, prudent, advisable,—20 you see, you consider,
 you think—21 in the city—22 for you, on your account—23 a place—24 I
 will prepare]—25 that—26 freedom from care, leisure, repose—27 of, or for
 worship—28 than this (*i. e.*, place)—29 better—30 will be attainable—31 and
 others—32 by the blessing—33 of spirits, breaths (*i. e.*, company)—34 of you,
 your—35 will be benefited, will derive advantage—36 and on, upon—37 ac-
 tions—38 good, fit, honorable, right—39 of you, yours—40 will imitate, will
 follow—41 the devotee—42 this—43 speech, saying, proposal—44 did not
 accept—45 the pillars of state, (*i. e.* the Ministers,)—46 said—47 and—48
 for the sake of, to meet the wish—49 of the king—50 proper, expedient—51
 that is—52 that—53 a few—54 days—55 to the city—56 you should come

into—57 and the state, the nature—58 of the place—59 you should ascertain, know—60 therefore—61 if—62 the pureness—63 of the time—64 of the dear person, (*i. e.*, he himself)—65 from the society, companionship—66 of strangers, others—67 should be disturbed, afflicted, distressed,—68 the choice—69 is remaining, remains—70 they say, it is related—71 that the devotee—72 to the city—73 came into—74 a garden—75 of the private house, (*i. e.* palace)—76 of the king—77 for his sake, on his account, for him—78 they prepared, they made empty, got ready—79 a place—80 heart-expanding, charming, blissful, delightful—81 and refreshing the spirits, enlivening, animating—[82 its red roses]—83 like, or, resembling the cheeks—[84 of pretty ones, damsels]—[85 its hyacinths]—86 like, resembling—87 the ringlets—[88 of dear ones, of beloved girls]—89 [like, the same as, thus, in the same manner—90 of, from,—91 fearful, extreme, severe—92 cold (*i. e.* of winter)—93 the sun—94 milk—95 not eaten, not tasted—96 a child—97 of its nurse—98 as yet, yet.]

One of the hermits of Damascus had passed many years in the desert in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, "*It seems advisable to me that I should prepare a place for you in the city,** where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary for the satisfaction of his Majesty that you should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception a garden belonging to the palace; a delightful situation, refreshing the spirits; *red roses*† vying with the cheeks of *a beautiful damsel*,‡ *hyacinths*§ resembling the ringlets of *a beloved mistress*||. *Although in the depth of winter, yet these flowers had the freshness of new born babes who had not tasted the nurse's milk.*¶

* Revised from No. 18 to 24.—If you think it expedient I will prepare a place for you in the city.

† Revised at No. 82.—Read "*its red roses.*"

‡ Revised at No. 84.—Read "*of beautiful damsels.*"

§ Revised at No. 85.—Read "*its hyacinths.*"

|| Revised at No. 88.—Read "*of beloved mistresses.*"

¶ Revised from No. 89 to 98.—"Like as the winter sun resembles a babe who has not yet tasted the nurse's milk, (*i. e.*, the flowers were so very fresh)."

N. B.—The above is perhaps *the most beautiful simile* in the whole "Gulistan", and as the reviser has *totally* altered the translation of the passage, the student is solicited to pay attention to the following remarks which will show the elegance of Sheik Saday's simile when he compares the freshness of the roses and hyacinths (of the said garden) to the resplendence of the winter sun.

The "nurse" here alluded to is "Dame Nature", and the fresh and brilliant appearance of the "winter sun," when rising in all his grandeur over the snow-clad mountains, is elegantly compared to the sprightly look of a new-born babe, whose *first* desire, on entering the world, is for milk. The mountains are often denominated "Nurse Nature's breasts," and the snow being melted by the rays of the sun, suggests the pretty idea of its being that orb's nutriment which it seems to suck up (*i. e.*, to melt,) immediately on rising (*i. e.*, on coming into the world).

According to the Persian از نهیب برد عجز means "the sun of severe cold," which I have translated as "the winter sun," for the sake of brevity.

ملک در حال کنیزکی خوب روی پیشش فرستاد

نظم

ازین مهپاره⁸ عابد فریبي⁹ ملایک صورتی¹⁰ طاؤس¹¹ زیبی¹²

که بعد از دیدنش صورت نه بندد¹⁵ وجود¹⁶ پارسایان را¹⁷ شکیبی¹⁸

همچنان¹⁹ در عقبش غلامی²¹ بدیع الجمال²² لطیف الاعتدال²³

قطعه

دیده²⁴ از دیدنش نگشتی²⁷ سیر²⁸ همچنان²⁹ کز فرات³¹ مستسقی³²

عابد³³ لقمه³⁴ لذیذ³⁵ خوردن گرفت³⁶ و کسوت³⁷ لطیف³⁸ پوشیدن واز³⁹

فواکه⁴¹ و مشوم⁴² حلاوت⁴³ و تمتع⁴⁴ یافتن⁴⁵ و در جمال⁴⁶ غلام⁴⁷ و کنیزک⁴⁸

نظر کردن⁵⁰ و خردمندان⁵¹ گفته اند⁵² زلف⁵³ خوبان⁵⁴ زنجیر پای⁵⁵ عقلست⁵⁶

ودام⁵⁷ مرغ⁵⁸ زیرک⁵⁹

1 The king—2 at the time, in the said state—3 a girl—4 handsome-faced, lovely—5 in front of him, to him—6 sent—7 from this—8 piece of the moon,—9 a devotee bewitcher—10 angelic form—11 a peacock's—12 gracefulness, beauty—13 that—14 after seeing her—15 would not be the appearance, sign, probability—16 in the body—17 of pious persons, of hermits—18 patience—19 like, in the same way—20 in her rear, after her, followed her—21 a slave—22 of rare beauty—23 and exquisite symmetry, handsomely made—24 the eye—25 from—26 seeing him—27 would not become—28 contented, satisfied—[29 like, in the same way—30 that from, that of—31 the Euphrates—32 a water-carrier]—33 the devotee—[34 pieces, morsels—35 delicious—36 began to eat]

—37 and clothes, attire, dresses—38 elegant, handsome, costly, precious—39 to wear—40 and of—41 fruits—42 and perfumes—43 sweetness—44 and enjoyment, pleasure, delight—45 to receive, derive—[46 and towards—47 the pretty, handsome—48 slave—49 and damsel, girl, virgin—50 to look, to glance]—51 and the sages—52 have said—53 the ringlets—54 of handsome persons, lovely damsels—55 chains of the feet—56 of wisdom are—57 and the snares—58 of the bird—59 of wisdom, knowledge, sagacity, acuteness.

(*Arabic.*)—"The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire." The king sent him immediately a beauteous handmaid, her face, fair as the crescent moon, would fascinate an anchorite; and her angelic form arrayed in all the peacock's pride and splendour, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. (*Arabic.*)—"He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink." The eyes could not be satisfied with the sight of him, *like one afflicted with the dropsy beholding the Euphrates*.* The hermit began to feast on dainties,† was arrayed in elegant attire, regaled himself with fruits and perfumes; and took delight in the company of the virgin and her attendant.‡ The sages have said, "That the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom."

* Revised from No. 29 to No. 32.—In the same manner as a water-carrier with a glance at the Euphrates.

N. B.—The water-carriers in the East have leathern skins which they fill at one end, and, when full, the mouth is tied up; as these people are to be seen continually going and coming from a river, the idea is here suggested of their never being satisfied—hence the above similitude!!

† Revised from No. 34 to No. 36.—"To eat delicious morsels." ‡ Revised from No. 46 to No. 50.—"And to glance towards the lovely slave and handmaid."

بیت

⁹ در ⁸ سر ⁷ کار ⁶ تو ⁵ کردم ⁴ دل ³ و ² دین ¹ با همه دانش
¹⁶ مرغ ¹⁵ زیرک ¹⁴ بحقیقت ¹³ منم ¹² امروز ¹¹ تو ¹⁰ دامی
²⁴ فی ²³ الجمه ²² دولت ²¹ وقت ²⁰ مجموعش ¹⁹ بزوال ¹⁸ آمد ¹⁷ چنان ¹⁶ که ¹⁵ گفته‌اند
 قطعه
³² هر که ³¹ هست ³⁰ از ²⁹ فقیه ²⁸ و ²⁷ پیر ²⁶ و ²⁵ مرید ²⁴ و ²³ زبان ²² آ و ²¹ ران ²⁰ پاک ¹⁹ نفس
³⁹ چون ³⁸ بدنیای ³⁷ دون ³⁶ فروه ³⁵ آمد ³⁴ بعسل ³³ د ³² ربما ³¹ ند ³⁰ پای ²⁹ مگس
⁴⁷ باری ⁴⁶ ملک ⁴⁵ بدیدن ⁴⁴ او ⁴³ رغبت ⁴² کرد ⁴¹ عابد ⁴⁰ را ³⁹ دید ³⁸ از ³⁷ هیات
⁵⁵ نخستین ⁵⁴ بگردیده ⁵³ و ⁵² سرخ ⁵¹ و ⁵⁰ سفید ⁴⁹ گشته ⁴⁸ و ⁴⁷ فربه ⁴⁶ شده ⁴⁵ و ⁴⁴ بر بالش ⁴³ دیبا
⁶³ تکیه ⁶² زده ⁶¹ و ⁶⁰ غلام ⁵⁹ پری ⁵⁸ پیکر ⁵⁷ با ⁵⁶ مروچه ⁵⁵ طلوس ⁵⁴ بالای ⁵³ سرش ⁵² ایستاده
⁷⁰ بر سلامت ⁶⁹ حالش ⁶⁸ شادمانی ⁶⁷ کرد ⁶⁶ و ⁶⁵ از ⁶⁴ هر ⁶³ دري ⁶² سخن ⁶¹ گفتند ⁶⁰ تا ⁵⁹ ملک
⁷⁹ بانجام ⁷⁸ سخن ⁷⁷ گفت ⁷⁶ من ⁷⁵ این ⁷⁴ دو ⁷³ طایفه ⁷² را ⁷¹ در ⁷⁰ جهان ⁶⁹ دوست ⁶⁸ میدارم
⁸⁶ علما ⁸⁵ و ⁸⁴ زهاد ⁸³ را ⁸² وزیري ⁸¹ فیلسوف ⁸⁰ جهان ⁷⁹ دیده ⁷⁸ حاضر ⁷⁷ بود ⁷⁶ گفت

1 In—2 the inclination, desire, performance—3 of work, business—4 your, of you—5 I have done, (i.e., have given or devoted)—6 my heart—7 and religion—8 with all, with the whole—9 of my knowledge, reason—10 the bird—11 of acuteness, wisdom—12 in truth—13 I am—14 to-day, at present—15 you—16 the snare—[17 in short—18 felicity, happiness, wealth—19 time—20 his brief, concise, summary, collection—21 came to a decline, ceased]—22 as in the way—23 that—24 they have said—25 whoever—26 is, belongs to—27 of among—28 lawyer—29 an old man, a spiritual guide—30 and a disciple—[31 and orators]—32 of pure spirit, of holy inclinations—33 when—34 with

worldly affairs—35 mean, low, servile—36 come down, descend to—37 in the honey—38 remain fast—39 the foot of a fly, (*i. e.* like a fly's foot in honey)—40 one time—41 the king—42 to see him—43 was pleased, had a wish or inclination—44 to the devotee—45 he saw—46 from—47 aspect, face, outward form—48 former, his previous—49 turned round, (*i. e.*, changed)—50 and red, rosy—51 and white, (*i. e.*, clear)—52 become—53 and become fat—54 and on a pillow, bolster—55 of brocade—56 (literal pillow-placed, (*i. e.*, reclining)—57 and the slave—58 fairy-faced—59 with a fan—60 of a peacock, (*i. e.*, peacock's feathers)—61 over, above, at—62 his head—63 standing—64 at the happiness—65 of his state, condition—66 did rejoice—67 and on every kind, and on various, (*i. e.*, subjects)—68 did speak, talked—69 until—70 the king—71 at the end—72 of the speech, the conversation—73 said—74 I—75 these—76 two—77 bands, descriptions, sets,—78 in the world—79 I possess as friends, I have an affection for—80 the learned—81 and the devotees, recluses—82 a minister—83 a philosopher, a man of wisdom—84 experienced, (from جهان the world, and دیدن to see)—85 was present—86 said, remarked.

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." *To be brief, his state of enjoyment began to decline,** in the manner as has been said, "Whenever a lawyer, a teacher, a disciple, or an orator† possessed of pure spirit, descends to mean worldly concerns, he will find himself enthralled, like flies with their feet in honey." Once the king, having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy-formed boystood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying—"I have an affection for two descriptions of men in the world—the learned, and the recluse." A vizier, a man of wisdom and experience, being present, said—

* Revised from No. 17 to No. 21.—In short his *brief* state of felicity declined. + Revised No. 31.—Read "orators."

1 ای ملک شرط دوستی آنست که با هر دو طایفه نیکوئی کنی
 2 3 4 5 6 7 8 9
 10 11 12 13 14 15 16 17 18 19
 20 زاهد بمانند
 21

بیت

21 نه زاهد را درم باید نه دینار چو بستند زاهدی دیگر بدست آر
 22 23 24 25 26 27 28 29 30 31
 32 قطعه

32 آنرا که سیرت خوش و سیرست باخدای
 33 34 35 36 37
 38 بی نان وقف و لقمه در یوزه زاهدست
 39 40 41 42
 43 انگشت خو بروی و بنا گوش دلفریب
 44 45 46
 47 بی گوشوار و خاتم فیروزه شاهدست
 48 49 50 51
 52 قطعه

52 درویش نیک سیرت فرخنده رای را
 53 54 55
 56 نان رباط و لقمه در یوزه گو مباش
 57 58 59 60
 61 خاتون خوب صورت و پاکیزه روی را
 62 63 64
 65 نقش و نگار و خاتم فیروزه گو مباش
 66 67 68 69 70

بیت

71 تا مرا هست و دیگرم باید گر نخوانند ز اهدم شاید
 72 73 74 75 76 77

1 Oh!—2 king—3 the agreement, wager, mark, signal, condition—4 of friendship—5 that is—6 that—7 towards, or with each two, with both—8 band, tribe, sect—9 you should do good—10 to the learned—11 gold, money—12 give, bestow—13 so that—14 others—15 may read, study—16 and to recluses—17 a thing, anything—18 give not—19 so that—20 they may remain devout, may remain devotees—[21 not—22 to a devotee—23 direms—24 is necessary—25 nor dinars—26 when—27 he takes, when he receives (*i. e.*, money)—28 a devotee—29 other—30 into hand—31 bring, get]—32 to that one—33 who—34

morals—35 good, (*i. e.*, possesses such)—36 and inclination is—37 with God—38 without bread—39 of charity (this means a legacy for pious purposes)—40 and scraps—41 of beggary, begging—42 is a devotee—[43 the finger—44 of a handsome person—45 and the lobe of the ear—46 of an enchanting one, (from **دل** the heart and **فریفتن** to charm)—47 without—48 the ear ornament—49 and ring, (a seal worn on the finger as a ring)—50 of turquoise—51 is a beloved object, is charming]—52 one of a devotee's—53 disposition—54 happy, virtuous—55 of understanding, of disposition—56 bread—57 of charity, (actually means a firm structure, an inn, a caravansery)—58 and scraps of beggary—59 say, consider—60 unnecessary, * (literally—remain not, stay not)—[61 a lady, a matron—62 of handsome form—63 and pure, chaste, lovely—64 of countenance, face—65 painting embellishment—66 and painting, embellishment—67 and ring—68 of emerald—(69 say, consider—70 remain not, stay not, (*i. e.*, unnecessary)]—71 as long as, until, while—72 to me is, I have, I possess, (*i. e.*, anything)—73 and I other, (*i. e.*, I of what is others)—74 find necessary, (*i. e.* wish for)—75 if they do not call, (*i. e.*, the world do not call)—76 me a devotee—77 perhaps (*i. e.*, perhaps they are right).

“O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. *Durwaishes require not direms and dinars; when they receive money, look out for other durwaishes.*† Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. *The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring.*‡ He is a durwaish who is virtuous and wise, although he tasteth not holy bread, nor the fragments of beggary. *The lady endowed with an elegant form and a beautiful face, is charming without paint or jewels.*§ Whilst I have anything of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.”

* N. B. **گومباش** Literally means “say remain, or stay, not;” which I have translated as “consider unnecessary.”

† Revised from No. 21 to No. 31.—The devotee requires not either direms or dinars—when he does receive them look out for another devotee. ‡ Revised from No. 43 to No. 51.—The finger of a handsome one, (*i. e.*, woman) and the lobe of the ear of an enchanting one, (*i. e.*, woman) are lovely without the ear jewel and the turquoise ring. § Revised from No. 61 to No. 70.—To the lovely lady, and chaste one, consider painting and the emerald ring unnecessary.

kissed—45 and before, in front—46 of the king—47 placed—48 and said—49 devotees—50 I found not—51 he replied—52 this—53 what—54 story is—55 because, since—56 I myself know—[57 in this—58 city—59 four hundred—60 devotees there are]—61 he said—62 Oh ! Lord—63 of the world—[64 he who—65 is a devotee]—66 does not receive them, (*i. e.*, the direms, or cash)—[67 and he who—68 takes, receives them—69 is not a devotee]—70 the king laughed—71 and to the courtiers—72 said—[73 so much as, in the same proportion that, in proportion as—74 to me, myself—75 concerning, in behalf, regarding the right of—76 this—77 band, body—78 of the worshippers of God—79 desire is, inclination is—80 and confession, avowal assurance—81 this—82 saucy person, impertinent one, intrusive one, (from شوخ sly, pert, presumptuous, humorous, mischievous, and دیدہ the eye)—83 is at enmity, hates—84 and denial, disallowance, refusal]—85 and truth, justice, right—86 at the side—87 of him is—88 the devotee—89 who—90 took or seized direms—91 and dinars—92 a devotee—93 to you—94 from him, exclusive of him, separate from him—95 a person—96 get into hand, acquire, attain.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow,† he gave a purse of direms to one of his favorite‡ servants, to distribute amongst the Zāhids. It was said§ that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zāhids. The king replied, "What a story is this, since I myself know four hundred Zāhids in this city."|| He replied, "O Lord of the world! those who are Zāhids¶ will not accept of money, and they who take it are not Zāhids."** The king laughed, and said to his courtiers, "So much as I want to favor this body of men, the worshippers of God, this saucy fellow thwarts my inclination,†† and he has justice on his side. If a Zāhid accepts direms and dinars, you must seek somewhere else for a religious man."*

* Revised from No. 1 to No. 3.—"Conformably to this speech" (*i. e.*, as above described).

† Revised from No. 17 to No. 24.—"When his wish was accomplished, the completion of his vow, agreeably to promise, became necessary." ‡ Revised No. 27.—"Especially."

§ Revised No. 33.—"They say." || Revised from No. 57 to No. 60.—"That four hundred devotees are in his city." ¶ Revised from No. 64 to No. 65.—"He who is a devotee."

** Revised from No. 67 to No. 69.—"And he who takes it is not a devotee." †† Revised from No. 73 to No. 84.—"In the same proportion that I openly declare my affection for these worshippers of God, this saucy fellow hates and disavows them."

TABLE 35.

یکی از علمای راسخ را پرسیدند که چه گوئی در نان وقت
گفت اگر از بهر جمعیت خاطر و فراغ عبادت می ستانند
حلالست و اگر مجموع از بهر نان نشینند حرام

بیت

نان از برای کنج عبادت گرفته اند
صاحب دلان نه کنج عبادت برای نان

[1 One—2 of amongst—3 the learned—4 to sincere one, (*i. e.*, devout person,) firm—5 they asked]—6 that, viz.—7 what say you?—8 concerning—9 bread—10 given for pious purposes, given in charity—11 he replied—[12 if—13 for the sake of—14 peace (*i. e.*, of mind,) reflection—15 of mind—16 and leisure, repose—17 or during worship—18 they take or receive]—19 it is lawful—[20 but, if—21 entirely,—a collection, all, the whole—22 for the sake—23 of bread, food—24—they sit down, (*i. e.*, retire)—25 it is unlawful, forbidden, sacred, excluded, sacrilegious]—26 bread—27 for the sake of—28 the cell, corner—29 of devotion—30 they have seized, have chosen—31 man of piety—32 not—33 the corner—34 of devotion—35 for the sake of—36 bread.

They asked a certain wise man, what was his opinion of consecrated bread? He replied, "If they receive it in order to compose their minds, and to promote their devotions,† it is lawful, but, if they want nothing but bread, it is illegal.‡ Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."*

* Revised from No. 1 to No. 5.—"They asked one of the learned and devout persons."

† Revised from No. 12 to No. 18.—If they take it for peace of mind and leisure during devotion. ‡ Revised from No. 20 to No. 25.—But, if they retire (*i. e.*, from the world) entirely for the sake of bread, it is sacrilegious.

TABLE 36.

⁸ درویشی بمقامی رسید که ⁷ صاحب بقعه ⁶ کریم النفس بود ⁵ طایفه
¹⁷ فضل و بلاغت در صحبت او ¹⁶ هر یکی بذله ¹⁵ ولطیفه چنان که ¹⁴ رسم
²³ ظریفان باشد ²² همی گفتند ²¹ درویش ²⁰ راه بیابان ¹⁹ قطع کرده بود
³⁰ و مانده شده ²⁹ و چیزی ²⁸ نخورده ²⁷ یکی ²⁶ ازان میان ²⁵ بطریقا انبساط
³⁸ گفت ³⁷ تراهم ³⁶ چیزی ³⁵ ببايد گفت ³⁴ درویش گفت که ³³ مرا ³² چون
⁴⁶ دیگران ⁴⁵ فضل و بلاغت ⁴⁴ نیست ⁴³ و چیزی ⁴² نخوانده ام ⁴¹ بیک ⁴⁰ بیت
⁵³ از من ⁵² قناعت ⁵¹ کنید ⁵⁰ همکنان ⁴⁹ بر غبت ⁴⁸ گفتند ⁴⁷ بگوي گفت

بیت

⁶² من ⁶¹ گرسنه ⁶⁰ در برابرم ⁵⁹ سفره نان ⁵⁸ همچون ⁵⁷ عزم ⁵⁶ برادر ⁵⁵ حمام ⁵⁴ زنان
⁶⁹ همه ⁶⁸ پسندیدند ⁶⁷ و سفره ⁶⁶ پیش آوردند ⁶⁵ صاحب دعوت ⁶⁴ گفت ⁶³ ای یار
⁷⁶ زمانی ⁷⁵ توقف کن ⁷⁴ که ⁷³ پرستارانم ⁷² کوته ⁷¹ بریان ⁷⁰ میسازند ⁶⁹ درویش
⁷⁸ سر بر آورد ⁷⁷ و گفت

بیت

⁸⁵ کوته ⁸⁴ در ⁸³ سفره ⁸² من ⁸¹ گو ⁸⁰ مباح ⁷⁹ کوته ⁷⁸ را ⁷⁷ نان ⁷⁶ تهی ⁷⁵ کوته ⁷⁴ است ⁷³

1 A beggar—2 at a place—3 arrived, reached—4 where that—5 the master of the house—6 of kind disposition—7 was—8 a band, a lot, number, set—9 of learned, of virtuous—10 and eloquent, (*i. e.*, persons)—11 in his society—12 each one, (*i. e.*, of whom)—13 a joke—14 and a pleasantry, jest, joke, elegance, facetious remark—15 such as—16 that—17 the custom, manner—18 of wits, men of wisdom—19 may be—20 were saying, were delivering—21 the beggar—22 the road of the desert—23 had passed over, (from

قَطع cutting, section, breaking off, and كَرَدَن to do)—24 and had become tired, fatigued—25 and a thing, a single thing—26 had not eaten—27 one—28 of them, from amongst or the middle of them—29 in the way, mode, manner—30 of a joke, fun—31 said—32 you also—33 something, a thing—34 should say, it behoves you to say—35 the beggar said—36 that, viz.—37 to me—38 like—39 the others—40 wit, wisdom, excellence—41 and eloquence—42 is not—43 and anything—44 I have not read, have not studied—45 with one—46 distich—47 from me—48 you must be contented with, must be satisfied with—49 all—50 with glee, delight, joy—51 said—52 say you, say on—53 he said—54 I—55 a hungry one—56 in front of me—57 a table-cloth, (*i. e.*, spread with,) of bread—58 like as, resembles, in the same manner—59 me a bachelor, myself unmarried—60 at the door—61 the bath—62 of women—63 they all, the whole—64 were pleased—65 and the table-cloth—66 brought in front, (*i. e.*, spread)—67 the host, (from صاحب master and دعوت an invitation, feast, banquet)—68 he said—69 oh! friend—70 a while, a time, a little—71 do delay, stop—72 because, that—73 my servants—74 minced meat—[75 are frying, are preparing (from بَرِيان fried, roasted, broiled, grilled and سَاخَتَن to do, make, prepare)]—76 the beggar—77 raised his head—78 and said—79 minced meat—80 on, upon—81 my table-cloth, (*i. e.*, table)—82 say remain not, is unnecessary, superfluous—[83 to the beaten one, (*i. e.*, the fatigued one)]—84 plain bread, bread alone, (from تَہِي empty, vain)—85 is minced or savoury meat.

A durwaish came to a place where the master of the house was of a hospitable disposition. The company consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, merrily, that he also must say something. The durwaish replied, that he did not possess wit and eloquence like the rest, and, neither being learned, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded and ordered the table to be laid for him. The host said, "O! my friend, stop a little as my servants are *preparing** some minced meat." The durwaish raised up his head, and said, "Forbid them to put forced meat on my table, for to the *hungry*† plain bread is a savoury dish."

* *Revised No. 75.*—Read "are frying."
 one,"—that is, a person who has travelled a great distance, and eaten nothing on the way—*i. e.*, "dead beat," "worn out."

† *Revised No. 83.*—Read "The fatigued

TABLE 37.

⁸ مریدی ⁷ گفت ⁶ پیری ⁵ را ⁴ چه ³ کنم ² که ¹ از ¹⁵ خلایق ¹⁴ بزحمت ¹³ اندرم ¹² از ¹¹ بسیاری ¹⁰ که ⁹ بزیارتم ⁸ همه ⁷ آیند ⁶ و ⁵ اوقات ⁴ عزیزمرا ³ از ² تردد ¹ ایشان
²³ تشویش ²² حاصل ²¹ می شود ²⁰ گفت ¹⁹ هرچه ¹⁸ درویشانند ¹⁷ ایشان ¹⁶ را ¹⁵ واهی ¹⁴ بده
³² و هرچه ³¹ و توانگرانند ³⁰ از ایشان ²⁹ چیزی ²⁸ بخواه ²⁷ که ²⁶ دیگر ²⁵ گرد تو ²⁴ نگردند
 بیت

⁴³ گر ⁴² گدا ⁴¹ پیشرو ⁴⁰ لشکر ³⁹ اسلام ³⁸ بود ³⁷ کافر ³⁶ از ³⁵ بیم ³⁴ توقع ³³ برود ³² تا ³¹ در چین

[1 A scholar, a pupil—2 said—3 to an old man, a saint, spiritual guide—4 what can I do—5 because—6 from men, from people, creatures, the creation—7 with trouble, pain, affliction, disquietude—8 I am within, (*i. e.*, I am inwardly afflicted)—9 to a degree greatly—10 who, that, because—11 to visit me—12 they come—13 and my dear or precious time—14 from anxious consideration, interruption, hindrance, repulsion—15 of them—16 distraction, perplexity, anxiety, confusion, disturbance—17 is acquired, results, accrues]—18 he said—19 whoever—20 are beggars—21 of them—22 a loan—23 give—24 and whoever—25 are rich—26 of them, amongst them—27 something, a thing—28 ask for, demand—29 that, so that—30 again—31 about you—32 they will not turn, (*i. e.*, will not frequent your locality)—33 if—34 a beggar—35 the leader, (from پیش in front, and رفتن to go, advance)—36 the army—37 of Islam—38 were, should be, was—39 the infidels—40 from the fear, dread—41 expectation, hope, request, importunity, (*i. e.*, of him)—42 would go—43 even as far as China.

A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The superior replied, "To such of them as are poor lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again." If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity.*

* Revised from No. 1 to No. 17.—A pupil said to his spiritual guide, "What am I to do? Because I am, to a degree, inwardly afflicted by people who come to visit me, and my precious time (by means of anxiety on their account, or by their interruption), is disturbed.

T A L E 38.

⁸ فقیه ⁷ پدر را ⁶ گفت ⁵ هیچ ⁴ از این ³ سخنان ² دلاویز ¹ متکلمان ¹⁶ در من ¹⁵ اثر نمی کند ¹⁴ بعلت آن ¹³ که ¹² نمی بینم ¹¹ ایشان را ¹⁰ کوداری ⁹ موافق ⁸ گفتار

مثنوی

²⁴ ترک ²³ دنیا ²² بمردم ²¹ آموزند ²⁰ خویشان ¹⁹ سیم ¹⁸ و غله ¹⁷ اندوزند ³⁴ عالمی را ³³ که ³² گفت ³¹ باشد ³⁰ و بس ²⁹ چون ²⁸ بگوید ²⁷ نگیرد ²⁶ اندر ²⁵ کس ⁴² عالم ⁴¹ آن ⁴⁰ کس ³⁹ بود ³⁸ که ³⁷ بد نکند ³⁶ نه ³⁵ بگوید ⁴² و خود ⁴¹ بکند

1 A lawyer—2 to his father—3 said—[4 any—5 of these]—6 fascinating speeches—7 of the orators, speakers—8 on me—9 do not make an impression—10 for this reason, cause—11 that, because—12 I do not see—13 of them [14 a single action—15 like, resembling]—16 their speech, saying—17 forsaking, abandoning—18 the world—19 to men—20 they teach—21 they themselves—22 silver—23 and the produce of the earth, grain—24 they collect, accumulate, acquire—25 the learned person—26 who—27 said, says—28 “it should be,” it may be—29 and enough (*i. e.*, and no more)—30 when—31 he speaks—32 it will not take, seize, or impress—33 the interior, (*i. e.*, the heart)—34 of any one—35 a learned man—36 that person is—37 who—38 does not evil, does not sin—39 not—40 he who says (*i. e.*, sin not,)—41 to the world—42 and does so himself (*i. e.*, commits sin.)

A lawyer said to his father, “*Those** fine speeches of the declaimers make no impression on me, because I do not see *that their actions correspond*† with their precepts. They teach people to forsake the world, whilst themselves accumulate property. A wise man who preaches without practising will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil.

* Revised from No. 4 to No. 5.—Read “any of these.”

† Revised from No. 14 to No. 15.—Read “that one *single* action corresponds.”

9 8 7 6 5 4 3 2 1
 عالم که کامرانی و تن بروری کند او خویشش گمست کرا
 20 19 18 17 16 15 14 13 12 11 10
 رهبری کند پدر گفت ای پسر بمجرد این خیال باطل نشاید
 27 26 25 24 23 22 21
 روی از تربیت ناصحان برتافتن و راه بطالت گرفتن و علمارا
 34 33 32 31 30 29 28
 بضاللتی منسوب کردن و در طلب عالم معصوم از فریود علم
 44 43 42 41 40 39 38 37 36 35
 محروم ماندن همچو آن نابینائی که شبی دروخل افتاد و گفت
 53 52 51 50 49 48 47 46 45
 ای مسلمانان چراغی فراراه من دارید زنی فاجره بشنید و گفت
 64 63 62 61 60 59 58 57 56 55 54
 تو که چراغ نه بینی بچراغ چه بینی همچنین مجلس وعظ کلبه
 74 73 72 71 70 69 68 67 66 65
 بزازانست اینجا تا نقدی ندهی بضاعتی نستانی و اینجا تا ارادت
 77 76 75
 نیاری سعادت نبوی

قطعه

86 85 84 83 82 81 80 79 78
 گفت عالم بگوش جان بشنو و ر نماید بگفتنش کردار
 96 95 94 93 92 91 90 89 88 87
 باطلست آن که مدعی گوید خفته را خفته کی کند بیدار
 106 105 104 103 102 101 100 99 98 97
 مرد باید که گیرد اندر گوش و ر نوشتهست پند بر دیوار

1 The learned—2 who—3 enjoyment of all the mind, desires, pleasure, (from
 کام desire, the palate, and راندن to drive, urge)—4 and attentive to his body,
 care of his own body, pampers himself—5 does, performs, (*i. e.*, feeds and lives
 luxuriously)—6 he—7 own body, himself—8 is lost—9 how—10 guidance (*i. e.*,
 of others)—11 can do—12 the father—13 said—14 oh!—15 son—16 only, on
 account of, merely—17 from this—18 imagination—19 absurd, vain—20 it is
 not fit, you should not—21 the face—22 from the instruction—23 of the wise,
 admonishers—24 to turn away—25 and the road of vanity, absurdity—26 to
 seize, take—27 and to the wise, the learned—28 with vice, sin—29 to attribute,
 ascribe, impute, to say they are addicted to—30 and in the search, and
 in seeking, hunting after—31 a learned man—32 defended, preserved, (*i. e.*,
 from sin, innocent, immaculate, spotless—33 from the benefits, advantage—
 34 of wisdom, learning, science—35 exempt, excluded, deprived of—36 to
 remain—37 like as, in the same way, resembling—38 that—39 one without

sight, (*i. e.*, blind person)—40 who—41 one night—42 in the mire, mud—43 fell—44 and said—45 oh! Moslems—46 a lamp—47 opposite the road, over against the path—48 of me, my—49 place—50 a woman—51 an adultress, impudent one, indecent one, a harlot—52 heard—53 and said—[54 you—55 who—56 a lamp—57 cannot see—58 with (*i. e.*, the aid of) a lamp—59 what—60 can you see]—61 in the same way—[62 the assembly—63 of advice, admonition, (*i. e.*, where such is preached)]—64 the house, hut, cell, shop—65 of the trader's is, (*i. e.*, cloth merchant's resembles)—66 at that place—67 until—68 ready money, cash—69 you give not—70 a single piece of stuff, goods, merchandise—71 you cannot seize, take—72 and this place—73 until—74 a desire, wish, inclination—75 you bring not—76 felicity, happiness, (*i. e.*, benefit)—77 you will not carry away, obtain, derive—78 said (*i. e.*, what has been *said*,—the speech)—79 of the learned—80 with the ears—81 of your life, (*i. e.*, with your most earnest attention)—82 listen to, hear—83 although—84 does not remain, (*i. e.*, does not coincide)—85 with his speech—86 his actions, way of life—87 it is vain, false, absurd—88 that—89 which—90 the enemy, accuser—91 says—92 to the sleeper, to a person, asleep—93 the sleeper, one who sleeps—94 how—95 can do, can make—96 awake, (*i. e.*, can awake)—97 a man—98 it behoves—99 that he—100 should seize, take—101 within—102 his ear—103 even if although—104 is written—105 advice, admonition—106 on a wall.

The wise man who indulges in sensual gratifications, being himself bewildered, how can he guide others. The father replied, "O, my son, you ought not merely, from this vain opinion, to reject the doctrines of the preacher thus pursuing the paths of vanity, by imputing errors to the learned, and, whilst you are searching for an immaculate teacher, are deprived of the benefits of learning, like the blind man, who one night, falling into the mud, cried out, 'oh, Moslems, bring a lamp to shew me the way.' An impudent woman who heard him said, '*You cannot see a lamp, what then can it shew you?*'* Moreover the society of the preacher† resembles the shop of a trader, where until you pay money, you cannot carry away the goods; and here, unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a fertile objection of gain-sayers, that 'How can he, who is asleep, awaken others?' It behoveth a man to receive instruction, although the advice be written on a wall."

* Revised from No. 54 to No. 60.—"What can *you* see with the aid of a lamp who cannot even see a lamp itself?"

† Revised from No. 62 to No. 63.—"The assembly of admonition," *i. e.*, the place where men preach advice.

TABLE 39.

⁴ صاحب‌دلي ³ بمدرسه ² آمد ¹ ز خانقاه
⁹ بشکست ⁸ عهد ⁷ صحبت ⁶ اهل ⁵ طریق را
¹⁶ گفتم ¹⁵ میان ¹⁴ عالم ¹³ و عابد ¹² چه ¹¹ فرق ¹⁰ بود
²⁰ تا اختیار ¹⁹ کردی ¹⁸ از آن ¹⁷ این ¹⁶ فریق را
²⁶ گفت ²⁵ آن ²⁴ گلیم ²³ خویش ²² بدر میبرد ²¹ ز موج
³¹ و این ³⁰ سعی ²⁹ میکند ²⁸ که ²⁷ بگیرد ²⁶ غریق را

[1 A holy man, a man of heart—2 into a college—3 came—4 from a monastery—5 broke, (*i. e.*, having broken)—6 the compact, bond—7 of companionship—8 of men—9 of religion—10 I said—11 between—12 the learned—13 and the devotee—14 what—15 difference—16 saw you, did you see?—17 so that you chose—18 instead of them—19 this—20 party, body]—21 he replied—22 they—23 blanket—24 their own—25 take or snatch out—26 from the waves—27 and these, this—28 endeavour, try—29 so that—30 may seize—31 the drowning person, one immersed.

A certain holy man, having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or a religious man, that could induce him to change his society. He replied, "The devotee saves his own blanket out of the waves; and the learned man endeavours to rescue others from drowning.*

* Revised from No. 1 to No. 20.—A devout man came into a college from a monastery, having broken the "bond of society" of religious men. I said, "What difference did you see between the learned man and the devotee, that you chose this society in preference to that, (*i. e.*, of devotees).

T A L E 40.

⁸یکي ⁷بر ⁶سرراهي ⁵مست ⁴خفته بود ³و ²زمام ¹اختيار ⁸از دست
¹⁸رفته ¹⁷عابدي ¹⁶برسر ¹⁵او ¹⁴گذر کرد ¹³و در ¹²حالت ¹¹مستقيم ¹⁰او ⁹نظر کرد
²¹جوان ²⁰سر بر آورد ¹⁹و گفت

قطع

²⁸متاب ²⁷اي ²⁶بارسا ²⁵روي ²⁴از ²³گنه گار ²²به ²¹بخشايند ²⁰گي ¹⁹د ¹⁸روي ¹⁷نظر ¹⁶کردن
³⁶اگر ³⁵من ³⁴نا ³³جوان ³²مردم ³¹ب ³⁰کردار ²⁹ار ²⁸تو ²⁷بر ²⁶من ²⁵چون ²⁴جوان ²³مردان ²²گذر ²¹کردن

1 One—2 on, upon—3 the high road—4 intoxicated—5 was sleeping—6 and the reins—7 of his choice, (*i. e.*, his senses)—8 from his hand—9 had gone, fallen from—10 a devotee—11 at the head—12 of him, (*i. e.*, close to him)—13 passed—14 and upon—[15 the state—16 detestable—17 of him—18 did look]—19 the young man—20 raised his head—21 and said—22 turn not away, avert not—23 oh! devotee, oh! abstemious person—24 your face—25 from the sinner—26 with benignity, kindness—27 on him—28 look, glance—[29 although, if, though—30 I am ignoble, I am not generous, noble, manly—31 as regards my actions, behaviour, conduct—32 you—33 by me, over me—34 like—35 great warriors, magnanimous persons—36 pass, do go past, leave.]

A drunken man was sleeping on the highway, overcome by the power of intoxication; a devotee passed by and *beheld his condition with detestation*.* The young man lifted up his head and said, (*Arabic*)—"When you meet an inconsiderate person, pass him with kindness, and when you see a sinner, conceal his crime, and be compassionate. O thou who despisest my indiscretion, why dost thou not rather pity me? O holy man avert not thy face from a sinner, but regard him with benignity. *If my manners are unpolished, nevertheless behave yourself towards me with civility.*"†

* Revised from No. 15 to No. 18.—"Beheld his detestable condition."—N. B.—It is not stated that the devotee beheld the person with a feeling of detestation, but simply that he looked at "*his detestable state*."

† Revised from No. 29. to No. 36.—If as regards my conduct I am ignoble, yet pass thou me like magnanimous persons (*i. e.*, would do).

T A L E 41.

طایفه¹ رندان² بانکار³ درویشی⁴ بدرآسند⁵ و سخنان⁶ ناسزا⁷ گفتند⁸
 و برنجانبند⁹ شکایت¹⁰ پیش¹¹ پیرطریقت¹² برد¹³ و گفت¹⁴ چنین¹⁵ حالتی¹⁶
 رفت¹⁷ گفت¹⁸ ای فرزند¹⁹ خرقة²⁰ درویشان²¹ جامه²² رضاست²³ هرکه²⁴ درین²⁵
 کسوت²⁶ تحمل²⁷ نامرادی²⁸ نکند²⁹ مدعیست³⁰ و خرقة³¹ بروی³² حرام

بیت

دریای فراوان³³ نشود تیره³⁴ بسنگ³⁵ عارف³⁶ که برنجد تنگ³⁷ آبست هنوز³⁸

قطعه

گر⁴⁴ گزندت⁴⁵ رسد⁴⁶ تحمل⁴⁷ کن⁴⁸ که⁴⁹ بعفو⁵⁰ از گناه⁵¹ پاک⁵² شوی⁵³
 ای برادر⁵⁴ چو⁵⁵ عاقبت⁵⁶ خاکست⁵⁷ خاک⁵⁸ شو پیش⁵⁹ از آن⁶⁰ که خاک⁶¹ شوی⁶²

1 A band—2 of reprobates, profligates, blackguards, libertines, rakes—3 with denial, refusal, (*i. e.*, for the purpose of dispute)—4 a devotee—5 came into—6 and words, speeches—7 improper—8 they uttered, said, spoke—9 and they distressed (him)—10 a complaint—11 before—12 his spiritual guide—13 he carried, took—14 and said—15 such—16 a state, circumstance—17 has gone, (*i. e.*, has taken place)—18 he replied—19 oh ! son—20 the rags, tattered garment—21 of devotees—22 is the garment of resignation—[23 whoever—24 in this—25 habit, apparel, dress, garb—26 endurance, long-suffering,

forbearance, patience, meekness, humility—27 of disappointment, defeat of hopes or expectations, trials—28 cannot do, does not—29 is an enemy—30 and the rags, patched garment—31 on him—32 is unlawful, is sacrilegious—33 a river—34 large, much, great—35 does not become—36 dark, muddy, turbid—37 by a stone—38 a religious man—[39 who—40 grieves, *i. e.*, at disappointments]—41 little, small—42 water is—43 yet—44 if—45 to you injury, misfortune, calamity—46 arrives, comes upon—47 patience, endurance—48 do, (*i. e.*, be patient)—49 because—50 by pardon—51 from sin—52 pure—53 you become—54 oh ! brother—55 when, as—56 the end—57 is dust, ashes, (*i. e.*, we are dust at last)—58 dust, ashes—59 be, become, (*i. e.*, be humbled to the dust)—60 before—61 that, than that—62 that—63 dust—64 you become, you turn to.

A company of dissolute men came to dispute with a durwaish, and made use of improper expressions ; at which, being afflicted, he went to his spiritual guide, and complained of what had happened. He replied, “O, my son, the habit of a durwaish is the garment of resignation, *whosoever weareth this garb, and cannot support injuries,** is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man *who is hurt at injuries,†* is as yet but shallow water. If any misfortune befall thee, bear up with it, that by forgiving others you may yourself obtain pardon. O, my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust.”

* Revised from No. 23 to No. 28.—Whoever, (in this garb) cannot patiently endure trials—
“ or disappointments.”

† Revised from No. 39 to No. 40.—“ Who grieves” (*i. e.*, at disappointments).

TABLE 42.

⁹ این ⁸ حکایت ⁷ شنو که ⁶ در بغداد ⁵ رایت ⁴ و پرده را ³ خلاف ² افتاد
¹⁸ رایت ¹⁷ از ¹⁶ گرد راه ¹⁵ ورنج ¹⁴ رکاب ¹³ گفت ¹² با پرده ¹¹ از طریق ¹⁰ عتاب
²⁶ من ²⁵ و تو ²⁴ هم ²³ دو ²² خواجه ²¹ تاشانیم ²⁰ بند ¹⁹ با ¹⁸ رگا ¹⁷ سلطا ¹⁶ نیم
³³ من ³² ز خدمت ³¹ دمی ³⁰ نیاسودم ²⁹ گاه ²⁸ و بیگاه ²⁷ در سفر ²⁶ بودم
⁴¹ تو ⁴⁰ نه ³⁹ رنج ³⁸ آزموده ³⁷ نه ³⁶ حصار ³⁵ نه ³⁴ بیابان ³³ و باد ³² گرد ³¹ و غبار
⁴⁹ قدم ⁴⁸ من ⁴⁷ بسعی ⁴⁶ پیشترست ⁴⁵ پس ⁴⁴ چرا ⁴³ عزت ⁴² تو ⁴¹ بیشترست
⁵⁴ تو ⁵³ بر ⁵² بند ⁵¹ گان ⁵⁰ مه ⁴⁹ روئی ⁴⁸ با ⁴⁷ کنیزان ⁴⁶ یا ⁴⁵ سمن ⁴⁴ بوئی
⁶⁰ من ⁵⁹ فتاده ⁵⁸ بدست ⁵⁷ شاگردان ⁵⁶ سفر ⁵⁵ پای ⁵⁴ بند ⁵³ و سرگردان
⁶⁹ گفت ⁶⁸ من ⁶⁷ سر بر آستان ⁶⁶ دارم ⁶⁵ نه ⁶⁴ چو ⁶³ تو ⁶² سر بر آسمان ⁶¹ دارم
⁷⁶ هر که ⁷⁵ بیوده ⁷⁴ گردن ⁷³ افرازد ⁷² خویش ⁷¹ را ⁷⁰ بگردن ⁶⁹ اندازد

1 This—2 story—3 listen to, hear, attend to—4 that—5 in Bagdad—6
 the flag—7 and to the curtain—8 a contention, disagreement—9 fell, took
 place, occurred—10 the flag—11 from, by reason of—12 the dust of the
 road—13 and the trouble, annoyance, bother, fatigue—14 of the stirrup, (*i. e.*,
 of marching, that is because the flag on a march is carried in a sort of sling
 which is here compared to a stirrup)—15 said—16 to the curtain—17 in the
 manner—18 of anger, displeasure—19 I—20 and you—21 both—22 two—23
 servants of a master we are—24 the slaves—25 of the court, palace—26 of the
 king we are—27 I—28 from service, work, duty—29 one moment—30 I am
 not at rest, I have no leisure—31 from time to time, continually—32 on the

march, on a journey—33 I am, I was—34 you—35 not—36 trouble, annoyance—37 have not tried, have not experienced, known—38 nor the fort—39 nor the desert—40 and the whirlwind, (from باد the wind, and گردیدن to revolve)—41 and dust—42 my foot—34 in endeavour, enterprise, effort, essay, attempt—44 is the first, foremost, the leader—45 therefore—46 why—47 grandeur, dignity—48 of you, yours—49 is greater, is more—50 you—51 with slaves, attendants—52 moon-faced, (*i. e.*, handsome)—53 with damsels—54 jasmin, perfumed—55 I am fallen—56 into the hand—57 of servants, apprentices—58 on the march, journey—59 foot bound—60 and head unfurled, (*i. e.*, distressed, from سر the head, and گردیدن to revolve)—61 he replied—62 I—63 head on the threshold—64 I place, I lay—65 not—66 like—67 you—68 head on the sky—69 I place, I lay—70 whoever—71 absurdity, folly, (*i. e.*, through absurdity)—72 neck—73 exalts, extends, elongates—74 to himself, to his own person or body—75 into reversion, vicissitude, change of fortune—76 throws, hurls.

Attend to the following story. In the city of Bagdad there happened a contention between the flag and the curtain. The flag disgusted with the dust of the road and the fatigue of marching, said to the curtain in displeasure, "You and myself are school-fellows, both servants of the Sultan's court, I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprise, why then is thy dignity greater than mine? You pass your time amongst youths beautiful as the moon, with virgins odoriferous as jasmin, I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "My head is placed on the threshold, and like yours raised up to the sky; whosoever through folly exalts his neck precipitates himself into distress."

T A L E 43.

يکي¹ از صاحب² دلان زور آزمائي³ را ديد⁴ که⁵ بهم برآمد⁶
 و درخشم⁷ شده و کف⁸ بر دهان آورده⁹ گفت¹⁰ اين¹¹ را چه¹² حالتست¹³
 کسي¹⁴ گفت¹⁵ فلان دشنام¹⁶ داده¹⁷ است¹⁸ گفت¹⁹ اين²⁰ فرومايه²¹ هزار²² من²³
 سنگ²⁴ بر میدارد²⁵ و طاقت²⁶ سـنـي²⁷ نمي²⁸ آرد

قطعه

لاف²⁹ سر پنـجي³⁰ و دعوي³¹ مرد ي³² بگذار³³
 عاجز³⁴ نفس³⁵ فرومايه³⁶ چه³⁷ مرد ي³⁸ چه³⁹ زني⁴⁰
 گرت⁴¹ از دست⁴² بر آيد⁴³ دهني⁴⁴ شرين⁴⁵ کن
 مرد ي⁴⁶ آن نيست⁴⁷ که⁴⁸ مشت ي⁴⁹ بزني⁵⁰ بر دهني⁵¹

قطعه

اگر⁵² خود⁵³ بر د رد⁵⁴ پيشا ني⁵⁵ پيل⁵⁶
 نه⁵⁷ مرد ست⁵⁸ آن که⁵⁹ دروي⁶⁰ مرد مي⁶¹ نيست⁶²
 بني⁶³ آ د م⁶⁴ سر شت⁶⁵ از خاک⁶⁶ دارد
 اگر⁶⁷ خا کي⁶⁸ نبا شد⁶⁹ آ د مي⁷⁰ نيست⁷¹

1 One—2 of the holy persons—3 a strong man, a wrestler, (from زور strength, and آزمودن to try, prove, test)—4 saw—5 who—6 had become angry—7 and was enraged, vexed—8 and foam—9 on his mouth—10 had brought—11 he said—12 to this one—13 what—14 state is—15 some one—16 said—17 a certain person—18 abuse—19 has given him—20 he said—21

this—22 low creature—23 one thousand pounds—24 stone—25 can take up, lift, carries—26 and the power—27 of a single word, speech—28 cannot bring, cannot muster up—29 boast—[30 of grasp]—31 and claim—32 of fortitude, valour, manliness—33 resign, leave, forsake, abandon, relinquish—34 miserable—35 body—breath—36 low creature, (from فرو below, under مایع stock, capital fund,) worthless—37 what—38 a man—39 what a woman—[40 if to you, although you—41 from, by—42 hand—43 comes out, can be accomplished—44 mouth—45 make sweet, *i. e.*, be affable]—46 a man—47 that is not—48 that—49 a fist—50 you should strike—51 on a mouth—52 if—53 you yourself—54 could tear—55 the forehead, brow—56 of an elephant—57 not a man is—58 that—59 who—60 in him—61 humanity—62 is not—63 the sons of Adam—64 nature, creation, temperament, constitution—65 from the earth—66 possess, have—67 if—68 belonging to the earth, lowly, humble—69 are not—70 a man, mortal—71 is not.

A holy man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause, and was told some one had given him abuse. He said, "This paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Resign your boasting pretensions to *strength** and fortitude; you weak spirited wretch; what is the difference between such a man and a woman? *show your power by engaging others to speak kindly to you,*† it is not courage to drive your fist against another man's mouth. If you are able to tear the front of an elephant, he is no man who hath no humanity. The sons of Adam are formed of humble earth, if you possess not humility, neither are you a man."

* Revised No. 30.—"Of strength of grasp."—† Revised from No. 40 to No. 45.—"Although you could avenge yourself with your own hand, yet be affable.

N. B.—گرت از دست برآید literally means, if to you, from hand, can come out, *i. e.*, be accomplished, that is if you can accomplish what you want by your own arm or strength. I have used "avenge" in this passage, being more applicable than the literal meaning دهني شرين كن means "make a mouth sweet," *i. e.*, be kind spoken, use sweet words, be affable.

TABLE 44.

10 9 8 7 6 5 4 3 2 1
 بزرگي را پرسیدند از سیرت اخوان صفا گفت کمینه آن که
 20 19 18 17 16 15 14 13 12 11
 مراد خاطر یاران بر مصالح خود مقدم دارد و حکما گفته اند
 26 25 24 23 22 21
 برادر که در بند خویشست نه برادرست و نه خویشست

بیت

32 31 30 29 28 27
 همره اگر شتاب کند همره تو نیست
 39 38 37 36 35 34 33
 دل در کسی میند که دلبسته تو نیست

بیت

44 43 42 41 40
 چون نبود خویش را دیانت و تقوی
 49 48 47 46 45
 قطع رحم بهتر از مودت قریبی
 57 56 55 54 53 52 51 50
 یاد دارم که مدعی درین بیت بر قول اعتراض کرد و گفت
 63 62 61 60 59 58
 حق جلا و علا در کتاب مجید از قطع رحم نهی کرده است و بمودت
 69 68 67 66 65 64
 ذوی القربلی فرموده و آنچه تو گفتی مناقص آنست گفتم
 72 71 70
 غلط کردی موافق قرانست (Arabic.)

بیت

78 77 76 75 74 73
 هزار خویش که بیگانه از خدا باشد
 84 83 82 81 80 79
 فدای یک تن بیگانه کاشنا باشد

1 To a great personage, of a great man—2 they asked—3 of, regarding—4 the morals, virtues, way of life—5 of the brothers—6 the Soofees—7 he replied—8 the lowest, (*i. e.*, of their virtues,) the most abject, meanest—9 that, (*i. e.*, of them)—10 that—11 desire—12 of heart—13 of friends—14 over, above, before—15 affairs—16 their own private—17 antecedent, prior, preceding—18 they keep, place, (*i. e.*, consider)—19 and the sages—20 have said—21 the brother—22 who—23 in the management, arrangement, binding up—24 of himself is, (*i. e.*, of his own *affairs* is)—25 not a brother is—26 and not

one's own is, (*i. e.*, is not a relation,) a kinsman—27 a fellow-traveller, (from *هم* the same and *سبيل* a road)—28 if—29 goes faster, goes quick, advances rapidly—30 a companion, (*i. e.*, fellow-traveller)—31 of you—32 is not—33 heart—34 on, upon—35 any person—36 place not, bind not—37 who—38 attached to you, heart-bound to you—39 is not—40 when—41 was not, is not—42 to one's own, amongst relatives—43 rectitude, truth—44 and piety—45 cutting off all affection for the nearest kindred, (from *قطع* amputating, and *رحم* the womb, or pity, mercy, compassion, (*i. e.*, cutting off all connection with those of the same womb, viz., brothers and sisters—46 better—47 than, from—48 the friendship, love—49 of kindred, affinity, relationship—50 I remember—51 that—52 an enemy—53 concerning this, in this, regarding this—54 verse—55 on or upon the saying, word, speech, assertion—56 did object to, did oppose, deny—57 and said—58 the true and glorious God—59 in the noble, glorious, or honorable book, (*i. e.*, the Koran)—60 regarding—61 the breaking off, connection with relatives, or kindred—62 has prohibited, forbidden—63 and with reference to affection, or love—64 of, or for relations, (from *قربى* having, possessing, or endowed with, and *قربى* kindred)—65 has ordered—66 and that which—67 you said—68 is contrary to that, is opposed to that, is detrimental to that—69 I replied—70 you have done wrong, made a mistake, a blunder—71 conformable with, agreeably to—72 the Koran it is—73 a thousand—74 own, relations—75 who—76 strangers—77 from God—78 may be—79 a sacrifice, (*i. e.*, may be made)—80 for one—81 body, person—82 a stranger—83 who a friend, (*i. e.*, of God)—84 may be.

They interrogated a learned man concerning the character of his brethren the Soofees. He answered, "The meanest of their excellencies is that they prefer gratifying the desire of their friends to attending to their own affairs, and the sages have said, 'The brother who is intent upon his own affairs, is neither brother nor relation; your fellow-traveller if he walks faster than yourself is not your companion; place not your affections on any one who is not attached to you.' If there be not religion and piety amongst relatives, it is best to break off connections with our kindred. I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relatives to that of others; and that what I had said above was contrary to this precept. I replied, 'You are mistaken, it agrees with the Koran.' (*Arabic*)—'God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them.' A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

TABLE 45.

| منظومه | | | | | | | | | | | |
|----------|---------|-------|--------|----------|-----------|-------|----------|------|-------|-------|--|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | | | |
| بیرمردی | لطیف | در | بغداد | دخترش را | بکفش دوزی | داد | | | | | |
| 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 | 9 | 8 | | |
| مردک | سنگدل | چنان | بگزید | لب دختر | که خون | ازو | بچکید | | | | |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 | | | | |
| بامدادان | بدر | چنان | دیدش | پیش | داماد | رفت | و پرسیدش | | | | |
| 33 | 32 | 31 | 30 | 29 | 28 | 27 | 26 | | | | |
| که ای | فرومایه | این | چه | دندانست | چند | خائی | لبش | نه | انبا | نست | |
| 41 | 40 | 39 | 38 | 37 | 36 | 35 | 34 | | | | |
| بمزا | احت | نگفتم | این | گفتار | هزل | بگذار | وجد | ازو | بردار | | |
| 52 | 51 | 50 | 49 | 48 | 47 | 46 | 45 | 44 | 43 | 42 | |
| خوی | بد | در | طبیعتی | که | نشست | نرود | جز | بروز | مرگ | ازدست | |

[1 An old man,—2 witty,] benevolent, courteous, agreeable, merry—3 in—4 Bagdad—5 to his daughter, his daughter—6 to a shoe-maker, (from کفش a shoe and دوختن to sew)—7 gave—8 the little man—9 stone-hearted—10 so, such—11 bit—12 the lip—13 of the daughter—14 that—15 blood—16 from it—17 dropped, trickled—18 in the morning—19 the father—20 so, in such a way,—21 saw her—22 before—23 his son-in-law—24 went—25 and asked him—26 that oh! saying oh!—27 low fellow—28 this—29 what—30 teeth is—[31 how much will you chew, gnaw—32 her lip—33 it is not aubān, (*i. e.*, a kind of scented leather)]—34 with jesting, in joke, in fun—35 I say not, I said not—36 this speech—37 joke, buffoonery—38 leave off, quit, forsake, relinquish, abandon—39 and delight, happiness—40 from her—41 take off, acquire, enjoy—[42 a manner, a custom, a disposition, a nature—43 bad, evil, corrupt—44 in—45 a temperament, constitution, nature—46 when, that—47 has sat down, (*i. e.*, has got rooted, implanted or fixed)—48 will not go, will not depart—49 except—50 on the day—51 of death—52 from hand, (*i. e.*, from the body, or the person.)]

*A merry fellow** of Bagdad married his daughter to a shoe-maker. The little man, having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O! you worthless fellow, what kind of teeth have you got, *thus to chew her lips as if they were made of leather.*† I am not speaking in jest, leave off your jokes, and have your legal enjoyment. *When bad manners become habitual, they cannot be got rid of until death.*‡

* Revised from No. 1 to No. 2.—Read "A merry old man." Revised from No. 31 to No. 33.—"How much will you gnaw her lip? It is not scented leather," (*i. e.*, aubān.)

† Revised from No. 41 to No. 52.—"When a bad habit has implanted itself in a person's nature, it will not depart from him, (*i. e.*, his body) till the day of his death.

T A L E 46.

فقیه¹ی دختر²ی داشت³ بغایت⁴ زشت⁵ روی و بجای⁶ زنان رسیده⁷
 باوجود⁸ جهاز⁹ و نعمت¹⁰ کسی بمناکحت¹² او رغبت¹³ نمی نمود¹⁴

بیت

زشت¹⁵ باشد¹⁶ دیبق¹⁷ و دیبا¹⁸ که¹⁹ بود²⁰ بر عروس²² نا زیبا²³
 فی الجمله²⁴ بحکم²⁵ ضرورت²⁶ باضریری²⁷ عقد²⁸ نکاحش²⁹ بستند³⁰
 آورده³¹ اند که³² در آن³⁴ تاریخ³⁵ حکیمی³⁶ از سرندیپ³⁷ برسید³⁸ که³⁹ دیده⁴⁰
 نابینایان⁴¹ روشن کردی⁴² فقیه⁴³ را گفتند⁴⁴ چرا⁴⁵ دامادت⁴⁶ را علاج⁴⁷ نکنی
 گفت⁴⁸ ترسم⁴⁹ که⁵⁰ بینا⁵¹ شود و دخترم⁵² را طلاق⁵³ دهد⁵⁴

مصرع

شوی⁵⁶ زن⁵⁷ زشت⁵⁸ روی⁵⁹ نابینا⁶⁰ به

1 A lawyer—2 a daughter—3 had, possessed—4 to a degree, extremely—
 5 ugly-faced—6 and at the place or time of women, (*i. e.*, the state of woman-
 hood)—7 had arrived—8 notwithstanding—9 a dowry, a wife's portion, also
 a ship, the tree of a camel's saddle, funeral apparatus)—10 and wealth—11 any

person—12 with marrying her—13 strong desire, wish, curiosity, pleasure—14
 did not show—15 ugly—16 may be, or is—17 brocade—18 and damask—19
 that—20 may be, was—21 on, upon—22 a bride—23 ugly, deformed, (from لئيم
 not, and زينا adorned, beautiful)—24 in short—25 on account, by reason—26
 of necessity—27 to or with a blind man—28 the knot—29 of her marriage—30
 they tied—31 it is said—they say—32 that—33 during—34 that—35 time,
 period, date—36 a physician—37 from Ceylon—38 arrived—39—who—40 the
 eyes—41 of those who could not see, of blind folks—42 did enlighten, did
 restore sight—43 to the lawyer—44 they said, told—45 why—46 to your son-
 in-law—47 do you not give medicine, give a remedy, why do you not get cured
 —48 he replied—49 I am afraid, I fear—50 that—51 clear-sighted, seeing,
 having sight—52 may become—53 and to my daughter—54 divorce—55 may
 give—56 the husband—57 of a woman—58 ugly—59 without sight, blind
 —60 better (is understood.)

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a considerable dower, and other valuables, no one was inclined to wed her. Brocade and damask will appear disgusting on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind. They asked the father why he would not have his son-in-law cured. He said, "Because he was afraid that, if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TABLE 47.

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 پادشاهی بچشم حقارت در طایفه درویشان نظر کردی یکی از
¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 ایشان بفرامست دریافت و گفت ای ملک ما درین دنیا بچیش
²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰
 از تو کمتریم و بعیش از تو خوشتر و بمرگ برابر و بقیامت بهتر
 مثنوی

³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸
 اگر کشور کشائی کامرانست و گر درویش حاجتمند ناست
⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵
 دران ساعت که خواهد این و آن مرد نخواهد از جهان بیش از کفن برد
⁵⁴ ⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸ ⁴⁷
 چون رخت از مملکت بربست خواهی گدائی خوشترست از پادشاهی
⁶² ⁶¹ ⁶⁰ ⁵⁹ ⁵⁸ ⁵⁷ ⁵⁶ ⁵⁵
 ظاهر درویش جامه زنده است و صوی سترده و حقیقت آن
⁶⁶ ⁶⁵ ⁶⁴ ⁶³
 دل زنده است و نفس مرده

قطعه

⁷³ ⁷² ⁷¹ ⁷⁰ ⁶⁹ ⁶⁸ ⁶⁷
 نه آن که بدر دعوی نشیند از خلقي
⁷⁸ ⁷⁷ ⁷⁶ ⁷⁵ ⁷⁴
 و گر خلاف کنندش بچنگ برخیزد
⁸³ ⁸² ⁸¹ ⁸⁰ ⁷⁹
 اگر ز کوه فرو غلطان آسپاسنگی
⁸⁹ ⁸⁸ ⁸⁷ ⁸⁶ ⁸⁵ ⁸⁴
 نه عارفست که از راه سنگ برخیزد

1 A king—2 with the eye—3 of contempt, scorn, disdain, affront—4 regarding, on, upon—5 a band, a set, a lot—6 of devotees—7 did look, glance—8 one—9 of—10 them—11 by quickness of understanding, acuteness, penetration, sagacity, intelligence—12 found out, discovered—13 and said—14 oh! king—15 we, us, our—16 in—17 this—18 world—19 as regards soldiers, troops, (*i. e.*, pomp, parade)—20 from you, than you—21 we are inferior, less, smaller—22 and in pleasure, and as regards luxury, delight—23 we are more happy than you—24 and at death—25 we are equal—26 and at the last day, resurrection—27 we are better, superior—28 (& 29) if a conqueror of countries, (*i. e.*, a monarch,) (from کشور a clime, country, region, and کشادن to open, disclose, subdue)—30 is prosperous, fortunate, successful, (from کام desire, and راندن to drive, urge)—31 and although, and if—32 a devotee

—33 is in want, necessitous, in need—34 of bread is—35 in, or during that—36 moment—37 that—38 desires, is about, wishes—39 this one and that—40 dead, خواهد مرد will die, or is about to die, intends to die—41 (& 46) نخواهد برد will not take, will not carry—42 from the world—43 more—44 than—45 winding-sheet, funeral apparatus—47 when—48 goods, chattels—49 from the kingdom, region, (*i. e.*, the universe, the world)—50 you wish to fold or tie up, arrange—51 the state of being a beggar, mendicacy, beggary, poverty—52 is happier, better, preferable—53 than—54 the state of being a monarch, sovereignty, royalty, empire, sway—55 the appearance, outward form—56 of a devotee, beggar—57 clothes, a garment—58 of patches is, (from زنده a patched garment, horrible, in bits)—59 and hair—60 shaved—61 and in reality, truth—62 his, that one's—63 heart—64 is alive—65 and sensual, carnal desires—66 dead, subdued, under restraint—[67 not—68 that one, (is he)—69 who—70 at the door—71 of pretension, accusation, lawsuit—72 will sit, sits—73 from, on account of a person, or any mortal]—74 and although—75 contrary—76 they, (*i. e.*, mortals) do to him—77 in hostility, fight—78 rise up, (will not rise up)—79 if—80 from the mountain—81 down, below—82 should roll—83 a mill-stone—84 not—85 a man of faith is, not devout is—86 who—87 from the road or way—88 of the stone—89 should rise up, rises up.

A certain king regarded with contempt the society of durwaishes, which one of them, having the penetration to discover, said, "O, king in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors. At the time of death, we shall be your equals; and at the resurrection our state will be preferable to yours. Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding-sheets. When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive and his passions subdued. *He is not a person that will advance his pretensions among mankind,** and if men oppose his inclination he will not engage in strife. If a mill-stone should roll down from a mountain he has but little faith who gets out of the way of it."

* Revised from No. 67 to No. 73.—I translate نعان که بر در دعوی نشیند از خلعتی as follows:—

"He is not one who lodges a plaint against any mortal." The term, "He is not the one who sits at the door of accusation," &c., &c., means, he would not be one found sitting at the office of any person, (who acted in the capacity of magistrate) with a plaint ready to lodge against his neighbour. In India the natives may be seen every day sitting (in the manner described) waiting for the civilian to come to his kutcherry or office.

¹ طریق ² درویشان ³ ذکرست ⁴ و شکر ⁵ و خدمت ⁶ و طاعت ⁷ و ایثار
⁸ و قناعت ⁹ و توحید ¹⁰ و توکل ¹¹ و تسلیم ¹² و تحمل ¹³ هرکه ¹⁴ بدین ¹⁵ صفتها
¹⁶ موصوفست ¹⁷ بحقیقت ¹⁸ درویشست ¹⁹ اگرچه ²⁰ در قیامت ²¹ اما ²² هرزه گوی
²³ بی نماز ²⁴ و هواپرست ²⁵ هوس باز ²⁶ که ²⁷ روزها ²⁸ بشب ²⁹ آرد ³⁰ در بند ³¹ شهوت
³² و شبها ³³ بروز ³⁴ کند ³⁵ در خواب ³⁶ غفلت ³⁷ بشورد ³⁸ هرچه ³⁹ در میان ⁴⁰ آید
⁴¹ و بگوید ⁴² هرچه ⁴³ بزبان ⁴⁴ آید ⁴⁵ رندست ⁴⁶ اگرچه ⁴⁷ در عباسست

قطع

⁴⁸ ای ⁴⁹ درونت ⁵⁰ برهنه ⁵¹ از تقوی ⁵² وز ⁵³ برون ⁵⁴ جامه ⁵⁵ ربا ⁵⁶ داری
⁵⁷ پرده ⁵⁸ هفت ⁵⁹ رنگ ⁶⁰ در ⁶¹ بگذار ⁶² توکه ⁶³ در خانه ⁶⁴ بوریا ⁶⁵ داری

1 The way, road, manner, religion, morals—2 of devotees—3 is remembrance, commemoration—4 and thanks, gratitude, thankfulness—5 and service, attendance, duty—6 and obedience, devotion, obsequiousness—7 and presenting, (*i. e.*, a gift to the poor, alms)—8 and contentment, tranquillity, abstinence—9 and believing in the unity of the Deity, unity—10 and trust in God, reliance, faith, resignation to God—11 and (to make) obeisance (to do,) homage, resignation, cession, surrender, delivery, recommending to the care—12 and endurance, long-suffering, patience, forbearance, meekness—13 whoever—14 in these, with reference to these—15 qualities, attributes—16 is celebrated for, is endowed with, is as before mentioned—17 with truth, verily, truly, certainly, undoubtedly—18 is a devotee—19 although—20 in—21 a robe is, a splendid dress is—22 but—23 a foolish prattler, a foolish talker, (from هرزه absurd, frivolous, nonsensical, and گفتن to say, speak)—24 one who prays not, without prayer—25 a slave to his passion, giddy, vain, (from هوا lust, desire, and پرست a worshipper)—26 a lascivious person,

a gratifier of his sensual appetites, (from هوس desire, lust, concupiscence, and باز a player, a performer)—27 who—[28 days]—29 into nights—30 brings, converts, turns—31 in the bond, knot, captivity, (*i. e.*, in the sole thought, or employment)—32 of concupiscence, sensuality, lust, carnal desires—[33 and nights into days]—34 does, turns, converts—35 in the sleep—36 of indolence, carelessness—37 eats, does devour—38 whatever—39 in the way, midst, middle—40 comes—41 and speaks, utters—42 whatever—43 on the tongue—44 comes—45 is a rake, a profligate—46 although—47 in a coarse cloth is, in a beggar's garment is—48 oh !—49 your inside—50 naked, void—51 of piety—52 and from—53 the outside—54 clothes—55 of hypocrisy—56 you have, or possess, wear—[57 a curtain—58 seven colored—59 gaudy, showy—60 at the door—61 forsake, abandon, (*i. e.*, place not)—62 you who—63 in a house—64 of mats, of reeds—65 own, possess, have, live in.]

“The durwaish's course of duty consists in invoking and praising God, in obeying and worshipping Him, in giving alms, in being content, in believing the unity of the Deity, and in reliance on God, with patient resignation to His will. Whosoever is endowed with these qualities is a durwaish indeed, all though he be arrayed in a robe; and, on the contrary, an idle prater, who neglects his prayers and a slave to his passion, who turns *day** into night in sensual gratifications and *night into day*† in drowsy indolence, eating anything that falls in his way, and saying whatever comes uppermost, such an one is a profligate, although he wears nothing but a blanket. O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy; ‘*hang not a gorgeous curtain before the door of a house constructed of reeds.*‡’”

* Revised No. 28.—Read “days.”

† Revised No. 33.—Read “nights into days.”

‡ Revised from No. 57 to No. 65.—Place not a subtle curtain before your door *you who live in a house made of reeds.* هفت رنگی means, artful, cunning, subtle, dexterous, versatile, capricious, (from هفت seven and رنگ colour.)

TABLE 48.

| | | | | | | | | |
|--------|------|--------|--------|--------|-------|-------|--------|-----------------|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| دیدم | گل | تازه | چند | دسته | بر | گنبدی | از | گیاه بسته |
| 18 | 17 | 16 | 15 | 14 | 13 | 12 | 11 | 10 |
| گفتم | چه | بود | گیاه | نا چیز | تا | در | صف | گل نشیند او نیز |
| 26 | 25 | 24 | 23 | 22 | 21 | 20 | 19 | |
| بگریست | گیاه | گفت | خاموش | صحبت | نکند | کرم | فراموش | |
| 35 | 34 | 33 | 32 | 31 | 30 | 29 | 28 | 27 |
| گرنیست | جمال | ورنگ | وبویم | آخر | نه | گیاه | باغ | اویم |
| 42 | 41 | 40 | 39 | 38 | 37 | 36 | | |
| من | بنده | حضرت | کریم | پر | ورده | نعمت | قدیم | |
| 49 | 48 | 47 | 46 | 45 | 44 | 43 | | |
| گر | بی | هنرم | وگر | هنرمند | لطفست | امیدم | از | خداوند |
| 54 | 53 | 52 | 51 | 50 | | | | |
| با | آن | که | بضاعتی | ندارم | سر | مایه | طاعتی | ندارم |
| 63 | 62 | 61 | 60 | 59 | 58 | 57 | 56 | 55 |
| او | چاره | کار | بنده | داند | چون | هیچ | وسیلتش | نماید |
| 69 | 68 | 67 | 66 | 65 | 64 | | | |
| رسمت | که | مالکان | تحدیر | آزاد | کنند | بنده | پیر | |
| 77 | 76 | 75 | 74 | 73 | 72 | 71 | 70 | |
| ای | بار | خدای | گیتی | آرای | بر | بنده | پیر | خود بمیشای |
| 86 | 85 | 84 | 83 | 82 | 81 | 80 | 79 | 78 |
| سعدی | ره | کعبه | رضا | گیر | ای | مرد | خدا | ره خدا گیر |
| 95 | 94 | 93 | 92 | 91 | 90 | 89 | 88 | 87 |
| بد | نمست | کسی | که | سر | بتابد | زین | در | که در دگر نیابد |

1 I saw—2 rose—3 fresh, green, new, (from گل تازه fresh roses)—4 a few—5 a handful, bundle a posy, a nosegay, a bunch of flowers—6 on, upon—7 a dome, a bastion, an arch—8 with grass—9 tied, closed, bound, fastened, joined—10 I said—11 (*lit.*) what was (*i. e.*, what is)—12 grass—13 nothing, worthless—14 that—15 in the line, order, rank, row—16 of the rose—17 should sit—18 it also, it likewise—19 cried, wept, and did weep—20 the grass—21 said, saying—22 silence—23 companionship, an acquaintance—24 does not—25 the kind, benevolent—26 forgotten, forgetful—27 although, is not, it is not—28 beauty—29 and colour—30 and perfume to me, my odour—31 at last, still, yet, for all that—32 not—33 grass—34 of the garden—35 of him I am?—36 I—37 the slave—38 of the presence, majesty, highness—39 kind I am, munificent I am—40 nourished—41 of the favours, by the kindness—42 old I am—43 if—44 without dignity, virtue, art, skill—45 or if—46 clever, skilful, knowing,

experienced—47 kindness is—48 my hope, desire—49 from (my) lord, from master—50 notwithstanding that—51 any capital, any means, stock—52 I do not possess, I have not—53 means, capital—54 of obedience I possess not, of obedience I have not—55 he—56 the remedy, help, aid—57 of the work, business, affairs—58 of the slave—59 knows—60 when—61 any—62 help to him, his aid, support, means (of effecting any thing)—63 remains not, does not exist—64 it is the custom, it is usual—65 that—66 the lords, or masters of slaves, (from مالک a king, lord, master, and تحرير writing, the document given to one who purchases a slave)—67 do set free, grant manumission, liberate, enfranchise, release from slavery—68 slave—69 old—[70 oh!—71 great, beneficent, majestic—72 God—73 adorer of the universe, embellisher of the world, (from گيتي the world, and راستن to adorn, polish, decorate)—74 on slave—75 old—76 your own—77 pity, spare, bestow, (*i. e.*, favour)]—78 oh! Saday—79 the road—80 of the temple, a square building (used generally to mean the temple of Mecca)—81 of consent, good will—82 take, seize, catch, hold on to—83 oh! man—84 of God—85 the road of God, the path of God—86 take, seize—87 bad fated, unfortunate—88 the person (is)—89 who—90 turns his head—91 from this—92 door, gate—93 because—94 another door—95 will not get, find, receive.

I saw some nosegays of fresh roses tied to a dome with some grass, I said, "What is this worthless grass that it should thus be in the company of roses?" The grass wept and said, "Be silent, the benevolent forget not their associates; although I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience; he is able to save his servant although destitute of all other support. It is the custom that masters should liberate their old slaves. *O, God, who hast ornamented this world with Thy creatures, bestow liberty on this Thine old servant.** O, Saday, pursue the road to the temple of resignation. O, man of God, walk in the path of righteousness. Unfortunate is that person who turns his head from this gate, since he will not be able to find another."

* Revised from No. 70 to No. 77.—"Oh! majestic Jehovah, the adorer of the universe, spare Thy old servant."

TABLE 49.

حکیمی را پرسیدند از شجاعت و سخاوت کدام بهترست گفت
 آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتهست بر گور بهرام گور که دست کرم به ز بازوی زور
 قطعه

نماند حاتم طائی ولیک تابابد بمزد نام بلندش به نیکوئی مشهور
 زکوة مال بدرکن که فضلہ رزرا چو باغبان ببرد بیشتر دند انگور

1 To, or of a wise man—2 they asked—3 of, concerning, regarding—4 fortitude, bravery, intrepidity, courage, boldness—5 and liberality, munificence, bounty—6 which—7 is the best, the greatest—8 he replied—9 to him—10 who—11 liberality—12 exists, has, is—13 with boldness, of courage—14 in want—15 is not—16 is written—17 on the tomb—18 of Bahram-Goar—19 that—20 a hand—21 of liberality, kindness—22 better (is)—23 than an arm—24 strong—25 remains not, (*i. e.*, lives not)—26 Hatim Tai—27 but—28 until eternity, as long as eternity—29 remains, will exist—30 name—31 his high, his exalted, his noble—32 by his kind acts, by his virtue, on account of his goodness—33 famous, renowned—34 alms, (a portion of), *i. e.*, one's property—35 of goods, property—36 cut off, retrench, (*i. e.*, set apart as charity)—37 because—38 refuse, offal, redundancy, exuberance—39 of the vine, (*i. e.*, the branches of it)—40 when—41 the gardener—42 cuts, lops—43 more, greater—44 gives, produces—45 grapes.

They asked a wise man, which was preferable, fortitude, or liberality? He replied, "He who possesseth liberality hath no need of fortitude." It is inscribed on the tomb of Bahram-Goar, "That a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

CHAPTER III.

TABLE I.

باب سیویم در فضیلت قناعت

1 Chapter, 2 the Third, 3 in regarding, concerning of, 4 the excellence, virtue, perfection, knowledge, learning, 5 of contentment, tranquillity, abstinence.—Chapter the Third. Of the excellency of Contentment.

خواننده مغربی در صفِ بزازان حاب میگفت ای خداوندان
 نعمت اگر شمارا انصاف بودی و ما را قناعت رسم سوال از
 جهان برخاستی

تطعد

ای قناعت توانگرم گردان که ورائی تو هیچ نعمت نیست
 کنج صبر اختیار لقمه نیست هرکرا صبر نیست حکمت نیست

1 A beggar, a mendicant, one who wishes for, one who asks for, (from خواستن to desire, ask)—2 of the western, (*i. e.*, climes,) occidental—3 in, amongst—4 the line, row, quarter—5 of the linen-sellers, cloth-merchants—6 of Aleppo—7 was saying—8 oh!—9 masters—10 of wealth—11 if—12 to you—13 justice—14 was, were—15 and to us, (*i. e.*, our class)—16 contentment—17 the custom—18 of begging, asking—19 from—20 the world—21 would rise up, (*i. e.*, would be done away with)—22 oh!—23 contentment—24 me rich—25 turn, convert, make—26 because—27 with the exception, without—28 you—29 any—30 wealth—31 is not—[32 the corner groves, bower, retired spot—33 of patience—34 the choice—35 of Lokman is]—36 to whoever—37 patience—38 is not, belongs, possesses—39 wisdom—40 is not, has not.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen clothes, was saying, "O, wealthy sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O, contentment, make me rich, for without thee, there is no wealth. *Lokman made choice of patience in retirement.** Whosoever hath not patience, neither doth he possess philosophy.

* Revised from No. 32 to No. 35. — "The retired corner of patience is Lokman's choice." (*i. e.*, "In solitude he patiently awaited the result of his philosophical researches.")

T A L E 2.

⁹ دو ⁸ امیرزاده ⁷ در ⁶ مصر ⁵ بودند ⁴ یکی ³ علم ² آموخت ¹ و دیگری
¹⁹ مال ¹⁸ اندوخت ¹⁷ آن ¹⁶ علامه ¹⁵ عصر ¹⁴ شد ¹³ و این ¹² عزیز ¹¹ مصر ¹⁰ گشت ⁹ پس
²⁸ این ²⁷ توانگر ²⁶ بچشم ²⁵ حقارت ²⁴ در ²³ فقیه ²² نظر ²¹ کردی ²⁰ و گفتی ¹⁹ من
³⁵ بسطنت ³⁴ رسیدم ³³ و تو ³² همچنان ³¹ در ³⁰ مسکن ²⁹ت بماندی ²⁸ گفت
⁴³ ای ⁴² برادر ⁴¹ شکر ⁴⁰ نعمت ³⁹ باری ³⁸ تعالی ³⁷ بر منست ³⁶ که ³⁵ سیرات ³⁴ پیغمبران
⁵² یافتم ⁵¹ یعنی ⁵⁰ علم ⁴⁹ و تو ⁴⁸ میراث ⁴⁷ فرعون ⁴⁶ و هامن ⁴⁵ یعنی ⁴⁴ ملک ⁴³ مصر

مثنوی

⁵⁸ من ⁵⁷ آن ⁵⁶ مورم ⁵⁵ که ⁵⁴ در ⁵³ پایم ⁵² بماند
⁶² نه ⁶¹ ز ⁶⁰ نبورم ⁵⁹ که ⁵⁸ از ⁵⁷ نیشم ⁵⁶ بنا ⁵⁵ لند
⁶⁸ کجا ⁶⁷ خود ⁶⁶ شکر ⁶⁵ این ⁶⁴ نعمت ⁶³ گذارم
⁷² که ⁷¹ مردم ⁷⁰ آزاری ⁶⁹ ندارم

1 Two—2 the sons of a nobleman, (from امیر a lord, grandee, and زاده born)
 —3 in—4 Egypt—5 were—6 one—7 knowledge—8 learnt, acquired—9 and the
 other—10 property, wealth, goods—11 gained, made—12 that one—13 very
 learned—14 of the time, age—15 became—16 and this one—17 the darling of

Egypt, (*i. e.*, prince of Egypt)—18 became—19 at length, finally—20 this—21 rich person—22 with the eye—23 of contempt, scorn, disdain—24 on, upon—25 the learned one, a theologian—26 did look, glance—27 and said—28 I—29 to the monarchy, the kingdom—30 I have reached, arrived at, obtained—31 and you—32 in the same way, in the same manner—33 in poverty, misery, humility—34 you have remained—35 he said—36 oh! brother—37 the thanks—38 of favours, for blessings—39 towards the High God—40 on me is, rests with myself, is incumbent on me—41 because—42 the inheritance, patrimony—43 of the prophets, messengers—44 I have got, received, obtained—45 that is to say, namely to wit, for because—46 wisdom, knowledge—47 and you—48 the heritage—49 of Pharaoh and Hâman—50 that is to say, to wit—51 the country—52 of Egypt—53 I—54 that—55 ant I am—56 that, which,—57 between or under feet me—58 they rub, crush, tread—59 not a wasp am I, I am not a hornet—60 that, which—61 from my sting, on account of my sting—62 they cry, or complain—63 how—64 self, I myself—65 thanks—66 of this—67 favour, blessing—68 can I return, can I perform—69 that, namely—70 the power, means—71 of oppressing men, (from مردم men, and زجر trouble, injury)—72 I do not possess, I have not.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning and the other gained wealth; the former became the most learned man of his time and the other Prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O, brother, it becometh me to be the more thankful to the divine Creator since I have found the inheritance of the prophets, that is wisdom; and you have got the portion of Pharaoh, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet—and not the wasp, of whose sting they complain. How shall I express my grateful sense of such blessing, that I am not possessed of the means of oppressing mankind?"

TABLE 3.

| | | | | | | | | | |
|--------|----------|---------|------------|---------|----------|--------|---------|---------|------|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 | | | |
| درویشی | را | شنیدم | که | در آتش | فاقه | میسوخت | و خرقة | بر خرقة | |
| 14 | 13 | 12 | 11 | 10 | 9 | 8 | | | |
| میدوخت | و تسلی | خاطر | خود | بدین | بیت | میکرد | | | |
| | | | | | | | | | بیت |
| 19 | 18 | 17 | 16 | 15 | | | | | |
| بنان | خشک | قناعت | کنیم | و جامه | دلق | | | | |
| 24 | 23 | 22 | 21 | 20 | 19 | 18 | 17 | 16 | 15 |
| که | بار | محنت | خود | به | که | بار | محنت | خلق | |
| 29 | 28 | 27 | 26 | 25 | 24 | 23 | 22 | 21 | 20 |
| کسی | گفتش | چه | نشینی | که | فلان | در | این | شهر | طبع |
| 48 | 47 | 46 | 45 | 44 | 43 | 42 | 41 | 40 | 39 |
| دارد | و کرم | عمیم | میان | بخدمت | آزادگان | بسته | و برادر | دلها | |
| 56 | 55 | 54 | 53 | 52 | 51 | 50 | 49 | | |
| نشسته | اگر | بر صورت | حال | تو | مطلع | گردد | پاسخاطر | عزیزان | |
| 65 | 64 | 63 | 62 | 61 | 60 | 59 | 58 | 57 | 56 |
| منّت | دارد | گفت | خاموش | که | در نیستی | مردن | به | که | حاجت |
| 70 | 69 | 68 | 67 | 66 | | | | | |
| پیش | کسی | بردن | که | گفته | اند | | | | |
| | | | | | | | | | قطع |
| 77 | 76 | 75 | 74 | 73 | 72 | 71 | | | |
| هم | رقعه | دوختن | به | و الزام | کنج | صبر | | | |
| 82 | 81 | 80 | 79 | 78 | | | | | |
| کز بهر | جامه | رقعه | بر خواجگان | نوشت | | | | | |
| 86 | 85 | 84 | 83 | | | | | | |
| حقا که | با عقوبت | دوزخ | برابرست | | | | | | |
| 91 | 90 | 89 | 88 | 87 | | | | | |
| رفتن | بیای | مردی | همسایه | در بهشت | | | | | |

1 Of a devotee, to a mendicant—2 I have heard—3 who—4 on the fire—5 of want, poverty, hunger—6 was burning—7 and patch on patch—8 was sewing, stitching—9 and consolation, comfort, solace—10 of heart—11 his own—12 in this—13 verse—14 was doing, did—15 with bread—16 dry, (*i. e.*, plain

bread)—17 I am contented, I manage with—18 and clothes—19 of rags, of patches and shreds—[20 because—21 the burden—22 of trouble, industry, difficulty, perplexity, sorrow—23 one's own, of self—24 better, preferable—25 than—26 the load, burden—27 of obligation, favour—28 of the creation, mankind]—29 some one, some person—30 said to him—31 why—32 do you sit?—33 because—34 a certain one—35 in—36 this—37 city—38 a temperament, disposition, nature—39 kind, generous—40 possesses—41 and liberality, clemency, benignity, bounty, graciousness—42 full, perfect, universal—43 loins, waist, the middle—44 in service, for the work, or duty—45 of devotees, (from *از*) free, unfettered—*i. e.*, with the cares of the world)—46 tied, bound, closed, fastened—47 and at the door—48 of hearts—49 sitting, sat—50 if—51 on the state—52 of circumstance—53 of you—54 became acquainted—55 for the sake, attending to wishes—56 of darlings, devotees—57 would consider it an obligation—58 he said—59 silence!—60 because—61 in want—62 to die—63 better—64 than—65 need, want—66 before, in front—67 any one—68 to take, carry—69 because—70 they have said—71 together—72 piece, bit, (also a note, letter, epistle)—73 to sew—74 better—75 and convincing, compelling, being obliged to put up with, resigned—76 with the corner—77 of patience—78 than on account of, than for the sake of—79 clothes—80 a letter—81 to great men—82 written (*i. e.*, to write)—83 of a truth—84 with the punishment, torment—85 of Hell—86 it is equal to—87 to go, proceed—88 by the foot, (*i. e.*, help)—89 a man—90 of the same shade, (*i. e.*, neighbourhood)—91 into Heaven, Paradise.

I heard of a durwaish who was suffering great distress from poverty and sewing patch upon patch, but who comforted himself with the following verse, "I am contented with stale bread, and a coarse woollen frock, *since it is better to bear the weight of one's own necessities than to suffer the load of obligation from mankind.*"* Somebody said to him, "Why do you sit quiet, whilst such an one in this city has a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart? If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, "Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing. Of a truth it is equal to the torments of Hell to enter into Paradise by the help of one's neighbour"

* *Revised from No. 20 to No 28.*—"Because one's own 'load of trouble' is preferable to endure, than the 'load of obligation,' (*i. e.*, of *unrequited* obligations) towards mankind."

N. B.—میان بخدمت ازادگان بستو means— "having the loins girt in the service of pious persons, viz., one who pays due attention to the wants of religious mendicants.

TABLE 4.

یکی از ملوک عجم طبیبی حادق بخدمت مصطفی علیه السلام
 فرستاد سالی چند در دیار عرب بود کسی بتجربتی پیش او
 نیامد و معالجتی از وی درخواست روزی پیش سید الانبیاء علیه السلام
 آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند
 و در این مدت هیچ کس بمن التفات نکرد تا خدمتی که برای
 بنده معین است بجای آرم رسول علیه السلام فرمود که این
 طایفه را طریقهست که تا اشتها غالب نشود چیزی نخورند
 و هنوز که اشتها باقی باشد دست از طعام باز دارند حکیم گفت
 اینست موجب تندرستی پس زمین خدمت ببوسید و برفت

مثنوی

سخن انگه کند حکیم آغاز یا سرانگشت سوی لقمه دراز
 که زنا گفتنش خلل زاید یا زنا خوردنش بجان آید
 لا جرم حکمتش بود گفتار خوردنش تندرستی آرد بار

1 One—2 of, from—3 the kings—4 of Persia—5 a physician—6 ingenious, skilful, adept, industrious—7 into the service—8 of Mûstufâ, "Upon whom be peace"—9 sent—10 a year—11 a few—12 in—13 the country—14 of Arabia, —15 was, remained—16 any single person, any one—17 for the sake of a trial, proof, experience, experiment—18 before him, in front of him, to him—19 did not come—20 and medicine, and a single remedy—21 from him—22 did not ask or apply for—23 one day—24 before, into the presence—25 "Of the prince of prophets, on whom be peace"—26 came—27 and complained, lamented—28 *viz.*, saying—29 to me, me—30 for the sake, purpose—31 of giving medicine, applying remedies—32 to the gentlemen—33 they have sent—34 and in this, and during this—35 time, period, space—36 any person—37 on me—38 has not been kind, has not taken any notice of—39 so that—40 the work, service, duty—41 that on this—42 slave, servant—43 is appointed, is fixed for—44 I may bring into place, (*i. e.*, I might perform, execute, carry out)

—45 “the prophet on whom be peace”—46 said, ordered, commanded—47 saying, viz. that—48 this—49 to band, set, tribe—50 manner is, way is, rule is—51 that—52 until—53 appetite, hunger—54 does not become predominant, over-coming, over-powering, does not get the better—55 a single thing—56 they eat not—57 and still, and yet—58 while appetite, that hunger—59 remaining may be, remains—60 hand—61 from food—62 they restrain, keep back—63 the physician replied—[64 this is—65 the cause, reason—66 of health, proper state of body]—67 at length, finally—68 the ground—69 of service—70 he kissed (*i. e.*, made obeisance)—71 and went off, departed—[72 saying, a speech—73 that time (*i. e.* such times,) on the following occasions—74 does—75 a physician, a sage, a philosopher—76 beginning—77 or—78 the head or the tip of the finger—79 in the direction, side quarter—80 a morsel (*i. e.*, food)—81 long, out-extended **ان** understood (does extend)—82 that, when—83 from his not speaking—84 injury might ensue, damage might occur, loss might be the result, ruin might follow—85 or from his not eating—86 he might be at the point of death, might die—87 undoubtedly, necessarily, consequently—88 wisdom is—89 become is—90 speech, discourse—91 his eating—92 of health—93 produces a load, will bring, a load, or abundance.]

One of the kings of Persia sent a skilful physician to Mustufā, upon whom be peace. He had been some years in Arabia without any one having come to make a trial of his skill, neither had they applied to him for any medicine. One day he came to the Prince of Prophets and complained, saying, “They sent me to dispense medicines to your companions, but to this day no one hath taken any notice of me, that I might have an opportunity of performing the service to which I had been appointed.” Mohammed replied, “It is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating whilst they have a good appetite.” The physician said, “*This is the way to enjoy health.*” “He then made his obeisance and departed.” *The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.*

* Revised from No. 61 to No. 66.—“This is the cause of their good health.”

+ Revised from No. 72 to No. 93. The philosopher, on the following occasions, commences his oration, or extends his hand in the direction of the food, viz., when from his not speaking injury might ensue, or from his, (*i. e.*, the person advised) not eating death might result, consequently, (*i. e.*, at such critical times) his discourse becomes philosophical, and his food produces an abundance of health, *i. e.*, a wise man does not speak till such is absolutely necessary, nor does he eat more than is merely sufficient to sustain life.

سر انگشت سوي لقمه دراز means “extends the tip of the finger in the direction of the morsel,” that is “commences to eat.” It must be remembered that the natives all eat their food with their hands, without the assistance of either, knives, forks, or spoons.

N. B.—After دراز add کند (does) which having been given (by Sa-lay) after the word **ان** is not again repeated in the latter half of the first couplet.

TABLE 5.

⁹ یکی ⁸ توبه ⁷ بسیار ⁶ کردی ⁵ و باز ⁴ بشکستی ³ تا ² یکی ¹ از مشایخ
¹⁷ بدو گفت ¹⁶ چنین ¹⁵ میدانم ¹⁴ که ¹³ بسیار ¹² خوردن ¹¹ عادت ¹⁰ داری ⁹ و قید
²⁵ نفس ²⁴ از سوي ²³ باریکترست ²² یعنی ²¹ توبه ²⁰ و نفس ¹⁹ را ¹⁸ چنین ¹⁷ که ¹⁶ تو
³² میپروری ³¹ زنجیر ³⁰ بگسلاند ²⁹ و آید ²⁸ روزی ²⁷ که ²⁶ ترا ²⁵ بدرد

بیت

⁴⁰ یکی ³⁹ بچه ³⁸ گرگ ³⁷ می پرورید ³⁶ چون ³⁵ پرورده ³⁴ شد ³³ خواجه ³² را ³¹ بدردید

1 One, somebody—2 a vow, promise to sin no more—3 many—4 made, did—5 and again—6 did break them—7 until one—8 of, among—9 the venerable personages—10 said to him—11 thus—12 I know, I imagine—13 that—14 much—15 eating, to eat—16 you have a way, method, practice—17 and imprisonment, bondage, (*i. e.*, restraint)—18 of sensual desires—19 than a hair—20 is weaker, more subtle, finer, nicer—[21 that is to say—22 your vows]—23 and to your sensual desires—24 such, so much—25 that you—26 do pamper, you indulge—27 a chain—28 would break—29 and comes, and may come—30 a day—31 that to you—32 will tear, may destroy—33 one, (*i. e.*, person)—34 a whelp, young one—35 of a wolf—36 nourished—37 when—38 it became thoroughly nourished, (*i. e.*, full grown)—39 to the master—40 tore, lacerated.

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair,* whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you." Somebody nourished a wolf's whelp, which when full grown, tore his master to pieces.

* Revised from No. 21 to No. 22. N. B.—After the word "hair" add "that is to say your vows." The two words یعنی توبه are given, and therefore require translation, though left out by Gladwin.

TABLE 6.

در سیرت ارد شیربابکان آمده است که حکیم عرب را پرسید
 که روزی چه سایه طعام باید خورد گفت صد درهم سنگ
 کفایت میکند گفت

این قدر چه قوت دهد حکیم گفت (Arabic) یعنی این قدر
 ترا برپای همی دارد و هرچه براین زیاده کنی تو حمال آبی
 بیت

خوردن برای زیستن و ذکر کردنست
 تو معتمد که زیستن از بهر خوردنست

1 In, amongst—2 way of life, morals, manners, conduct, (*i. e.*, the book of conduct, "The life")—3 of Ardsheer Babūkan—4 it is brought, is related—5 that—6 a physician—7 of Arabia—8 he asked—9 that, saying—10 one day, a single day—11 what—12 quantity, capital, stock, wealth, essence, origin, —13 of food—14 should one eat, ought to eat—15 he said—16 an hundred direms—17 weight, a stone—18 does suffice, is enough—19 he said—20 this—21 quantity, size, magnitude, bulk, degree, worth, importance, price—22 what—23 strength—24 gives, affords—25 the physician—26 said—27 that is to say—28 this—29 quantity—30 to you, you—31 on foot, (*i. e.*, erect, sound, steady as regards health)—32 does keep, supports—33 and whatever—34 over this, beyond this—35 you do more, (*i. e.*, you increase upon, add to)—36 you—37 the bearer, the porter, a carrier of burdens—38 you are, you become such you are, that you become, (*i. e.*, it then becomes a *load* to you)—[39 to eat, eating, (*i. e.*, food—40 for the sake—41 to live, of living, sustaining life—42 and praise—43 to do is—44 you—45 suppose, imagine, believe—46 that—47 living, life to live—48 for the sake—49 to eat is.]

In the annals of Ardsheer Babūkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a quantity? The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. *We eat to live and praise God; you believe that you live to eat.*"*

* Revised from No. 39 to No. 49.—Food is intended to support life, and to enable us to praise God, you imagine that life is merely intended to enable us to eat.

house—30 they placed, they did put—31 and their door—32 with mud—33 did close up—34 after—35 of, from, with, than—36 two—37 weeks—38 they knew, it became known, it was discovered—39 that—40 they were innocent (from *بی* without, and *گناه* a fault, a crime)—41 the door—42 they opened—43 to the strong one—44 they saw—45 dead—46 and the infirm one—47 life—48 with safety—49 carried (*i. e.* remaining alive and well)—50 in this, at this—51 they remained astonished—52 a philosopher—53 said—54 contrary—55 to this—56 would be wonderful—[57 because—58 that one—59 a great eater (from *بسیار* great, and *خوردن* to eat)—60 was—61 the power, strength—62 of abstinence (from *بی* without, and *نوا* subsistence, splendour of circumstances, opulence, wealth)—63 did not possess—64 became dead, died, was destroyed—65 and that—66 other one—67 a person who had his own body under command (from *خویشتن* own body, and *دار* having, possessing, possessor, lord, master)—68 was—(69 on habit, custom, usage, practice—70 his, own—71 did remain patient, endured, waited patiently—72 and with safety—73 remained)]—74 when—75 little—76 to eat, eating—77 nature, disposition constitution—78 has become—79 to any one—80 when—81 difficulty, trouble, misfortune—82 in front of him, before him—83 comes—84 he takes it easily, it falls lightly,—85 and if—86 he is one who pampers himself (from *تن* the body *پروردن* to foster, nourish, cherish)—87 in, during—88 prosperity, abundance, cheapness, wideness, largeness—89 when—90 distress, hard times, straitness, narrowness, tightness—91 he sees, observes, meets with—92 from distress—93 he dies, he sinks under.

Two durwaishes of Khorasan who had entered into strict intimacy, traveled together: one who was infirm would fast for two days, and the other who was robust used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man dead, and the infirm one alive. They were astonished at the circumstance, but a philosopher said, that the contrary would have been more wonderful, *for the one who was a great eater, was not able to support abstinence; and the other who was weak, having his body in subjection, and being used to fasting, had happily escaped.** A person who had accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

* Revised from No. 57 to 73.—Because that one (being a great eater.) could not endure abstinence, and therefore died, and the other was an abstemious person, who, according to his usual custom, endured (*i. e.* hunger) patiently, and escaped with safety.

TABLE 8.

⁹ سیري ⁸ که ⁷ خوردن ⁶ بسیار ⁵ از ⁴ نهی کرد ³ پسرش را ² حکما ¹ یکی از
¹⁷ که ¹⁶ نشنیده ¹⁵ بکشد ¹⁴ گرسنگي ¹³ ای پدر ¹² گفت ¹¹ رنجور دارد ¹⁰ مرد را
²⁶ گفت ²⁵ بردن ²⁴ گرسنگي ²³ که ²² به ²¹ مردن ²⁰ بسیري ¹⁹ گشته اند ¹⁸ ظریفان
²⁹ انداز ²⁸ نگهدار ²⁷ که

بیت

³⁵ برآید ³⁴ دهانت ³³ کز ³² بشور ³¹ چندان ³⁰ نه
⁴¹ برآید ⁴⁰ جانت ³⁹ از ضعف ³⁸ که ³⁷ چندان ³⁶ نه

قطعه

⁴⁸ نفس ⁴⁷ حظ ⁴⁶ طعامست ⁴⁵ وجود ⁴⁴ که ⁴³ در ⁴² با آن
⁵⁵ بود ⁵⁴ از قدر ⁵³ بیش ⁵² که ⁵¹ طعام ⁵⁰ آورد ⁴⁹ رنج
⁶⁰ کند ⁵⁹ زیان ⁵⁸ بتکلف ⁵⁷ خوري ⁵⁶ گلشکر
⁶⁷ بود ⁶⁶ گلشکر ⁶⁵ دیر ⁶⁴ خشک ⁶³ که ⁶² نان ⁶¹ ور

1 One of—2 the sages—3 to his son—4 did admonish (from نهی prohibition and کردن to do), did dissuade, did prohibit, warn, caution—5 from—6 much excessive—7 eating, to eat—8 because, saying, viz.—9 repletion, satiety, fulness—10 to a man—11 makes ill, sick, afflicts, keeps in bad health—12 he said

—13 Oh! father—14 hunger—15 kills, destroys—16 have you not heard?—
 17 what, that—18 the wits, the sages—19 have said—20 by fulness from repletion, by a surfeit—21 to die—22 better—23 than—24 hunger—25 to support, bear—26 he said—27 measure, dimension, propriety, guess—28 guard, look to—29 because, viz.—30 not—31—so much—32 eat—33 that from—34 your mouth—35 should come out—36 nor—37 so much—38 that—39 from weakness, infirmity—40 your life—41 should come out (*i. e.*, depart)—42 with that (*i. e.*, notwithstanding,)—43 that—44 in—45 the body—46 food is—47 the preservation, the protection, guardianship—48 of breath, of life—49 trouble injury, detriment—50 brings, causes—51 food—52 that—53 more—54 than quantity (*i. e.*, proper allowance)—55 may be—56 if—57 conserve of roses—58 you eat, should eat—[59 with trouble, with inconvenience, profusion]—60 it does injury, does mischief, is hurtful, injurious—61 and if—62 bread—63 dry, hard stale—64 at a long time, after delay (*i. e.*, after not having eaten any thing else)—65 you eat—66 conserve of roses—67 may be, would be, becomes.

A certain wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered "O father hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "Be moderate, for God hath said" (Arabic) "Eat ye, and drink, but not to excess." Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness: although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses *without inclination** it is pernicious; but dry bread after fasting is as delicious as conserve of roses."

* Revised No. 59.—Read "plenteously or "abundantly," *i. e.*, more than is good for one to eat.

T A L E 9.

رفجوري را گفتند دلت چه ميخواهد گشت آنچه دلم همچ

نميخواهد

بیت

معدة چو برگشت و شکم درد خاست

سود ندارد همه اسباب راست

1 To a sick person—2 they said—3 your heart—4 what—5 desires—6 he replied—7 that which—8 my heart—9 nothing, any thing—10 may not desire—11 the stomach—12 when—13 full—14 has become—15 and the belly—16 pain—17 has arisen, got up—18 possesses no advantage, it is no use—19 if all—20 property, one's goods, and—21 are proper, good.

They asked a sick man, what his heart desired? He replied "Only this, that it may not desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection.

TALE 10.

⁷ قصابي را ⁶ در شهر واسط ⁵ بر صوفيان درمي ⁴ چند ³ گرد آمده بود
¹⁴ هر روز ¹³ مطالبت ¹² كردي و ¹¹ سخنهاي ¹⁰ باخشونت ⁹ گفتي ⁸ اصحاب از
²³ تعنت او ²² خسته خاطر ²¹ بودند و ²⁰ جز از ¹⁹ تحمل ¹⁸ چاره ¹⁷ نبود
³¹ صاحب دلي ³⁰ ازان ميان ²⁹ گفت ²⁸ نفس را ²⁷ وعده ²⁶ دادن ²⁵ بطعام ²⁴ آسانترست *
³⁴ كه ³³ قصاب را ³² بدرم

قطعه

⁴¹ ترك ⁴⁰ احسان ³⁹ خواجه ³⁸ اوليتر ³⁷ كاحتمال ³⁶ جفائي ³⁵ بوابان
⁴⁹ بتمناي ⁴⁸ گوشت ⁴⁷ مردن ⁴⁶ كه ⁴⁵ تقاضاي ⁴⁴ زشت ⁴³ قصابان

1 A butcher—2 in—3 the town—4 of Wasit—5 with the Soofies—6 a few
 direms—7 had collected (*i. e.* had sold to the value of a few direms)—8 every
 day—9 he did ask for—10 and words, speeches—11 with severity, harsh—12
 spoke—13 the gentlemen—14 from—15 reproach—16 of him—17 broken
 hearted—18 were—19 and besides—20 than—21 endurance, long-suffering,
 resignation, humility, meekness, forbearance—22 remedy, help—23 was not
 —24 a good man—25 from amongst them—26 said—27 to the desire—28 a
 promise, vow, agreement—29 to give—30 with food—31 is easier—32 than—
 33 to the butcher—34 with direms (*i. e.* with money)—35 abandonment, leav-
 ing, relinquishment—36 the favour, kindness, benevolent actions, benevolence
 —37 of the great man—38 is better—39 than the endurance, bearing up with
 —40 the violence—[41 of porters]—42 with the inclination, wish—43 of or
 for food—44 to die—45 is better—46 than—[47 the importunate, urging, soli-
 citous—48 bad, horrid—49 of butchers.]

A butcher in the city of Wasit, to whom the Soofies had contracted some
 debts was every day importuning them for payment, and made use of very
 harsh language. The society was much distressed at his reproaches, but had
 no remedy besides patience. A holy man of their fraternity, said "It is easier
 to satisfy the appetite with a promise of food than to put off the butcher with
 promise of payment. It is better to relinquish the favor of the great man, than
 to suffer violence from *his porter*.* It is better to die for want of meat, than
 to endure the *importunities of the butcher*."†

* Revised No. 41.—Read "porters."

† Revised from No. 47 to No. 49.—"The horrid (or disagreeable) importunities of butchers."

TABLE 11.

جوانمردی را در جنگ تاتار جراحتی هولناک رسید کسی
 گفتش فلان بازرگان نوشدارو دارد اگر بخوای شاید که قدری
 بدهد و گویند آن بازرگان به بخل معروف بود

بیت

گر بجائی نانش اندر سفره بودی آفتاب
 تا قیامت روز روشن کس ندیدی در جهان
 جوانمرد گفت اگر نوش دارو خواهم دهد یا ندهد و اگر دهد
 منفعت کند یا نکند بهرحال ازو خواستن زهر قاتلست

بیت

هرچه از دوانان بمنّت خواستی در تن افزودی و از جان کاستی
 و جکیمان گفته اند اگر آب حیات فی المثل بآب روی فروشنند
 دانا نخورد که مردن بعزت به از زندگانی بمذلت

بیت

اگر حنظل خوری از دست خوشحوی
 به از شیرینی از دست ترش روی

1 A brave man—2 in—3 the battle—4 with the Tartars—5 a wound—6 dreadful, fearful—7 received, met with—8 some one—9 said to him—10 a certain one—11 a merchant—12 a medicine, an electuary—13 possesses—14 if—15 you ask for—16 perhaps—17 that—18 a quantity, some—19 might

give, may give—20 and they say—21 that—22 merchant—23 from parsimony, on account of avarice, covetousness—24 was famous, notorious—25 if—26 in the room, in the place—27 of his bread—28 on, upon—29 his table—30 were—31 the sun—32 until the day of judgment—33 day, light—34 no one would have seen, no one would see—35 in the world—36 the brave man—37 said—38 if—39 medicine—40 I should ask for—41 may give—42 or may not give—43 and if—44 he should give, may give—45 may do good, may be of advantage, may profit—46 or may not do—47 in every state, in every way—48 from him—49 to ask—50 poison—51 deadly is—52 whatever from mean people, low people—53 by intreaty—54 you asked for—55 in the body, towards the body—56 you increased—57 and from life—58 you diminish, cause loss or damage to—59 and the wise men—60 have said—61 if—62 the water of life—63 for example, allegorically—64 for honor, reputation—65 they should sell—66 the wise man—67 would not buy, purchase—68 because—69 to die—70 with honor—71 is better—72 than—73 a life—74 with disgrace, of degradation,—75 if—76 colocynth—77 you eat—78 from the hand—79 of a person of kind disposition (from خوش sweet, gay, pleasing, kind and خ disposition)—80 better than—81 sweetmeats, sweetness—82 from the hand—83 of a crabbed one, surly one, ill tempered (from ترش sour, acid, gruff, and روی face, countenance.)

A certain gallant man was grievously wounded in an expedition against the Tartars; some body said such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful, on every account to ask of such a man is a deadly poison. That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said If the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweetmeat given by one who has a crabbed countenance."

T A L E 12.

¹⁰ يکي ⁹ از ⁸ علما ⁷ خورنده ⁶ بسيار ⁵ داشت ⁴ و ³ کفاف ² اندک ¹ بايکي ¹⁰ از
²⁰ بزرگان ¹⁹ که ¹⁸ حسن ¹⁷ ظن ¹⁶ بليغ ¹⁵ درحق ¹⁴ او ¹³ داشت ¹² بگفت ¹¹ روي
⁹⁹ ازتوقع ⁹⁸ وي ⁹⁷ درهم ⁹⁶ کشيد ⁹⁵ و ⁹⁴ تعرض ⁹³ سوال ⁹² از ⁹¹ اهل ⁹⁰ ادب ⁸⁹ در ⁸⁸ نظرش
⁸⁷ ناپسند آمد

تقطع

²⁷ ز ³⁶ بخت ³⁵ روي ³⁴ ترش ³³ کرده ³² بيش ³¹ يار ³⁰ عزيز
⁴³ مرو ⁴² که ⁴¹ عيش ⁴⁰ برو ³⁹ نيز ³⁸ تلخ ³⁷ گرداني
⁴⁸ بحاجتي ⁴⁷ که ⁴⁶ روي ⁴⁵ تازه ⁴⁴ روي ⁴³ و ⁴² خندان ⁴¹ رو
⁵³ فرو ⁵² نه ⁵¹ بندد ⁵⁰ کار ⁴⁹ کشاده ⁴⁸ پيشاني
⁶¹ آورده ⁶⁰ اند ⁵⁹ که ⁵⁸ اندکي ⁵⁷ در ⁵⁶ وظيفه ⁵⁵ او ⁵⁴ زيادت ⁵³ کرد ⁵² و ⁵¹ بسياري
⁷⁰ ادرات ⁶⁹ کم ⁶⁸ پس ⁶⁷ از ⁶⁶ چند ⁶⁵ روز ⁶⁴ چون ⁶³ محبت ⁶² معهود ⁶¹ برقرار
⁷⁹ نديد ⁷⁸ گفت

بيت

⁸¹ نازم ⁸⁰ افزود ⁷⁹ و ⁷⁸ آب ⁷⁷ رويم ⁷⁶ کاست ⁷⁵ بي ⁷⁴ نوايي ⁷³ به ⁷² از ⁷¹ مذلت ⁷⁰ خواست

1 One—2 of—3 the wise, learned—4 an eater, feeder (*i. e.*, a child)—5
 many—6 had, possessed—7 and means, daily bread, pittance—8 little, small
 —9 to one—10 of—11 the greatmen—12 who—[13 good—14 opinion—15
 great, eloquence]—16 in behalf, regarding—17 him—18 had, possessed—19
 said—20 face—21 from the wish, trust, expectation, hope—22 of him, his—23
 drew together, drew up with anger—24 and resisting, hinderance, obstacle—25
 the application, question—26 from a person—27 of politeness—28 in—29 his

look, his view, glance, sight—30 became disagreeable—[31 from fate, fortune—32 face—33 sour, crabbed—34 having done, having made—35 in front—36 of friend—37 dear, sweet, beloved—38 go not—39 because—40 pleasure—41 on him—42 also—43 you turn bitter, you make sorrowful]—[44 for a want—45 when—46 you go]—47 cheerful lively (from تازه fresh, green and روی a face, countenance)—48 and smiling countenance (from خندان laughing, and روی a face)—49 down—50 does not shut (*i. e.*, fails not)—51 the work, plan, business—52 open wide—53 forehead—54 it is said—55 that—56 a little—57 as regarded, concerning, relating to, with respect to—58 salary, stipend,—59 of him, his—60 increased—[61 and the greatness, the extremeness, intensity—62 of his desire, good feelings—63 diminished (*i. e.*, کم شد became less)]—64 at last—65 after a few—66 days—67 when—68 kindness, affection—69 agreed, appointed, stipulated (*i. e.*, usual)—70 established, fixed—71 saw not—72 he said—73 my bread—74 you increased—75 and my honor, reputation—76 you diminished—77 want, destitute of means—78 is better, preferable—79 than—80 the disgrace, baseness, contempt—81 of asking (*lit.* desired), of solicitation.

A certain learned man who had a large family to support, with very scanty means, represented his case to a great man, who entertained a *favourable opinion** of him. He disapproved of the application, deeming it unworthy of a man of spirit. *When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow.*† *When you expose your distress*‡, preserve a lively and smiling appearance; he never fails in his pursuit who maintains a joyful countenance. It is said that the great man increased his pension a little, *but treated him with less respect than formerly.*§ After some time perceiving this diminution of affection, he said, *Arabic* “Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished.” He increased my bread, and lessened my honor; it is better to be destitute of means, than to suffer the disgrace of solicitation.

* *Revised from No. 13 to No. 15.*—Read “a very good opinion” † *Revised from No. 31 to No. 43.*—When by reason of your fortune (*i. e.*, bad fortune) your face assumes a crabbed appearance, go not into the presence of your dear friend because you will imbitter his happiness also. ‡ *Revised from No. 44 to No. 46.*—When you go to ask what you need. § *Revised from No. 61. to No. 63.*—And the intensity of his good feeling (*i. e.*, kind intentions towards him) diminished.”

TABLE 13.

⁸ درویشی را ⁷ ضرورتی ⁶ پیش ⁵ آمد ⁴ کسی ³ گفتش ² فلان ¹ نعمت
¹⁷ بی قیاس ¹⁶ دارد ¹⁵ اگر ¹⁴ بر حاجت ¹³ تو ¹² واقف ¹¹ گردد ¹⁰ همانا ⁹ در قضای آن
²⁶ توقف ²⁵ روا ندارد ²⁴ گفت ²³ من ²² او را ²¹ ندانم ²⁰ گفت ¹⁹ منیت ¹⁸ رهبری
³⁵ کنم ³⁴ دستش ³³ بگرفت ³² تا ³¹ بمنزل ³⁰ آنکس ²⁹ در آورد ²⁸ درویش ²⁷ یکی را
³⁵ دید ⁴⁴ لب ⁴³ فرو ⁴² هشته ⁴¹ وتند ⁴⁰ نشسته ³⁹ سخن ³⁸ نگفت ³⁷ و باز ³⁶ گشت
⁵³ گفتش ⁵² چه ⁵¹ کردی ⁵⁰ گفت ⁴⁹ عطای ⁴⁸ او ⁴⁷ بقلای ⁴⁶ او ⁵³ بخشیدم

قطعه

⁵⁷ میر ⁵⁶ حاجت ⁵⁵ بنزدیک ⁵⁴ ترش روی
⁶¹ که ⁶⁰ از خوی ⁵⁹ بدش ⁵⁸ فرسوده ⁶¹ گردی
⁶⁷ اگر ⁶⁶ گوئی ⁶⁵ غم ⁶⁴ دل ⁶³ با کسی ⁶² گوی
⁷² که ⁷¹ از ⁷⁰ رویش ⁶⁹ بنقد ⁶⁸ آسوده ⁷² گردی

1 To a devotee, a beggar—2 a want—3 in front, before—4 came (*i. e.*, occurred, came to pass)—5 some one—6 said to him—7 a certain one—8 wealth—9 inconceivable (from *بی* without, and *قیاس* imagination, idea)—10 possesses—11 if—12 on the want, need—13 of you—14 became acquainted—15 like, resembling, suddenly, immediately—16 in the administration, (*i. e.*, the putting to right)—17 of that—18 delay—19 would not allow, would not permit—

20 he said—21 I—22 to him—23 I do not know—24 he said—25 the favour, obligation—26 of guidance—27 I will do, perform—[28 his hand—29 seized—30 until—31 to the abode, residence, place—32 of that person—33 brought, conveyed]—34 the devotee—35 a person, one—36 saw—37 lip—38 down—39 hanging—40 and severe, sharp, fierce—41 sitting (*i. e.*, with anger *stamped* on his visage)—42 a word—43 spoke not, said not—44 and back, again—45 went round, returned—46 he said to him—47 what did you?—48 he said—49 the favour, gift, bounty—50 of him—51 for meeting, for the reception, greeting—52 of him—53 I gave—54 carry not—55 need, want—56 near, into the presence—57 of a crabbed faced one—58 because—59 from nature, disposition—60 of bad him, his bad—61 you will return distressed (from *فرسودن* to wear, tear, obliterate)—62 if—63 you say—64 the grief—65 of your heart—66 to such an one—67 say you, speak you—68 that of whom—69 from—70 his face—71 with ready money—72 you will return contented.

A durwaish having a pressing want, some body said to him, "Such an one has inconceivable wealth and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; *and taking hold of his hand shewed the way to his house.*"* The durwaish on beholding one sitting who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had done." He replied, "I gave his bounty, in exchange for his visit." Expose not your want to one of a sour countenance, for you will be distressed by his ill nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment.

* *Revised from No. 28 to No. 33.*—"And took hold of his hand till he brought him to that person's abode."

T A L E 14.

خشک سالي در اسکندريه پديد آمد چنانکه عنان طاقت خلق
از دست رفته بود و درهاي آسمان بر زمين بسته و فرياد
اهل زمين با آسمان پيوسته

قطعه

نماند جانور از وحش و طير و ماهي و مور
که بر فلک نشد از بينوايي افغانش
عجب که دود دل خلق جمع مي نشود
که ابر گردد و سيلاب ديده بارانش
در چنين سالي مخنثي دور از دوستان که سخن در وصف
او ترک ادبست خاصه در حضرت بزرگان و بطريق اِهمال
از سر آن در گذشتن هم نشايد که طائنه بر عجز گوينده
حمل کنند پس بدین دوبيت اختصارکنيم که اندکي دليل بسياري
بود و مِشتي نمونه خرواري

قطعه

تتري گر کشد مخنث را
تتري را دگر نبايد کشت
چند باشد چو جسر بغدادش
آب درزير و آدمي بر پشت

1 Dry—2 a year (i.e., a drought)—3 in Alexandria—4 happened (from پديد open, evident, manifest, and آمدن to come)—5 so much so, to such a degree, such that—6 the reins—7 of power, patience, ability, strength—8 of the creation, mortals—9 from hand—10 had departed, gone, left—11 and the doors—12 of the sky, heavens—13 towards or on the earth—14 closed—15 and the complaints, lamentations—16 of the people of the earth—17 towards the sky—18 joined, contiguous, attached to, fixed on—19 did not remain—20 an animal, any thing with life—21 of the beasts—22 and birds—23 and fish—

24 and ants (*i. e.* insects)—[25 which, that, who—26 towards the heavens—27 had not become (*i. e.* had not gone)—28 from want of subsistence, want of food, indigence, beggary—29 his cry, his lamentation (*i. e.* its cry for succour)]—[30 it is wonderful—31 that—32 the smoke, fog (*i. e.* the sight), fog, moist vapour—33 of the hearts—34 of the creation—35 did not become collected, should not have collected—36 so that—37 should become a cloud—38 and an inundation—39 of tears—40 his rain (*i. e.* rain of their tears)]—41 in—42 such—43 a year—44 an hermaphrodite—45 distant, far—46 from—47 friends (may he be *understood!*)—48 because—49 words, speech—50 in—51 praise, description, attribute, quality, encomium—52 of him—53 abandonment, forsaking—54 of politeness is, good breeding is—55 especially, particularly—56 in the presence—57 of great people—58 and set in the manner, way—59 remissness, delay, carelessness—60 from that subject (*i. e.* the description of the hermaphrodite)—61 to pass over—62 also—63 does not befit, does not suit, is not proper—64 because a body, a band, a lot, a set (*i. e.* some persons,)—65 on, upon, to—66 the weakness, impotence, wretchedness—67 of the relator, (speaking,) the speaker—68 may impute, accuse, ascribe—69 therefore with these—70 two verses—71 I shall abridge, I abbreviate—72 so that—73 a little—74 the proof, demonstration, a guide—75 of much—76 may be—77 and a handful—78 the pattern, sample, model, specimen, muster type—79 of an ass load—80 a Tartar—81 if—82 should kill—83 the hermaphrodite—84 to the Tartar—85 another (*i. e.* person)—86 should not, it befits not, and ought not—87 to kill—88 how long?—89 will be, may be—90 like—91 the bridge—92 of Bughdad his (*i. e.* how long will he be like the bridge of Bughdad)—93 water—94 underneath—95 and a man—96 on the back.

There happened one year, such a drought at Alexandria, that men could not support it with patience, the doors of heaven were shut against the earth and the lamentations of all creatures reached the sky. There was neither bird, beast, fish nor insect, *which had not sent up its petitions to heaven.** *It is wonderful that the smoke of aspirations from the hearts of all creatures, should not have collected in the form of clouds, and their tears been converted into an inundation of rain.†* In such a year an hermaphrodite (far be such an one from our friends) as using words to describe him is contrary to good breeding especially in polite company. But at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much: an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdad, which has water running under, whilst men are passing over it.

* Revised from No. 25 to No. 29.—“Which from want of sustenance, had not offered up its doleful cry to heaven.”

† Revised from No. 30 to No. 40.—It is wonderful that the sighs from the hearts of the whole creation had not collected into a cloud of thin vapour and then poured down a perfect inundation of their tears.

چنین شخصی که طرفی از نعمت او شنیدی در آن سال نعمت

بیکران داشت تنگدستانرا سیم و زر دادی و مسافرانرا سفره نهاده

گروهی درویشان از جور فاقه بجان آمده بودند آهنگ دعوت او

کردند و مشورت بمن آوردند سر از موافقت بازدم و گفتم

قطعه

نخورد شیر نیم خورده سگ و ر بسختی بمیرد اندر غار

تن به بیچارگی و گرسنگی بنده دست پیش سفله مدار

گر فویدون شود بنعمت و مال بی هنر را بهیچ کس شمار

پرنیان و نسیم بز نا اهل لا جور و طلاست بردیوار

1 Such—2 a person—3 of whom—4 some, a part, a partial side, corner, extremity, margin—5 of the favours, benefits—6 of him—7 you have heard—8 in that—9 year—10 wealth, affluence,—11 without bounds, immense—12 possessed—13 to the needy, (from تنگی narrow, strait, scanty, wanting, and دست a hand)—14 silver—15 and gold—16 gave, distributed—17 and to travellers—18 placed the table cloth (*i. e.*, provided a table)—19 a band—20 of beggars—21 from the force, violence, oppression—22 of fasting, poverty,

want, necessity—23 to life, (*i. e.*, to the end of life)—24 had come, arrived at, (*i. e.*, were on the point of death)—25 intention—26 of his banquet, table, invitation—27 did, (*i. e.*, intended to go)—28 and advice—29 with me—30 they brought, (*i. e.*, they came to ask my advice)—31 head, inclination—32 from the agreement, the accord, concord—33 I struck back, (*i. e.*, I declined to agree with what they had determined)—34 and I said—35 does not eat—36 the lion—37 what is half eaten, (*i. e.*, the leavings)—38 of the dog—39 although—40 from hardship, (*i. e.*, want)—41 should die—42 inside—43 his den—44 body—45 in helplessness, necessity—46 and hunger—47 place, submit—48 and hand—49 in front, before—50 a low person—51 place not—52 if—53 like Feridoon—54 should be—55 as regards wealth—56 and property—57 an unskilful one, a low one—58 as any one—59 do not count, do not consider, do not look upon—60 a kind of painted silk—61 and fine linen—62 on—63 a worthless person, blockhead—64 azure, *Lapis lazuli*—65 and gold is—66 on a wall.

This person of whom I have given some description was at that time possessed of immense wealth, amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of dur-waishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice, I dissuaded them from their inclination and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den. In the present case submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth and power, yet account him no body. The variegated silk and fine linen on the back of a blockhead, are *Lapis lazuli* and gold on a wall.

TABLE 15.

⁷ حاتم طائي را ⁶ گفتند ⁵ از خود ⁴ بزرگتر ³ همت ² در جهان ¹ دیده
¹⁵ يا شنیده ¹⁴ گفت ¹³ روزي ¹² چهل ¹¹ شتر ¹⁰ قربان ⁹ کرده بودم ⁸ و با امراي عرب
²⁵ بگوشه ²⁴ صحرا ²³ بيرون ²² رفتم ²¹ خارکني را ²⁰ دیدم ¹⁹ که ¹⁸ پشته ¹⁷ خار ¹⁶ فراهم آورده
³⁵ گفتم ³⁴ بمهماني ³³ حاتم ³² چرا ³¹ نروي ³⁰ که ²⁹ خلقي ²⁸ بر سماء او ²⁷ گرد ²⁶ آمده اند ²⁵ گفت
 بیت

⁴³ هر که ⁴² نان ⁴¹ از عمل ⁴⁰ خویش ³⁹ خورد ³⁸ منت ³⁷ حاتم طائي ³⁶ نبرد
⁵⁰ من ⁴⁹ اورا ⁴⁸ بهمت ⁴⁷ و جوانمردي ⁴⁶ برتر ⁴⁵ از خود ⁴⁴ دیدم

1 To Hatim Tai—2 they said—3 than yourself, from self—4 greater—5 as regards liberality, greatness of mind—6 in the world—7 have you seen?—8 or have you heard of?—9 he replied—10 one day—11 forty—12 camels—13 I had sacrificed—14 and with a chief, a great man, a ruler,—15 of Arabia—16 into a corner—17 of the desert—18 out—19 I went—20 to a thorn digger (from خار a thorn, کندن to dig up, extirpate)—21 I saw—22 who—23 a bundle, a heap—24 of thorns—25 had collected, (from فراهم a collection collected, gathered, accumulated, and آوردن to bring)—26 I said—27 to the feast, banquet—28 of Hatim—29 why—30 do you not go?—31 because—32 a lot of persons, the whole creation, crowds!—33 at his victuals spread out, at his table—34 are collected, (from گرد round, environs, and آمدن to come)—35 he replied—36 whoever—37 bread—38 from labour, work—39 his own—40 eats—41 the obligation—42 towards Hatim Tai—43 does not carry, does not endure, submit to—44 I—45 to him, that person—46 as regards greatness of mind, in generosity—47 and manliness, bravery, magnanimity, gallantry, generosity—48 greater, superior—49 than myself, than self—50 I saw, I considered, I looked upon.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble minded than himself. He replied, "One day after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a labourer who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, whosoever eateth bread from his own labour, will not submit to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality.

T A L E 16.

موسى پيغمبر عليه السلام درويشي را ديد كه از برهنگي بريگ

اندر نهان شده بود گفت يا موسى دعائي بكن تا خداي تعالى

مرا كفاف دهد كه از بيطاقتي بجان آمدم موسى عليه السلام

دعا كرد تا حق تعالى او را دستگاهي داد پس از چند روزي كه

از مناجات باز آمد ديدش گرفتار و خلقي اقبوه برو گردآمده

گفت اين را چه حالتست گفتند خمر خورده و عريده کرده

ويكي را كشته اكنون قصاص ميكنند

1 Moses—2 the prophet, the messenger—3 upon whom be peace—4 to a
beggar—5 saw—6 who—7 from—8 nakedness—9 in the sand—10 within,
inward, inside, between—11 had become hid, concealed—12 he said—13
O! Moses—14 a prayer, invocation, imprecation, wish, blessing,—15 do, say,
perform—16 so that—17 the great God—18 to me—19 a subsistence, a suffi-
ciency—20 may give, bestow—21 because from, because on account of—22

weakness, (*i. e.*, from want of food) (from **بي** without, and **طاقت** strength power, force, patience, ability)—23 I am perishing, (lit. to soul I am come) I am heartily distressed, (from **بجان** in or to soul, heartily, and **آمدن** to come, or arrive at)—24 Moses on whom be peace—25 did pray—26 so that, until—27 the great God, Jehovah—28 to him—29 a subsistence, (from **دستگاه** power, ability, means)—30 gave, bestowed—31 at last, after, at length, finally—32 from some, after some, of some—33 days—34 when—35 from—36 prayer, supplication—37 had returned—38 saw him—39 a prisoner—40 and a lot of people, a creation—41 a crowd—42 about him—43 collected or come round—44 he said—45 to this person—46 what—47 state is, matter is—48 they said—49 he has taken wine, (from **خمر** wine, spirituous liquors, and **خوردن** to eat, drink)—50 and a conflict, dispute, battle—51 has done, occasioned—52 and one person, and to some one—53 has killed—54 now—55 the law of retaliation—56 they are doing, (*i. e.*, they are carrying out the orders of the civil power.)

Moses the prophet upon whom be peace, saw a durwaish who for want of clothes had hidden himself in the sand: he said, "O! Moses implore God to bestow on me a subsistence, for I am perishing in distress" Moses prayed, and God granted him assistance. Some days after when Moses was returning from performing his devotions he saw the durwaish apprehended and a crowd of people gathered round him. On inquiring what had happened to him, they replied, "Having drunk wine, he made a disturbance and killed a man, now they are going to exact retaliation."

بیت

⁹گربه ⁸مسکین ⁷اگر ⁶پر ⁵داشتی ⁴تخم ³کنجشک ²از جهان ¹برداشتی
¹⁹عاجز ¹⁸باشد که ¹⁷دست ¹⁶قدرت ¹⁵یابد ¹⁴برخیزد ¹³و دست ¹²عاجزان ¹¹برتابد
²⁶موسى ²⁵عليه ²⁴السلام ²³بحکمت ²²جهان ²¹آفرين ²⁰اقرار ¹⁹کرد ¹⁸واز ¹⁷تجاسر
³⁰خويش ²⁹استغفار ²⁸و آيت ²⁷بر خواند

نظم

³⁹سفله ³⁸چو ³⁷جاه ³⁶آمد ³⁵و ³⁴سيم ³³وزرش ³²سيلي ³¹خواهد ³⁰بضرورت ²⁹سرش
⁵⁰اين ⁴⁹مثل ⁴⁸آخر ⁴⁷نه ⁴⁶حكيمي ⁴⁵زدست ⁴⁴مور ⁴³همان ⁴²به ⁴¹که ⁴⁰نباشد ³⁹پرش

حکمت

⁵⁶پدر را ⁵⁵عسل ⁵⁴بسيار ⁵³ست ⁵²وليکن ⁵¹بسر ⁵⁰گرمي ⁴⁹دارست

بیت

⁶⁶آنکس ⁶⁵که ⁶⁴توانگرت ⁶³نمیگرداند ⁶²او ⁶¹مصلحت ⁶⁰تو ⁵⁹از تو ⁵⁸بہتر ⁵⁷داند

1 The cat—2 poor, wretched, ignoble, humble—3 if—4 feather—5 possessed
 —6 seed, egg—7 of a sparrow—8 from the world—9 would take up, des-
 troy—10 a poor person—11 may be, should occur—12 that—13 hand—14 of
 power—15 should get, should possess, obtain—16 would rise up—17 and the
 hands—18 of humble persons—19 would twist—20 Moses on whom be peace

—21 on the wisdom—22 of the world—23 creator—24 did acknowledge, did agree with—25 and from—26 boldness, impertinence, presumption—27 his own, of himself—28 begging mercy, craving mercy—29 and a verse, (*i. e.*, of the **Koran**)—30 repeated, read—31 a mean person, a low fellow—32 when—33 dignity comes, (*i. e.*, obtains promotion)—34 and silver—35 and gold to him—36 a thump, a blow—37 deserves, wants, requires—38 of a certainty, certainly, undoubtedly, assuredly, as a natural consequence—39 on his head—40 this—41 similar proverb—42 at length—43 not—44 a wise man—45 from hand, (*i. e.*, the composition)—46 the ant—47 this, exactly so—48 better, preferable—49 that—50 should not be—51 to him feathers—52 to the father—53 honey—54 plenty is, much is—55 but—56 the son—57 is one who has a fever, (from گرمي heat, and دار a possessor)—58 that person—59 who—60 you rich, you wealthy—61 does not make—62 he—63 what is right, what is proper—64 for you—65 than yourself—66 better—67 knows, understands, is acquainted with.

If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe and asked pardon for his boldness; repeating the following verse of the Koran. “(*Arabic*) If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth,” “O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant, had not been able to fly!” When a mean wretch obtains promotion and wealth of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his son is affected with a feverish complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourself.

T A L E 17.

⁷ اعرابي را ⁶ دیدم ⁵ در ⁴ حلقه ³ جوهریان ² بصره ¹ حکایت همی کرد
¹⁸ که ¹⁷ وقتی ¹⁶ در ¹⁵ بیابان ¹⁴ راه ¹³ گم کرده بودم ¹² و از ¹¹ زاد ¹⁰ راه ⁹ بامی ⁸ چیزی
²⁷ نمانده بود ²⁶ و دل ²⁵ بر ²⁴ هلاک ²³ نهاده بودم ²² که ²¹ ناگه ²⁰ کیسه ¹⁹ یافتم ¹⁸ پر
³⁶ از ³⁵ مروارید ³⁴ هرگز ³³ آن ³² ذوق ³¹ و شادی ³⁰ فراموش ²⁹ نکنم ²⁸ که ²⁷ پنداشتم ²⁶ که
⁴⁵ گندم ⁴⁴ پریانست ⁴³ و باز ⁴² آن ⁴¹ تلخی ⁴⁰ و نا امیدي ³⁹ که ³⁸ معلوم ³⁷ کردم ³⁶ که
⁴⁶ مروارید ست

قطعه

⁵⁰ در ⁴⁹ بیابان ⁴⁸ خشک ⁴⁷ وریگ ⁴⁶ روان
⁵⁷ تشنه را ⁵⁶ در ⁵⁵ دهان ⁵⁴ چه ⁵³ در ⁵² چه ⁵¹ صدف
⁶¹ مرد ⁶⁰ بی ⁵⁹ توشه ⁵⁸ کاو ⁵⁷ افتاد ⁵⁶ از ⁵⁵ پای
⁶⁸ در ⁶⁷ کمر ⁶⁶ بند ⁶⁵ او ⁶⁴ چه ⁶³ زر ⁶² چه ⁶¹ خرف

1 An Arab—2 I saw—3 in—4 the circle—5 of jewellers—6 of Basrah—7
 was telling a story, was relating an anecdote—8 that—9 one time—10 in—11
 the desert—12 road—13 I had lost—14 and from, and of—15 provisions—16
 of the road—17 with me—18 a single thing—19 did not remain—20 and heart

—21 towards destruction—22 I had placed—23 when—24 suddenly, by chance—25 a bag—26 I found—27 full—28 of pearls—29 ever—30 that—31 relish, taste, delight, joy, pleasure—32 and gladness, pleasure, happiness—33 I cannot forget, I shall not forget—34 when—35 I supposed, fancied, imagined—36 that—37 wheat—38 fried is—39 and afterwards, and again—40 that—41 bitterness—42 and despair, (from **ن** not and **اميد** hope)—43 when—44 I knew, I discovered, I found out—45 that—46 pearls is (*i. e.*, they were pearls)—47 in—48 the desert—49 dry, parched, arid—50 and quicksands, (from **ريگ** sand, and **روان** going, moving)—51 to the thirsty one—52 in—53 the mouth—54 what, (*i. e.*, matter or difference?)—55 a pearl—56 what (matter)—57 a shell—58 a man—59 without provisions—60 who falls, has fallen—61 from his feet, (*i. e.*, has become fatigued, can no longer walk)—62 in—63 his girdle (from **كمير** the waist, and **بند** a bandage, a belt)—64 of him, his—65 what (difference)—66 gold—67 what (difference)—68 potsherds?

I saw an Arab sitting in a circle of jewellers of Basrah, and relating as follows: "Once on a time having missed my way in the desert, and having no provisions left, I gave myself up for lost, when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered on discovering that the bag contained pearls." In the parched desert of quicksands, pearls or shells in the mouth of the thirsty traveller are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle, gold or potsherds?

T A L E 18.

يكي از عرب از غایت تشنگي همي گفت
 همچنين در قاع بسيط مسافري گم شده بود و قوت و قوتش
 نمانده و درمي چند برميان داشت بسيار بگرديد راه بجائي
 نبرد و بسختي هلاک شد طايفه برسيديد درمها پيش رويش
 نهاده ديدند و بر خاک نبشته

قطعه

گر همه زر جعفري دارد مرد بي توشه برنگيرد کام
 در بيابان حقير سوخته را شلغم بخخته يه که نقره خام

1 One—2 of the Arabs—3 from—4 excessive—5 thirst—6 was saying—7 in the same manner—8 in—9 the great desert (from قاع level ground, a plain, and بسيط extending out, wide, spread out,)—10 a traveller—11 was lost—12 and food, provisions—13 and his strength, power—14 did not remain—15 and direms—16 a few—17 in his girdle, waist, loins—18 had, possessed—19 much, greatly—20 he wandered, he turned about—21 road—22 in place—23 did not carry (*i. e.*, did not get the proper path or road)—24 and from hardship, want—25 became destroyed, perished—26 a band, a company—27 arrived—28 the direms—29 in front—30 of his face—31 placed,—32 they saw—33 and on the earth, dust—34 written—35 if although—36 all, the whole—37 gold—38 the purest gold (*i. e.*, so called being the word used to express a pretty yellow flower)—39 possessed, should have—40 a man—41 without provisions,—42 would not be of any use, would avail nothing—43 in—44 the desert—45 a poor, wretched, contemptible, rill—46 parched one—47 a turnip—48 boiled, cooked, prepared, ripe—49 better (*i. e.*, would be)—50 than—51 virgin silver (from نقره silver, and خام crude raw.)

An Arab labouring under excessive thirst exclaimed *Arabic* "I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather Sack with water." In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face and the following words written on the ground. "If the man destitute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TABLE 19.

⁹ هرگز ⁸ از ⁷ دور ⁶ زمان ⁵ ننالیده بودم ⁴ و ³ روی ² از ¹ گردش آسمان
¹⁸ درهم ¹⁷ نکشیده ¹⁶ مگر ¹⁵ وقتی ¹⁴ که ¹³ پایم ¹² برهنه ¹¹ بود ¹⁰ و ⁹ استطاعت ⁸ پای ⁷ پوشی
²⁷ نداشتم ²⁶ بجامع ²⁵ کوفه ²⁴ درآمدم ²³ و ²² دلنگ ²¹ یکی ²⁰ را ¹⁹ دیدم ¹⁸ که ¹⁷ پای
³⁵ نداشت ³⁴ سپاس ³³ و ³² شکر ³¹ نعمت ³⁰ حق ²⁹ بجای آوردم ²⁸ و ²⁷ بر ²⁶ بی ²⁵ کفشی
³⁶ صبر کردم

قطعه

⁴⁴ مرغ ⁴³ بریان ⁴² بچشم ⁴¹ مردم ⁴⁰ سیر ³⁹ و ³⁸ کمتر ³⁷ از ³⁶ برگ ³⁵ قره ³⁴ برخواست
⁵³ و آن ⁵² که ⁵¹ را ⁵⁰ دستگاه ⁴⁹ و ⁴⁸ قدرت ⁴⁷ نیست ⁴⁶ و ⁴⁵ شلغم ⁴⁴ بخفته ⁴³ مرغ ⁴² برخواست

1 Ever—2 from—3 the revolution, turn, tour, vicissitude, circuit, cycle—4 of the times, age, fortune, heavens—5 I had not lamented, complained—6 and face—7 from, on account of—8 the revolution, turning, period, vicissitude, roll—9 of the sky, heavens, fate, fortune—10 I had not drawn together, (*i. e.*, framed ^{روي} کشیدن ^{درهم} to draw up the face from anger)—11 except—12 one time—13 when—14 my feet—15 naked, bare—16 were—17 and power, possibility—18 of clothing feet—19 I did not possess, I had not—20 to the mosque—21 of Cusah—22 I came into—23 distressed, heavy hearted—24 to one, a person—25 I observed—26 who—27 feet—28 had not, possessed not—29 praise—30 and thanks—31 of favours, (*i. e.*, 'for blessings bestowed')—32 to God—33 I performed—34 and on, and with—35 the state of being without shoes—36 I endured, I bore up with, I patiently, submitted to—37 a broiled fowl—38 in the eye, to the eye, in the sight—39 a man—40 contented, glutted, satiated, full—41 less—42 than a leaf—43 of greens, pottage, garden herbs—44 on a tray is—45 and to him, and that one—46 who—47 means, power, ability—48 and strength—49 is not, (has not)—50 a turnip—51 boiled, ripe, prepared—52 a fowl—53 broiled is.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cusah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation than a leaf of greens on a dish, but to him who hath not the means of procuring food a boiled turnip is equal to a broiled fowl.

TABLE 20.

یکی از ملوک با تنی چند از خاصان در شکارگاهی بزمستان
 از عمارت دور افتاد شب درآمد خانه دهقانی دیدند ملک
 گفت شب آنجا رویم تا زحمت سرما نباشد یکی از وزرا
 گفت لایق قدر پادشاهان نباشد اینجا بخانه دهقانی ریک
 بردن اینجا خیمه زنیم و آتش افروزیم دهقانرا خبر شد ماحضری
 از طعام ترتیب کرد و پیش سلطان برد و زمین خدمت ببوسید
 و گفب قدر بلند سلطان بدین قدر نازل نشدی ولیکن نخواستند
 که قدر دهقان بلند شود ملک را سخن گفتن او مطبوع آمد
 شبانگاه بمنزل او نقل کردند بامدادان خلعت و نعمتش بخشید
 شنیدم که در رکاب ملک قدمی چند میرفت و میگفت

قطعه

ز قدر و شوکت سلطان نگشت چیزی کم
 ز الفتات بهمان سرای دهقانی
 کلاه گوشه دهقان بافتاب رسید
 که سایه بر سرش افکند چون تو سلطانی

[1 One—2 of—3 the kings—4 with a few persons, (from تن a body, and چند a few)—5 of, from—6 his confidential servants, private followers, nobles—7 towards—8 a hunting seat, a hunting locality, hunting ground—9 in the winter, during the cold season—10 from—11 abode, residence, building. (i. e., a town) cultivation, habitation—12 distant, far—13 had gone, (from افتادن to fall)—14 night—15 came on—16 the house—17 of a peasant—18 they observed, saw—19 the king—20 said—21 to-night—22 that place—23 we will go—24 so that—25 the pain, trouble, disquietude—26 of the cold—27 may not be—28 one—29 of the Woozers—30 said—31 becoming, proper, fit—32 the dignity—33 of kings—34 may not be—35 shelter, refuge, protection—36 in the house—37 of a peasant—38 mean, minute, subtile, humble—39 to take—40 in this place—41 a tent—42 we will pitch, will strike—43 and fire—44 will light—45 to the peasant—46 intelligence arrived, became known—47 what

food is ready, what meat is prepared in a hurry—48 from his provisions, food, supplies, victuals—49 prepared, got ready, arranged—50 and before, in front of—51 the king—52 carried, took—53 and the ground—54 of service, obeisance—55 kissed—56 and said—57 the dignity—58 great, high, sublime, lofty—59 of the king—60 from this—61 way, mode, degree, (i. e., of condescension)—62 descending—63 has not become—64 but—65 they desired not, they wished not—66 that—67 the dignity—68 of the peasant—69 high, exalted—70 should be—71 to the king—72 speech, word—73 to speak, (i. e., the speaking)—74 of him, his—75 became agreeable, acceptable—76 the night—77 at the place, abode—78 of him—79 they passed—80 in the morning—81 a dress of honor—82 and to him wealth, (i. e., money)—83 bestowed, gave—84 I heard—85 that—86 in the stirrup, with the stirrup—87 of the king—88 a few steps—89 was going, (i. e., went, accompanied)—90 and was saying—91 from the dignity—92 and magnificence, state dignity, majesty—93 of the king—94 has not become, has not altered, turned—95 in the least a single thing—96 less—97 from the kindness—98 in the dining-room, in the hospitable abode, (from *مهمان* a stranger and *سرای* a house)—99 of the peasant—100 the cap—101 corner—102 of the peasant—103 to the sun—104 has reached—[105 because—106 the shadow—107 on his head—108 has fallen—109 like—110 you—111 a king, a monarch.]

A certain king, attended by some of his principal nobility, on a hunting party, in the winter was benighted at a long distance from any town. Having discovered the cottage of a peasant the king said, "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot and light a fire." The peasant being apprized of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth, said, "The sultan's high dignity will not suffer any degradation by this condescension, but these gentlemen are not willing that the peasant's humble state should be exalted." "The king approved of his speech, and passed the night in the cottage." In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said, "The king's dignity and splendour have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof but the corner of the rustic's cap has been exalted to the sun, by such a monarch having overshadowed his head.†"*

* Revised from No. 1 to No. 18.—"One of the (former) kings, with a few of his "especials," reached, during the winter, a hunting locality, a long distance from any town—night came on (and) they observed a peasant's house."

† Revised from No. 105 to No. 111.—"Because the shadow of such a king as *yourself* has alighted on his head."

TABLE 21.

9 گدای 8 هول 7 را 6 حکایت 5 کنند 4 که 3 نعمت 2 وافر 1 داشت 1 یکی از
 18 ملوک 17 گفت 16 می 15 نماید 14 که 13 مال 12 بیکران 11 داری 10 و مارا 9 مهمی
 28 هست 27 اگر 26 برخی 25 ازان 24 دستگیری 23 کنی 22 بحکم 21 عاریت 20 چون 19 ارتفاع
 37 ولایت 36 رسد 35 وفا کرده شود 34 گفت 33 لایق 32 قدر 31 بلند 30 خداوند 29 جهان
 45 نباشد 44 دست 43 همت 42 بمال 41 چون 40 من 39 گدای 38 آلودن 37 که جو جو
 53 فراهم آورده ام 52 گفت 51 غم 50 نیست 49 که 48 بتاتار 47 میدهم 46 که

1 A beggar—2 dreadful, horrible—3 the sign of the oblique case—4 they tell a story—5 who—6 wealth—7 abundant, plentiful, much, ample—8 possessed—9 one of—10 the kings—11 said—12 it appears, it is manifest, plain, evident—13 that—14 property, wealth—15 boundless, immense, (from بی without, کران a boundary, side, bank)—16 you possess—17 and to me, —18 a momentous business, important affair, exigence, urgent business—19 is, (i. e., I have)—20 if—21 a little—22 of that, from that—23 help, aid, assistance, support, patronage, (from دست the hand, گرفتن to sieze take, grasp, clasp.)—24 you do—25 in the way—26 of a loan—27 when—28 the resources, revenue, elevation, exaltation, carrying off—29 of the country, kingdom—30 arrives, comes in, is collected—31 will be returned—32 he said—33 fit, becoming, suitable to—34 the dignity—35 high, sublime—36 the Lord—37 of the world—38 may not be, (i. e., is not)—39 the hand—40 of mind, spirit, liberality, bravery, magnanimity, resolution—41 with the property—42 like me, like such as myself—43 a beggar—44 to mix, to soil, smear, stain, defile—45 who grain by grain—46 I have collected, (from فراهم collection, آوردن to bring)—47 he said—48 grief, distress—49 is not—50 because—51 to the Tartars—52 I give away, I intend to give—53 because.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "It appears that you are exceedingly rich and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself who has collected it grain by grain." He replied, "Dont distress yourself on that account, as I shall pay it away to the Tartars. Arabic—"Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes."

بیت

¹¹ گر آب ¹⁰ چاه ⁹ نصرانی ⁸ نه پاکست ⁷ جهود ⁶ مرده ⁵ میشویم ⁴ چه ³ باکست ²
¹⁹ شنیدم ¹⁸ که ¹⁷ سر ¹⁶ از ¹⁵ فرمان ¹⁴ ملک ¹³ باز ¹² زد ¹¹ و ¹⁰ حجت ⁹ آوردن ⁸ گرفت ⁷
²⁸ و شوخ ²⁷ چشمی ²⁶ کردن ²⁵ ملک ²⁴ فرمود ²³ تا ²² مضمون ²¹ خطاب ²⁰ از ¹⁹ و بزجر ¹⁸
³¹ و توبیخ ³⁰ مستخلص ²⁹ کردند

مثنوی

³⁸ بلطافت ³⁷ چو ³⁶ بر نیاید ³⁵ کار ³⁴ سربه ³³ بی ³² حرمتی ³¹ کشد ³⁰ ناچار ²⁹
⁴⁶ هر که ⁴⁵ بر خویش ⁴⁴ تن ⁴³ نه ⁴² بخشد ⁴¹ گر ⁴⁰ نه ³⁹ بخشد ³⁸ برو ³⁷ کسی ³⁶ شاید ³⁵

1 If—2 the water—3 of the well—4 of a Christian—5 not—6 pure is—7 a Jew—8 dead—9 should we wash, were we to wash—10 what—11 fear is—12 I heard—13 that—14 head—15 from—16 the order, command—17 of the king—18 struck back—19 and commenced to dispute, (from **حجت** altercation, disputation, **آوردن** to bring, and **گرفتن** to seize, commence)—20 and wantonness, insolent, saucy, pert, (from **شوخ** sly, playful, and **چشم** an eye)—21 to do—22 the king—23 ordered—24 so that—25 the cause, meaning, subject—26 of his anger—27 from him—28 with threatening—29 and reproach, speaking harshly—30 set free, got out, liberated, extracted—31 they should do—32 by kindness—33 when—34 cannot be accomplished—35 a work, business—[36 the affair by disgrace, the undertaking by ignominy—37 should be done, must be done—38 necessarily, inevitably, without remedy, remediless]—39 whoever—40 of his ownself, of his own free will—41 is not ready to give, bestow—42 if—43 does not give—44 on him, from him—45 some person—46 it behoves, it is proper.

If the water of a well belonging to a Christian is impure, what signifies this if we use it to wash the corpse of a Jew? I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach. When an affair cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness.* When a person is not ready to contribute of himself, it is proper that some one should force him.

* Revised from No. 36 to No. 38.—It must (i. e., the affair) inevitably be accomplished by ignominious measures.

T A L E 22.

8 7 6 5 4 3 2 1
 بازگانی را دیدم که صد و پنجاه شتر بار داشت و چهل
 16 15 14 13 12 11 10 9
 بنده و خدمتگار شبی در جزیره کیش مرا بحجوه خویش برد
 25 24 23 22 21 20 19 18 17
 و همه شب نیارامید از سخنهاي پريشان گفتن که فلان انبارم
 28 32 31 30 29 28 27 26
 بترکستانست و فلان بضاعت بهندوستان و این کاغذ قباله فلان
 42 41 40 39 38 37 36 35 34
 زمین است و فلان چیز را فلان زمین گاه گفتم که خاطر
 51 50 49 48 47 46 45 44 43
 اسکندریه دارم که هوای خوشست و گاه گفتم نه که
 57 56 55 54 53 52
 دریای مغرب مشوشست سعدیا سفري دیگر در پیشست
 66 65 64 63 62 61 60 59 58
 اگر آن کرده شود بقیة عمر خود بگوشه بنشینم و ترک تجارت
 75 74 73 72 71 70 69 68 67
 کنم گفتم آن کدام سفر است گفت گوگرد پارسی بچین
 83 82 81 80 79 78 77 76
 خواهم بردن شنیدم آنجا عظیم قیمت دارد و از آنجا کاسه چینی
 89 88 87 86 85 84
 بروم و دیبای رومی بهند و پولاد هندی بحلب و آبگینه حلبی به یمن
 97 96 95 94 93 92 91 90
 و برد یمانی بپارس و از آن پس ترک تجارت کنم و بدوگانی بنشینم
 105 104 103 102 101 100 99 98
 چندین ازین مایحولیا فروخواند که پیش طاقت گفتنش نمازد
 112 111 110 109 108 107 106
 گفت ای سعدی تولیز سخنی بگوي از آنها که دیده و شنیده
 113
 گفتم

نظم

121 120 119 118 117 116 115 114
 آن شنیدستی که در صحرائ غور بار سالاری بیفتاد از ستور
 128 127 126 125 124 123 122
 گفت چشم تنگ دنیا دارا یا قناعت پر کند یا خاک گور

1 A merchant—2 I saw—3 who—4 one hundred—5 and fifty—6 load-
 ed camels—7 possessed—[8 and forty]—9 slaves—10 and servants,
 (from خدمت service, and کار a doer, performer)—11 one night—12 in
 the Island—13 of Kish—14 to me, me—15 into his own chamber—16 took,
 carried, conveyed—17 and all, the whole—18 night—19 did not rest—20 from
 speeches—21 absurd—22 to speak—23 saying, viz.—24 certain—25 my goods,
 my property—26 in Turkistan is—27 and certain—28 goods, capital, stock in
 trade—29 in Hindoostan—[30 and this—31 the paper—32 the deed, bill of sale,
 contract—33 of certain]—34 ground is—35 and certain—36 of things, things,
 —37 certain—38 the security—39 a time, once—40 he said—41 that—42
 heart, desire, wish—43 of (going to) Alexandria—44 I have, I possess—45 be-
 cause—46 the air, wind, climate—47 pleasant is—48 and sometimes—49 he
 said—50 no—51 because—52 the Mediterranean, (from دریا a river, and
 مغرب the West—53 boisterous is—54 Oh! Sâdy—55 one journey—56
 another—57 in front is, in contemplation is—58 if that—59 should be ac-
 complished—60 the remainder—61 of life—62 my own, own—63 in a corner
 (i. e., retirement)—64 I will sit—65 and forsaking, abandoning—66 trade—67 I
 will do—68 I said—69 that—70 what—71 journey is?—72 he said—73 brim-
 stone—74 of Persia—75 to China—76 I want to convey, transport, carry—77
 I have heard—78 at that place—79 great, high—80 price—81 has, possesses,
 bears,—82 and from that place—83 China-vases, China-ware—84 to Greece
 —85 and Grecian brocade—86 to India, Hindostan—87 and Indian steel—88 to
 Aleppo—89 and the glass-ware of Aleppo to Yemen—90 and the striped cloths
 of Yemen to Persia—91 and after that, and from that—92 afterwards, finally
 —93 abandoning, forsaking—94 traffic, trade—95 I will do—96 and in a shop—
 97 will sit down—98 so much—99 of this, like this—100 foolishness, hyperbole
 —101 spoke, uttered—102 so that before, that in front—103 power—104 him
 to speak—105 remained not—106 he said—107 Oh! Sâdy—108 you also—109

say a word—110 of those things—111 that you have seen—112 and you have heard—113 I said—114 that—115 have you heard—116 that in, that on—117 the desert of Ghoor—118 once, once on a time—119 a chief—120 fell—121 from the camel—122 he said—123 the narrow eye—124 of the worldly man—125 either content—126 will satisfy—127 or the dust, earth—128 of his tomb, grave.

I saw a merchant who possessed one hundred and fifty camels laden with merchandize and *fifty** slaves and servants. One night in the Island of Kish, he entertained me in his own apartment, and during the whole night did not cease talking foolishly saying, "I have such and such property in Turkistan, and such goods in Hindoostan; *these are the title deeds of such a piece of ground*,† and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant; then again, no I will not go, because the Mediterranean sea is boisterous. O Sâdy I have another journey in contemplation and after I have performed that, I will pass the remainder of my life in retirement and leave off trading." I asked what journey it was, He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China-ware to Greece; and take the brocades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo I will convey to Yemen, and from thence go with striped cloths to Persia; after which I will leave off trade and sit down in my shop." He spoke so much of this foolishness, that at length being quite exhausted he said, "O Sâdy, relate also something of what you have seen and heard." I replied, "Have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave.

* Revised No. 8.—Read "forty."

† Revised from No. 30 to No. 33.—"And this paper is the "title deed" of certain land."

T A L E 23.

1 مالداریرا شنیدم 2 که 3 به 4 بخل چنان 5 مشهور 6 بود 7 که 8 حاتم طائی
 9 بسخا 10 ظاهر 11 حالش 12 بنعمت 13 آراسته 14 و 15 رخت 16 نفس 17 جبلی
 18 در 19 نهادش 20 همچنان 21 متمکن 22 که 23 نازی 24 بجائی 25 از 26 دست 27 ندادی
 28 و 29 گریه 30 ابوهریره 31 را 32 بلقمه 33 ننواختی 34 و 35 سگ 36 اصحاب 37 کهف 38 را 39 استخوانی
 40 نینداختی 41 فی الجملة 42 خانه 43 اورا 44 کسی 45 ندیدی 46 در 47 کشاده 48 و 49 سفره 50 اورا
 51 سر 52 کشاده

بیت

38 درویش 39 بجز 40 بوی 41 طعامش 42 نشنیدی
 43 مرغ 44 از 45 پس 46 نان 47 خوردن 48 او 49 ریزه 50 نچیدی
 51 شنیدم 52 که 53 در 54 دریای 55 مغرب 56 راه 57 مصر 58 برگرفته 59 بود 60 و 61 خیالی
 62 فرعونى 63 در 64 سر

58 ناگاه 59 باد 60 مخالف 61 گرد 62 کشتی 63 برآمد 64 چنانکه 65 گفته اند

بیت

66 با 67 طبع 68 ملولت 69 چه 70 کند 71 دل 72 که 73 نسازد
 74 شرطه 75 همه 76 وقتی 77 نبود 78 لایق 79 کشتی
 80 دست 81 دعا 82 برآورد 83 و 84 فریاد 85 بی 86 فایده 87 کردن 88 گرفت

بیت

83 دست 84 تضرع 85 چه 86 سود 87 بنده 88 محتاج 89 را
 90 وقت 91 دعا 92 بر خدا 93 وقت 94 کرم 95 در بغل

1—Of a rich person—2 I have heard—3 who—4 for parsimony, on account of
 avarice, stinginess—5 so, to such a degree—6 was famous—7 as, that—8 Hatim

Tai—9 for liberality, on account of liberality—[10 the appearance, the outside, external—11 his state, appearance—12 with bounty, favour, graciousness, benefit—13 adorned—14 and the meanness, parsimony, stinginess—15 of essence, nature, vice, substance, soul—16 innate, essential, natural—17 in his body, heart, disposition, nature, form—18 in such a manner—19 fixed, predominant, established, powerful, prevalent, residing]—20 that—21 a single loaf—22 to a single individual, one with life—23 from hand—24 gave not—25 and to the cat of Aboo Horaira—26 with a morsel—27 did not cherish,—28 and to the dog of the companions of the cave—29 a single bone—30 did not throw—31 in short, to be brief—32 his house—33 any one—34 saw not—35 open door, with the door opened—36 and his table—37 spread, (from سر the head, and كشاده open, *i. e.*, articles displayed)—38 the beggar—39 with the exception—40 smell—41 of his food—42 did not smell—43 the bird—44 from—45 bread leavings, remnants of bread, (from پس after, and نان bread)—46 to eat of him, his eating, (*i. e.*, what he had eaten *from*)—47 a crumb, scrap, bit, piece—48 did not pick up—49 I heard—50 that upon—51 the Mediterranean—52 the way—53 to Egypt—54 had taken—55 and imagination, pride—56 of Pharaoh—57 in his head—58 suddenly—59 a wind—60 contrary, adverse—61 about—62 the vessel—63 came upon—64 in the way that, manner that—65 they have said—66 with disposition—67 your sad, your sorrowful—68 what can do—69 the heart—70 when it does not agree, accord with—71 the wind—72 all, always, every—73 time, occasion—74 is not, may not be—75 fit, suitable for—76 the vessel—77 hand—78 of prayer—79 brought up, brought together (*i. e.*, clasped)—80 and lamentation—81 without use, ineffectual, useless,—82 began to do—[83 hand—84 of supplication, imploration, lamenting—85 what—86 use, advantage—87 to the slave in want, the needy mortal—88 the time—89 of prayer, (*i. e.*, when one is in distress and has recourse to prayers alone for comfort)—90 towards God—91 time—92 of favour, (*i. e.*, the favour of God, time of good fortune, prosperity)—93 in the armpit, under the armpit.]

I heard of a certain rich man, who was as notorious for parsimony as Hatim Tai for liberality. *His external form was adorned with wealth, but the meanness*

*of his disposition was so radicated,** that he never gave even a loaf of bread to any one, he would not have bestowed a scrap on the cat of Abou Horaira, nor thrown a bone to the dog of the Companions of the Cave. In short no one ever saw his door open, nor his table spread. A durwaih never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharaoh in his imagination. (*Arabic*)—According to the word of God, “until the time that he was drowned.” Suddenly a contrary wind assailed the ship in the manner as they have said, “What can the heart do that it may not accord with your sorrowful disposition, the wind is not always favourable for the ship.” He lifted up the hands of imploration, and uttered ineffectual lamentations. (*Arabic*)—“God hath said, When you embark on ships offer up your prayers unto the Lord.” *Of what benefit will it be to the servant, in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favour is wanted are folded under his arms? †*

* Revised from No. 10 to No. 19.—“His outward appearance was adorned with benignity but the innate meanness of his disposition was so predominant.”

† Revised from No. 83 to No. 93.—“What benefit will hands, imploringly stretched out, be to the needy servant, (*i. e.*, mortal) who in time of adversity stretches them towards God, and in prosperity folds them under his armpits.”?

N. B.—وقت دعا Literally means, “the time of prayer,” *i. e.*, the time when a person is obliged to seek for comfort in prayer, viz., “in adversity” or “affliction,” وقت كرم means, “the time of benignity, (*i. e.* of the Almighty,) viz., the time when God is gracious towards mankind, *i. e.*, “Prosperity.”

Remark.—Gladwin in his translation above has (as will be observed,) entirely altered Sâdy's meaning. It is not very probable that a person *desiring* a benefit would be likely to stand in the presence of his superior with his arms folded!! But my translation coincides exactly with what occurs every day in the world, *i. e.*, when a stupid fellow finds himself prosperous he often folds his arms, and looks as though he considered all the creation beneath his notice, and when misfortune arrives he is completely subdued and then humbly resorts to prayer.

قطع

¹ از ² زر و ³ همیم راحتی ⁴ برسان ⁵ خویشتن ⁶ هم ⁷ تمتعی ⁸ برگز
⁹ دان که این ¹⁰ خانه ¹¹ از تو ¹² خواهد ماند ¹³ خشتی ¹⁴ از ¹⁵ همیم ¹⁶ و خشتی ¹⁷ از زر گیر
¹⁸ آورده اند ¹⁹ که در ²⁰ مصر ²¹ اقارب ²² درویش ²³ داشت ²⁴ ببقیت ²⁵ مال او
²⁶ توانگر شدند ²⁷ و جامهای ²⁸ کهن ²⁹ بمرگ ³⁰ او ³¹ بدریدند ³² و خزود ³³ میاطی
³⁴ ببریدند ³⁵ هم ³⁶ دران ³⁷ هفته ³⁸ یکی ³⁹ را ⁴⁰ دیدم ⁴¹ از ایشان ⁴² برباد پای ⁴³ روان
⁴⁴ و غلامی ⁴⁵ پری ⁴⁶ پیکر ⁴⁷ در پای ⁴⁸ او ⁴⁹ دوان ⁵⁰ با خود ⁵¹ گفتم

قطع

⁵² و ⁵³ که ⁵⁴ گر ⁵⁵ مرده ⁵⁶ باز ⁵⁷ گردیدی ⁵⁸ بعیان ⁵⁹ قبیلہ ⁶⁰ و ⁶¹ پیوند
⁶² رد ⁶³ میراث ⁶⁴ سخت ⁶⁵ تر بودی ⁶⁶ وارثانرا ⁶⁷ ز ⁶⁸ مرگ ⁶⁹ خویشاوند
⁷⁰ بسابقه ⁷¹ معرفتی ⁷² که ⁷³ میان ⁷⁴ ما ⁷⁵ بود ⁷⁶ آستینش ⁷⁷ بکشیدم ⁷⁸ و ⁷⁹ گفتم

بیت

⁸⁰ بخور ⁸¹ ای نیک ⁸² سیرت ⁸³ سر ⁸⁴ مرد ⁸⁵ کان ⁸⁶ نگون ⁸⁷ بخت ⁸⁸ گرد ⁸⁹ کرد ⁹⁰ و نغورد

1 From—2 gold and silver—3 comfort, ease—4 cause to arrive, to bestow—5
 you yourself—6 also—7 relish, enjoyment, benefit—8 take, seize, acquire, derive
 —[9 know—10 that this—11 house, abode—12 from you, after your time—13
 will remain]—14 a brick—15 of silver—16 and a brick of gold—17 take, get,
 seize, use—18 they say—19 that in—20 Egypt—21 relations—22 beggars, poor
 —23 had, possessed—24 by the remainder—25 of his property, wealth—26 they
 became rich—27 and clothes—28 old—29 at his death, by his demise—30 they

tore (*i. e.*, tore up, destroyed)—31 and silk—32 and damask—33 they cut (*i. e.*, formed into clothes)—34 also—35 during that—36 week—37 to one—38 I saw—39 of them—40 on a fleet (from باد air, wind, and پای a foot)—41 horse—42 and a slave—43 fairy faced (from پری a fairy and پیکر countenance)—44 at his rear, behind him—45 running—46 within myself, to myself—47 I said—48 alas! Ah!—49 that,—50 if—51 the dead (*i. e.*, person)—52 should return, should come back—53 amongst—54 his wife—55 and relations, kindred, a patch, a graft, a bud, a scion—56 returning, the going back—57 of the heritage, bequest, patrimony—58 would be more difficult—59 to the heirs—60 than the death—61 of a kinsman—62 by the former, by reason of the previous—63 friendship—64 that between us—65 was—66 his slave—67 I drew, I caught—68 and I said—69 eat—70 Oh! good—71 way of life, morals, manners—72 worthy, (current *i. e.* as money, coin)—73 man—[74 that, which that—75 unfortunate one (نگون reversed, upside down, and بخت fortune)—76 collected, heaped up, brought round about him—77 and eat not, and used not, spent not.]

Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. *Know thou, that this edifice of your's will remain,** use therefore, bricks of gold and bricks of silver. They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said "Alas! if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said "Enjoy thou, O good man of happy endowments, that wealth, *which the late possessor accumulated to no purpose.†*"

* Revised from No. 9 to 13.—"Know that this abode (*i. e.*, the universe) will exist after you (*i. e.*, your death.)"

† Revised from No. 74 to 77.—"Which that unfortunate person accumulated, and expended not."

T A L E 24.

صیاد¹ ضعیف² را ماهی³ قوی⁴ در دام⁵ افتاد⁶ طاقت⁷ ضبط⁸ آن⁹
 نداشت¹⁰ ماهی¹¹ برو غالب¹² آمد¹³ و دام¹⁴ از دستش¹⁵ در ربود¹⁶ و برفت¹⁷

قطعه

شد¹⁸ غلامی¹⁹ که²⁰ آب جوی²¹ آرد²² آب جوی²³ آمد²⁴ و غلام²⁵ ببرد²⁶
 دام²⁷ هر بار²⁸ ماهی²⁹ آوردی³⁰ این بار³¹ رفت³² و دام³³ ببرد³⁴
 دیگر³⁵ صیادان³⁶ دریغ³⁷ خوردند³⁸ و ملامتش³⁹ کردند⁴⁰ که⁴¹ چنین⁴² صیدی⁴³
 در دامت⁴⁴ افتاد⁴⁵ و نتوانستی⁴⁶ نگاه داشتن⁴⁷ گفت⁴⁸ ای برادران⁴⁹ چه توان کرد⁵⁰
 که⁵¹ مرا⁵² روزی⁵³ نبود⁵⁴ و ماهی⁵⁵ را⁵⁶ همچنان⁵⁷ روزی⁵⁸ مانده بود⁵⁹

حکمت

صیاد⁶⁰ بی روزی⁶¹ در دجله⁶² ماهی⁶³ نگیرد⁶⁴ و ماهی⁶⁵ بی اجل⁶⁶ بر خشکی⁶⁷

67

نه میرد

1 A hunter, fisherman, fowler—2 weak—3 the sign of the oblique case
 —4 a fish—5 strong—6 in net—7 fell, came into,—8 the power—9 of control,
 check, possession, restraint, rule—10 of it, of that (i. e., the fish)—11 had
 not—12 the fish—13 over him, on him—14 became victorious, predominant,
 superior, excelling—15 and the net—16 from his hand—17 snatched away,
 carried off—18 and departed, went—19 there was—20 a slave—21 who—22

water from a rivulet, river water (آب water and جو or جوي a brook, a rivulet)—23 would bring, wished to bring—24 the river water—25 rose, came, increased—26 and the slave—27 carried away, took off—28 the net—29 every time, each time—30 caught the fish, brought the fish—31 the fish—32 this time—33 departed—34 and the net—35 carried off, carried away—36 the other—37 fishermen—38 were grieved—39 and his reproach, and his reprehension—40 they did—41 that, viz. saying—42 such—43 a prey, a game, (*i. e.*, fish)—44 in your net—45 fell—46 and you were not able—47 to guard, to secure it, hold it—48 he said—49 Oh! brethren—50 what could I do—[51 because, seeing, on account—52 to me—53 fate, luck, fortune, daily food—54 was not—55 and to the fish—56 yet—57 daily food, (*i. e.*, life)—58 did remain]—59 a fisherman—60 without daily food (*i. e.*, when he is not intended to get his daily food)—61 in the Tigris—62 a fish—63 catches not—64 and a fish—65 without death (*i. e.*, one that is not yet doomed to die)—66 on the dry land—67 dies not.

A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen were grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethren! what could be done, *seeing it was not my lucky day, and the fish had yet a day remaining?*" A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

* *Revised from No. 51 to No. 58.*—"Because it was not (*intended as*) my daily food and the fish had yet food (*in store for him*)."

N. B.—مرا روزي نبود means literally "to me daily food was not" *i. e.*, it was not intended as my subsistence, همچنان روزي مانده بود means, "as yet daily food did remain" *i. e.*, Providence had still food in store for the fish, viz. the fish had yet longer to enjoy life.

T A L E 25.

دست و پا بریده هزار پائی را بکشت صاحب‌دلی برو بگذشت
و گفت سبحان الله با هزار پای که داشت چون اجلش فرارسید
از بی دست و پای نتوانست گریخت
مثنوی

چو آید ز پی دشمن جان ستان به بندد اجل پای مرد دوان
دراندم که دشمن پیایی رسید کمان کیا نی نشاید کشید

[1 Hand—2 and foot—3 cut off, amputated—4 to a millepede—5 killed]
—6 a good man—7 by it, over or near it—8 passed—9 and said—10 Holy God
—11 to a thousand—12 feet (*i. e.*, millepede)—13 that possessed, had—14
when—15 his death—16 came in front—17 from on without hands—18 and feet
—19 was not able to fly, to escape (from گریختن not to be able
to run off, flee—20 when—21 comes—22 from behind—23 the enemy—24
soul seizer (from جان life, and ستاندن to seize, take)—25 ties, binds—26
death, fate—27 the foot—28 of the fleet man, (from مرد a man, and
دویدن to run)—29 during that time, in that moment—30 that—31 the
enemy—32 following, in pursuit, behind—33 arrives, comes, approaches—34
the Kianyan bow—35 should not draw, (*i. e.*, it is no use to bend or draw.)

*One who had neither hands nor feet** having killed a millepede, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow."

* Revised from No. 1 to No. 5.—"One who had both hands and feet cut off."

N. B.—This means "a walking stick" the hands are the "branches" and the feet, "the roots." (*i. e.* A stick fell down by the decree of Providence) and by its fall a millepede lost its life.

TABLE 26.

⁸ و مرکب ⁷ ثمين ⁶ در ⁵ بر ⁴ خلعتي ³ سمين ² دیدم ¹ ابله‌ي را
¹⁷ چگونه ¹⁶ اي سعدي ¹⁵ گفت ¹⁴ کسي ¹³ بر سر ¹² مصري ¹¹ و قصب ¹⁰ در زیر
²⁶ خطي ²⁵ گفتم ²⁴ لا يعلم ²³ حيوان ²² بر این ²¹ معلم ²⁰ ديبي ¹⁹ اين ¹⁸ مي بيني
³¹ زشتست ³⁰ که ²⁹ باب ²⁸ زر ²⁷ نوشتست

قطعه

³⁶ حيوان ³⁵ مانند ³⁴ اين ³³ نتوان ³² گفتم ³¹ بادمي
⁴¹ بيرونش ⁴⁰ و نقش ³⁹ و دستار ³⁸ مگر ³⁷ دراعه
⁴⁷ هستي او ⁴⁶ و ملک ⁴⁵ اسباب ⁴⁴ در همه ⁴³ فکر ⁴²
⁵⁴ خوش ⁵³ جز ⁵² حلال ⁵¹ چيز ⁵⁰ نيابي ⁴⁹ که ⁴⁸ هيچ
⁵⁹ مبر ⁵⁸ شود ⁵⁷ متضعف ⁵⁶ اگر ⁵⁵ شريف
⁶⁴ خواهد شد ⁶³ ضعيف ⁶² بلندش ⁶¹ که ⁶⁰ پايگاه
⁷⁰ بزرد ⁶⁹ ز ⁶⁸ بميخ ⁶⁷ صميمين ⁶⁶ در ⁶⁵ آستانه
⁷⁶ خواهد شد ⁷⁵ شريف ⁷⁴ يهودي ⁷³ که ⁷² گمان ⁷¹ مبر

1 A blockhead, a fool—2 I saw—3 fat—4 and a robe, dress of honor—5 on
 —6 bosom, body—7 precious, valuable, expensive—8 and a horse—9 Arabian
 —10 under him, beneath him (from ^{در} in, on, at, and ^{زیر} under, beneath)
 —11 and linen—12 Egyptian—13 on his head (*i. e.*, as a turband)—14 some
 one—15 said—16 O Sady—17 what way, what manner, how—18 do you see,
 do you look upon, consider—19 this—20 brocade—21 notable, rare—22 on
 this—23 brute, animal—24 without knowledge, ignorant (from ^{لا} not, without,

علم knowledge)—25 I said—26 a letter, a writing—27 bad is—28 which, that—29 with water—30 of gold—31 written is—32 to a man—33 you cannot say, are not able to say—34 like, resembling—35 this—36 animal, brute—37 but—38 an upper garment—39 and turband—40 and picture drawing, picture, delineation—41 his out, his external—[42 look, behold—43 in, amongst—44 all—45 things, property—46 and worldly possessions (ملك a country, dominion, and هستی existence, world)—47 of him—48 because—49 any—50 thing—51 you will not find—52 lawful—53 except—54 his blood]—55 a noble person—56 if—57 poor, weak—58 should be—59 consider not (خیال imagination, idea, and بردن to bear, carry, place)—60 that—61 rank, dignity—62 his high, his lofty—63 poor, weak—64 should be, will be—65 in—66 threshold—67 of silver—68 with a nail—69 of gold—70 should strike in, drive—71 doubt, imagination—72 take not, carry not, entertain not—73 that—74 a Jew—75 noble—76 should be.

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sâdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water of gold. *Arabic*, "In truth amongst men he is an ass with the form and bleating of a calf." You cannot say this brute resembles a man, excepting in his garment, his turband and external form; *of all his property, estate, and bodily faculties, it is not lawful to take any thing but his blood.** If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

* Revised from No. 42 to No. 54.—"Behold! amongst all his goods and worldly possessions you will find nothing lawful (i. e., to take) except his life."

T A L E 27.

دزدی گدائی را گفت شرم نداری که از برای جوی سیم

دست پیش هر لئیم دراز میکنی گفت

بیت

دست دراز از پی یک حبه سیم به که ببرند بدانگی و نیم

1 A thief—2 to a beggar—3 said—4 have you not shame? (from شرم shame and داشتن to possess, have)—5 that—6 for the sake—7 a grain—8 of silver—9 hand—10 in front—11 of every—12 low one, sordid person—13 you stretch out (دراز long and کردن to do)—14 he replied—15 the hand—16 for the sake—17 of one—18 grain, seed (a measure equal to two barley corns)—19 of silver—20 better—21 than—22 they should cut it off—23 for a dang—24 and a half.

A thief said to a mendicant, "Are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

T A L E 28.

⁷ مُشت زني را ⁶ حكايت کنند که از ⁵ دهر ⁴ مخالف ³ بچان آمده بود
¹⁶ و از ¹⁵ حلق ¹⁴ فراخ ¹³ و دست ¹² تنگي ¹¹ بفرغان ¹⁰ و شکايت ⁹ پيش ⁸ پدر برد
²⁷ و اجازت ²⁶ خواست که ²⁵ عزم ²⁴ سفر ²³ دارم ²² تا ²¹ مگر ²⁰ بقوت ¹⁹ بازو ¹⁸ دامن
³⁰ کامي ²⁹ بکف ²⁸ ارم

بیت

³⁵ فضل ³⁴ و هنر ³³ ضايعست ³² تا ³¹ ننمايند
⁴¹ عود ⁴⁰ بر آتش ³⁹ نهند ³⁸ و ³⁷ مشک ³⁶ بسايند
⁵⁰ پدر ⁴⁹ گفت ⁴⁸ اي ⁴⁷ پسر ⁴⁶ خيال ⁴⁵ محال ⁴⁴ از ⁴³ سر ⁴² بدرکن ⁴¹ و ⁴⁰ پاي ³⁹ رقناعت
⁶⁰ در ⁵⁹ دامن ⁵⁸ سلامت ⁵⁷ کش ⁵⁶ که ⁵⁵ بزرگان ⁵⁴ گفته اند ⁵³ دولت ⁵² نه ⁵¹ بکوشيدنست
⁶³ چاره ⁶² کم ⁶¹ جوشيدنست

بیت

⁶⁸ کس ⁶⁷ نتواند ⁶⁶ گرفت ⁶⁵ دامن ⁶⁴ بزور
⁷⁴ کوشش ⁷³ بي فايده ⁷² است ⁷¹ و ⁷⁰ سمه ⁶⁹ بر ابروي کور

[1 A boxer (from مُشت the fist زدن to strike)]—2 they tell a story—
 3 who—4 from—5 times, fortune, age—6 adverse, contrary—7 had become
 reduced to the last extremity (from بچان to life and آمدن to come)—8
 and from a throat, and on account of a throat—9 ample, large, wide, spacious—
 10 and hand—11 straitness, want, poverty, distress, narrowness—12 with lamen-
 tation, with complaint—13 and complaint—14 in front—15 of father—16 took,
 carried—17 and permission, leave—18 desired, asked for—19 saying—20

desire, wish, intention—21 of travelling—22 I have, I possess—23 so that—
 24 perhaps, probably—25 by the force, strength—26 of arm—27 the skirt.
(i. e., of the garment)—28 of desire, object—29 to hand—30 I may bring—
 31 excellence, virtue, favour, grace, increase, gain—32 and skill—33 useless is,
(are valueless,) fruitless is, abortive is—34 until—35 they are not shown, are
 not exhibited—36 Lignum aloes—37 on, upon—38 the fire—39 they place
(i. e., folks place)—40 and musk—41 they rub—42 the father—43 said—
 44 O! Son—45 idea, imagination—46 impossible, absurd, impracticable—47
 from head *(i. e., brain)*—48 put out, *(from بدر without and کردن to do)*—49
 and the foot—50 of contentment—51 in, into, between—52 the skirt,—53 of
 safety—54 draw—55 because as—56 the great people, the sages—57 have
 said—58 wealth—59 not—60 by endeavour is, not by hard work is—61 the
 remedy—62 less—63 to desire is, to lust after is, to want is—64 any one—65
 is not able to seize—66 the skirt *(i. e., of the garment)*—67 of wealth—68 by
 force—[69 an endeavour—70 without use is, abortive is—71 the leaves of
 indigo—72 on—73 the eyebrow—74 of the blind.]

They tell a story of a *wrestler*,* who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put Lignum aloes on the fire, and rub musk. The father said, "O son get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety, for the sages have said. Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, *it is lost labour to anoint the eyes of the blind with salve.*"†

* *Revised No. 1.*—Read "A boxer."

† *Revised from No. 69 to No. 74.*—It is an useless endeavour, and like a collyrium applied to the eyebrows of a blind person."

N. B.—سومع means a kind of collyrium, i. e., the same as سرمه or antimony which in India is applied to the eyebrows and eyelashes to give the eye itself a brilliant appearance consequently; such an application would indeed be useless to one totally blind!

بیت

13 12 11 10 9 8 7 6 5 4 3 2 1
اگر بهر سرمویت هنر دوصد باشد هنر بکار نیاید چو بخت بد باشد

بیت

23 22 21 20 19 18 17 16 15 14
چه کند زورمند و اثرن بخت بازوی بخت به که بازوی سخت
32 31 30 29 28 27 26 25 24
پسر گفت ای پدر فواید سفر بسیار است از نزهت خاطر
40 39 38 37 36 35 34 33
و جذب فواید و دیدن عجایب و شنیدن غرایب و تفرّج بلدان
48 47 46 45 44 43 42 41
و مجاورت خلان و تحصیل جاه و ادب و مزید مال و مکسب
55 54 53 52 51 50 49
و معرفت یاران و تجربت روزگاران چنانکه سالکان طریقت
56
گفته اند

قطعه

66 65 64 63 62 61 60 59 58 57
تا بدوکان و خانه در گروی هرگز ای خام آدمی نشوی
76 75 74 73 72 71 70 69 68 67
برو اندر جهان تفرّج کن پیش از آن روز کز جهان بروی

1 If—2 with each—3 hair of your head (from سر head a hair نت
your)—4 accomplishment, skill—5 two hundred—6 should be, should have—7
skill—8 of use, advantage—9 will not come—10 when—11 fate, fortune—12 bad
—13 may be, should be—14 what—15 can do—16 a strong person—17 unfor-
tunate (for ازگون inverted and بخت fortune)—18 an arm—19 of fortune—
20 better—21 than—22 an arm—23 hard, strong—24 the son—25 said—26 O !

father—27 the advantages—28 of travelling—29 are many, abundant—30 from—31 freshness, cheerfulness, pleasure, recreation—32 of the heart—[33 and allurements, attraction—34 advantages, benefits, profits]—35 and to see—36 wonders—37 and to hear—38 wonders—[39 and recreation, relaxation, amusement—40 of cities, towns]—[41 and the neighbourhood—42 of intimate friends]—43 and the gain, acquirement, acquisition—44 of dignity, honor—45 and politeness, manners—46 and increase—47 of goods, property—48 and the way of getting a living—49 and intimacy—50 of friends—51 and the proof, trial, experience—52 of men of the world, of those who earn their bread—53 in the way that—54 the travellers, pilgrims, devotees—55 of religion, the path, (i. e., of God)—56 have said—57 until, as long as—58 in shop—59 and house—60 in, inside—61 you follow, place confidence in, believe in—62 ever—63 Oh!—64 simpleton, unripe one, crude, silly—65 a man—66 you will not become—67 go, depart—68 between, into—69 the world—70 and enjoy yourself, get recreation—71 before—72 from that—73 day—74 that from—75 the world—76 you depart, go away, you leave.

“If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength.” The son said, “O Father! the advantages of travelling are many, the recreation of the mind, *profitable attainments*,* to see wonders, and to hear strange things; *the view of cities*;† *the conversation of mankind*,‡ the acquisition of honor, and attainment of manners, the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety: ‘As long as you stick to your shop, and to your house, never, O simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it.’”

* Revised from No. 33 to No. 34.—Rather read, “Alluring advantages.”

† Revised from No. 39 to No. 40.—“The amusements of cities.”

‡ Revised from No. 41 to No. 42.—“The vicinity (or close neighbourhood) of friends.”

⁹ پدر گفت ای پسر ² منافع ³ سفر ⁴ برین ⁵ نمط ⁶ که ⁷ گفتی ⁸ بسیارست
¹⁸ ولیکن ¹⁷ پنج ¹⁶ طایفه را ¹⁵ مسلمست ¹⁴ اول ¹³ بازرگانی ¹² که ¹¹ باوجود ¹⁰ نعمت
²⁶ و ممکنست ²⁵ و غلامان ²⁴ و کنیزکان ²³ دلاویز ²² و شاگردان ²¹ چابک ²⁰ دارد ¹⁹ هرروز
³⁵ بشهری ³⁴ و هر ³³ شب ³² بمقامی ³¹ و هر دم ³⁰ بتفرج ²⁹ گاهی ²⁸ از ²⁷ نعیم ²⁶ دنیا
³⁶ متمتع شود

قطعه

⁴² منعم ⁴¹ بکوه ⁴⁰ و دشت ³⁹ و بیابان ³⁸ غریب ³⁷ نیست
⁴⁹ هر جا ⁴⁸ که ⁴⁷ رفت ⁴⁶ خیمه ⁴⁵ زد ⁴⁴ و خوابگاه ⁴³ ساخت
⁵⁶ و آنرا ⁵⁵ که ⁵⁴ بر ⁵³ مراد ⁵² جهان ⁵¹ نیست ⁵⁰ دست ⁴⁹ رس
⁶² در زاد ⁶¹ و بوم ⁶⁰ خویش ⁵⁹ غریبست ⁵⁸ و ناشناخت ⁵⁷
⁷¹ دوم ⁷⁰ عالمی ⁶⁹ که ⁶⁸ بمنطق ⁶⁷ شیرین ⁶⁶ و قوت ⁶⁵ فصاحت ⁶⁴ و مایه ⁶³ بلاغت
⁷⁸ هر جا ⁷⁷ که ⁷⁶ رود ⁷⁵ بخدمتش ⁷⁴ اقدام ⁷³ نمایند ⁷² و اکرام ⁷¹ کنند

قطعه

⁹¹ وجود ⁹⁰ مردم ⁸⁹ دانا ⁸⁸ مثال ⁸⁷ زرطلاست ⁸⁶ که ⁸⁵ هر کجا ⁸⁴ که ⁸³ رود ⁸² قدر ⁸¹ و قیمتش ⁸⁰ دانند
¹⁰¹ بزرگ ¹⁰⁰ زاده ⁹⁹ نادان ⁹⁸ بشهر و مانند ⁹⁷ که ⁹⁶ در دیار ⁹⁵ غریبش ⁹⁴ بهیچ ⁹³ نستانند
⁹²

1 The father said—2 Oh! son—3 the advantages—4 of a journey, of travelling—5 in this—6 manner, mode, way, like—7 that—8 you have said,

have described—9 are many—10 but—11 five—12 to bands, sets, sorts, descriptions—13 is preserved, kept for, committed to, is wholly kept for, secured to—14 first—[15 the merchant—16 who—17 moreover, notwithstanding—18 wealth—19 and power, might]—20 and slaves—21 and handmaids, girls—22 enchanting, lovely (from دل the heart and او بختن to hang, cling)—23 and servants—24 active, quick, sharp, acute—25 possesses—26 every day—27 at a city (*i. e.*, a *different* city)—28 and every—29 night—30 at a place (*i. e.*, *different* place) spot, locality—31 and every moment—32 at a place of recreation, (*i. e.*, *different* place of recreation)—33 from, of—34 the benefits, the luxuries, good things—35 of the world—36 may become the relisher, the enjoyer—37 the man of bounty (*i. e.*, the rich man) the liberal, the benefactor—38 in the mountains—39 field—40 and the desert—41 poor, a stranger—42 is not—43 every place—44 that—45 he goes, (lit, has gone)—46 tent—47 pitches (lit, pitched)—48 and sleeping apartment (from خواب sleep and گاه a place)—49 makes (lit, made) prepares, converts into—50 and to that one (*i. e.*, person)—51 who—52 on, of, as regards—53 the desire, wish—54 of the world (*i. e.*, to have enough)—55 is not, has not—56 the power of getting, (from دست the hand and رسیدن to arrive, come to)—57 in—58 the place of birth—59 and country, (lit, land, ground)—60 his own—61 is poor, is a stranger—62 and unknown, despised, of no repute, friendless (from نا not شناختن to know)—63 Secondly—64 the wise man, the learned person—65 who—66 by oration, with logic—67 sweet—68 and power—69 of eloquence—70 and a heap, a store, stock, capital, fund—71 of eloquence—72 every place—73 that—74 he goes—75 in his service—76 they show respect, pay attention to (from اقدام effort, diligence, resolution, attention and نمودن to display, show)—77 and honouring, complimenting, treating with attention, respect—78 they do—79 the body, the presence—80 of a man—81 of wisdom—82 like, resembling—83 gold—84 fine is (طلا gold)—85 that—86 every where—87 that—88 he goes—89 worth, value—90 and his value, price, cost—91 they know—92 the son of a great man (from بزرگ a personage and زاده born)—93 foolish, ignorant—94 to paper money, pieces of leather that pass as

money, whatever is current in a city, (*i. e.*, notes, or drafts)—95 remains (*i. e.* resembles) appears like, is in truth—96 that, viz.—97 in—98 a country—99 his foreign (*i. e.*, foreign to him)—100 as any thing, for any thing—101 they take not, they receive not.]

The father made answer, “O son, the advantages of travelling in the manner that you have set forth are doubtless very great; but most especially so for five classes of men; First *The merchant, who possessing wealth and dignity,** with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute in delightful spots, recreate himself with worldly luxuries: The rich man is not a stranger, neither in the mountains nor in the deserts, wherever he goes he pitches his tent, and takes up his quarters. Whilst he who possesses not the comforts of life but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected. The presence of a wise man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. *An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for any thing.†*

* Revised from No. 15 to No. 19.—“The merchant who *moreover* possesses wealth and dignity &c., &c.”

† Revised from No. 92 to No. 101.—“The *ignorant son* of a great man resembles “paper money” which is valueless in any other country but where it is current.”

N. B.—Meaning of course that he is only respected on account of his father's position in the place, in the same way that the notes of a Bank are only of value where such a Bank has a good name, (*i. e.*, credit). Or in the case (which is only too common in Society) of a man being respected simply from the position he holds, without any reference to his real merits. How true it is to compare such persons to “paper money?” They are indeed soon brought to their proper level on leaving the country where they have a little petty power, whereas if they have really any innate worth such is appreciated *all over the world!!*

⁸ سیوم ⁷ خوبروی ⁶ که ⁵ درون ⁴ صاحب‌دلان ³ بمخالطت ² او ¹ میل کنند
¹⁵ وصیبتش را ¹⁴ غنیمت ¹³ شناسند ¹² و خدمتش ¹¹ منت دانند ¹⁰ که ⁹ گفته اند
²⁵ اندکی ²⁴ جمال ²³ به ²² از ²¹ بسیاری ²⁰ مال ¹⁹ روی ¹⁸ زیبا ¹⁷ مرهم ¹⁶ دل‌های
²⁹ خسته است ²⁸ و ²⁷ کلید ²⁶ در‌های بسته

تقطع

³⁶ شاهد ³⁵ آنجا ³⁴ که ³³ رود ³² عزت ³¹ و ³⁰ حرمت ²⁹ بیند
⁴² و ⁴¹ برانند ⁴⁰ بقرش ³⁹ پدر ³⁸ و ³⁷ مادر ³⁶ خویش
⁴⁸ پر ⁴⁷ طاووس ⁴⁶ در ⁴⁵ اوراق ⁴⁴ مصاحف ⁴³ دیدم
⁵⁵ گفتم ⁵⁴ این ⁵³ منزلت ⁵² از ⁵¹ قدر ⁵⁰ تو ⁴⁹ می ⁴⁸ بینم ⁴⁷ بیش
⁶² گفت ⁶¹ خاموش ⁶⁰ که ⁵⁹ هرکس ⁵⁸ که ⁵⁷ جمالی ⁵⁶ دارد
⁶⁸ هرکجا ⁶⁷ پای ⁶⁶ نهد ⁶⁵ دست ⁶⁴ نداشت ⁶³ بیش

نظم

⁷⁴ چون ⁷³ در ⁷² پسر ⁷¹ موافقت ⁷⁰ و ⁶⁹ دل‌بری ⁶⁸ بود
⁸⁰ اندیشه ⁷⁹ نیست ⁷⁸ گر ⁷⁷ پدر ⁷⁶ از ⁷⁵ روی ⁷⁴ بری ⁷³ بود
⁸⁶ او ⁸⁵ گوهرست ⁸⁴ گو ⁸³ صدقش ⁸² در ⁸¹ میان ⁸⁰ مباحث
⁹⁰ در ⁸⁹ یتیم ⁸⁸ را ⁸⁷ کس ⁸⁶ مشتری ⁸⁵ بود

1 The third, thirdly—2 the beautiful faced one—3 who—4 the inside, the hearts—5 of good people—6 from the Society, companionship—7 of him, his—8 become attached, desire for, wish for—9 and his society—10 good fortune, a blessing, a prize—11 they consider, know, look upon, think—12 and his service—13 consider an obligation, an honor—14 as—15 they have said

(*i. e.* the sages)—16 a little—17 beauty—18 is better—19 than—20 much, excessive—21 property, wealth—22 a face—23 handsome, pretty—24 the plaster, balm—[25 of hearts—26 broken is]—27 and the key—[28 doors—29 closed]—30 a handsome one—31 that place—32 that—33 goes—34 honor—35 and respect—36 sees, experiences—37 although—38 they should drive out—39 him with anger—40 father—41 and mother—42 his own—43 a feather—44 of a peacock—45 in, amongst—46 the leaves—47 of the Koran (lit, volumes, books)—48 I observed—49 I said—50 this—51 dignity, rank—52 from worth, value—53 of you, your's—54 I consider, I see—55 more—56 he said—57 silence!—58 because—59 every person—60 who—61 beauty—62 possesses—63 every where—64 foot—65 he places—66 hand—67 place they not to him?—68 in front (*i. e.* do not they offer to shake hands?)—[69 when—70 in—71 the son—72 friendship, concordance, propitiousness, agreement, happy disposition—73 and, loveliness, heart ravishing, (from دل the heart ربودن to carry off, rob) fascinating manner or deportment—74 being (*i. e.* has) may have—75 thought—76 has not (lit, is not)—77 if—78 father—79 from him—80 may be blameless, free, exempted]—81 he—82 is a gem, jewel—83 say—84 his shell—85 within, inside—86 remain not—87 of the rare pearl (from در a pearl and یتیم an orphan, a valuable jewel)—88 every, all—89 person—90 may be the purchaser, will be the buyer.

Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service; according to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a *wounded heart*,* and is the key of *the locked door*.† The beautiful person, wheresoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of the Koran. I said, I consider this an honor much greater than your quality deserves. He replied, "Be silent, for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? *The son who is endowed with elegance and beauty, careth not for his father's anger.*‡ He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser.

* Revised from No. 25 to No. 26.—"Read wounded hearts."

† Revised from No. 25 to No. 29.—"Read locked doors."

‡ Revised from No. 69 to No. 80.—"The son who is endowed with a friendly and fascinating deportment reflects not even should his father be alienated from him."

¹چهارم ²خوش آوازي ³که ⁴بـحـنـجـره ⁵داوـدي ⁶آب ⁷از ⁸جـريـان ⁹و ¹⁰مرغ
¹¹از ¹²طيران ¹³باز دارد ¹⁴پس ¹⁵بوسيلت ¹⁶اين ¹⁷فضيلت ¹⁸دل ¹⁹مردمان
²⁰صيد کند ²¹و ²²ارباب ²³معني ²⁴بمنادمت ²⁵او ²⁶رغبت ²⁷نمايد

قطعه

²⁸چه ²⁹خوش ³⁰باشد ³¹آواز ³²نرم ³³و ³⁴حزين
³⁵بگوش ³⁶حريفان ³⁷مست ³⁸صبح
³⁹به ⁴⁰از ⁴¹روي ⁴²خوبست ⁴³آواز خوش
⁴⁴که ⁴⁵آن ⁴⁶حظ ⁴⁷نفسست ⁴⁸واين ⁴⁹قوت ⁵⁰روح
⁵¹پنجم ⁵²بيشه ⁵³وري ⁵⁴که ⁵⁵بسعي ⁵⁶بازو ⁵⁷کفافي ⁵⁸حاصل ⁵⁹کند ⁶⁰تا ⁶¹آب ⁶²روي
⁶³از ⁶⁴بهر ⁶⁵نان ⁶⁶ريخته ⁶⁷نشود ⁶⁸چنانکه ⁶⁹خردمندان ⁷⁰گفته اند

1 Fourthly—2 the sweet voiced one, a good singer (from خوش sweet, delicious, pleasing and آواز a voice)—3 who—4 with a voice like David (from حنجره the throat)—5 water—6 from—7 running—8 and the birds—9 from flying—10 keeps back, restrains—11 therefore, thus—12 by the aid, assistance—13 of these—14 excellencies, qualities, virtues, accomplishments—15 the hearts of men—16 does captivate, take prisoner, makes game of—17 and men of sense, wisdom—18 by the society, company—19 of him—20 are pleased, show a

pleasure, feel delighted (from غبت pleasure, affection and نمودن to display, show)—21 what, how—22 pleasant, sweet—23 may be, is—24 a voice—25 soft, low—26 and sad, melancholy, plaintive—27 to the ears, in the ears—28 of friends, lovers—29 intoxicated—30 with wine drunk in the morning—31 better—32 than—33 a face—34 pretty is, handsome is—35 a sweet voice—36 because—37 that (*i. e.*, a sweet face)—38 the delight—39 of the sensual passions is—40 and this—41 the strength, power—42 of the soul, spirit—43 fifthly—44 the artificer, a man who follows any profession (from پیشه a trade, profession)—45 who—46 by the endeavour, effort—47 of his arm—48 a subsistence, enough to live on—49 does acquire, gets, procures, obtains—50 so that—51 honor, respect—[52 for the sake of bread]—53 may not be scattered (*i. e.*, lost)—54 in the same manner that—55 the sages—56 have said.

Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. (*Arabic.*) My attention is engaged in listening to a sweet voice, who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight, and the other invigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced *by the want of bread.** According to this saying of the wise.

* *Revised No. 52.*—"For the sake of bread."

N. B.—The natives have an idea, (which is to be applauded too,) that any respectable person who stretches out his hand for charity disgraces the name of his family, even though he may (at the very time) be at the point of starvation, and therefore that it is more praiseworthy to work for a subsistence than to ask any one for money.

قطعه

6 5 4 3 2 1
 گر بغریبی رود از شهر خویش
 10 9 8 7
 سختی و محنت نبرد پنبه دوز
 15 14 13 12 11
 ور بخرابی فتنه از مملکت
 19 18 17 16
 گرسنه خسپد ملک نیم روز
 28 27 26 25 24 23 22 21 20
 چنین صفتها که بیان کردم در سفر موجب جمعیت خاطرست
 37 36 35 34 33 32 31 30 29
 وداعیه طیب عیش اما آنکه ازین جمله بی بهره است بشیال
 45 44 43 42 41 40 39 38
 باطل در جهان برود و دیگر کس نام و نشان نشنود

قطعه

52 51 50 49 48 47 46
 هراں که گردش گیتی بکین او برخواست
 57 56 55 54 53
 بغیر مصلحتش رهبری کند ایام
 62 61 60 59 58
 کبوتری که دگر آشیان نخواهد دید
 68 67 66 65 64 63
 قضا همی بردش تا بسوی دانه و دام
 75 74 73 72 71 70 69
 پسر گفت ای پدر قول حکما را چه گونه مخالفت کنم
 83 82 81 80 79 78 77 76
 که گفته اند رزق اگرچه مقسومست باسباب حصول آن تعلق
 91 90 89 88 87 86 85 84
 شرطست و بلا اگرچه مقدرست از ابواب دخول آن احتراز
 92
 واجب

1 If—2 into the state of being a foreigner, foreignness, wretchedness—3 should go—4 from—5 city—6 his own—7 trouble, distress—8 and trouble, toil, labour, difficulty, sorrow—9 does not suffer, bear, undergo—10 a patcher of cotton (i. e., clothes) from پنبه cotton and دوختن to sew—11 and if—12 into a deserted place, abandoned spot, ruined—13 should fall, should come upon—14 from—15 his kingdom—16 hungry—17 would sleep—18 the king—19 of Neemroze—20 such—21 qualities—22 that—23 I have described—24 in, during—25 a journey—26 the cause, means—27 of peace—28 of the mind is—29

and the author, the cause, one who stimulates another to any thing—30 good, sweet, agreeable—31 of pleasure, delight—[32 but—33 he who—34 from these—35 number, total, whole—36 is in want, destitute of (from *بي* without and *بهره* a share, quota, portion)—37 with an idea, with an imagination—38 absurd, vain—39 into the world—40 goes, proceeds—41 and another—42 person—43 his name—44 and his sign—45 hears not, pays no attention to—46 each of those—47 whom—48 the revolution—49 of the world—50 by malice—51 him—52 recalls, removes (*i. e.*, from the number of fortunate persons)—[53 without—54 fitness, expedience, correct, what is right—55 guidance—56 does—57 the times, the world, fate]—58 the pigeon—59 that—60 again—61 nest—62 shall not see, is not intended to see—63 fate—64 takes it, conveys him—65 until, as far as—66 the side, direction—67 of the grain—68 and the snare, net, trap—69 the son—70 said—71 Oh! father—72 the saying of the sages—73 what—74 way, manner, mode—75 can I contradict? (from *مخالفت* variance, opposition, dissention and *کردن* to do) can I oppose?—76 who have said—[77 daily food, riches, subsistence, stipend—78 although]—79 is distributed, divided, apportioned—[80 by the causes, means, materials, apparatus—81 of acquiring—82 them—83 dependence, attachment, trust, reliance—84 is stipulated, is conditional, is indispensable]—85 and misfortune—86 although—87 is decreed, predestinated, fore-ordained—88 from the doors, entrances—89 of entrance, access, admittance—90 of them—91 abstaining from, forbearance, abstinence, guard, caution—92 is proper, necessary.

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The above mentioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; *but he who does not possess them,** will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of heaven in malice afflict, *the world betrays.†* The pigeon who is not to see his nest again, fate conducts to the grain and snare. The son said, “O Father how can I contradict another maxim of the sages, which says,” *The necessities‡* of life are distributed to all, *yet the attainment thereof requires exertion,§* and although misfortune is decreed, it is our duty to shun the way by which it enters.

* Revised from No. 32 to No. 36.—Read “but he who is destitute of the *whole* of these.”

† Revised from No. 53 to No. 57.—“Fate guides incorrectly,” (*i. e.*, leads astray.)

‡ Revised from No. 77 to No. 78.—Read “*although* the necessities &c., &c.”

§ Revised from No. 80 to No. 84.—“It is indispensable to place reliance on the means by which they are acquired.”

قطعه

⁹ رزق ⁸ هرچند ⁷ بی گمان ⁶ برسد ⁵ شرط ⁴ عقلست ³ جستن ² از درها
¹⁷ گرچه ¹⁶ کس ¹⁵ بی اجل ¹⁴ نخواهد ¹³ مرد ¹² تو ¹¹ مرو ¹⁰ در دهان ⁹ از درها
²⁵ درین ²⁴ صورت ²³ که ²² منم ²¹ با پیل ²⁰ دمان ¹⁹ بزنم ¹⁸ و با شیر ¹⁷ زیان
³³ پنجه ³² در افکنم ³¹ مصلحت ³⁰ آنست ²⁹ که ²⁸ سفر کنم ²⁷ که ²⁶ از ²⁵ این ²⁴ پیش
³⁶ طاقت ³⁵ بی ³⁴ نوائی ³³ ندارم

قطعه

⁴² چون ⁴¹ مرد ⁴⁰ در فتاد ³⁹ ز جای ³⁸ و مقام ³⁷ خویش
⁵⁰ دیگر ⁴⁹ چه ⁴⁸ غم ⁴⁷ خورد ⁴⁶ همه ⁴⁵ آفاق ⁴⁴ جای ⁴³ اوست
⁵⁵ شب ⁵⁴ هر ⁵³ توانگری ⁵² بسرای ⁵¹ همی ⁵⁰ برد
⁶² درویش ⁶¹ هر کجا ⁶⁰ که ⁵⁹ شب ⁵⁸ آمد ⁵⁷ سرای ⁵⁶ اوست
⁶⁹ این ⁶⁸ بگفت ⁶⁷ و همت ⁶⁶ خواست ⁶⁵ و پدر را ⁶⁴ وداع ⁶³ کرد ⁶² و روان ⁶¹ شد
⁷⁴ و در ⁷³ هنگام ⁷² رفتن ⁷¹ شنید ⁷⁰ ندش ⁶⁹ که ⁶⁸ میگفت

1 Daily food—2 although—3 doubtless, without doubt—4 comes—5 the agreement, compact—6 of wisdom is—7 to seek for—8 out, from, outside—9 doors—10 although—11 any one—12 without death (i. e., time for such)—13 will not die—14 you—15 go not—16 into the mouth—17 of dragons—18 in this—19 state—20 that I am—21 with an elephant—22 furious, powerful,

raging, impetuous—23 I can strike, combat, fight—24 and with a lion—25 formidable, rapacious, raging—26 I can combat, wrestle (from **بِنَجَسَ** the grasp and **لَنَزَلَ** to throw down)—[27 that is fit—28 that—29 I should travel—30 because]—31 than—32 this—33 further, in front, more—34 the power—35 of indigence—36 I have not, possess not—37 when—38 a man—39 falls, has fallen—40 from place—41 and place, dignity, position—42 his own—43 further, another—44 what—45 grief—46 feels (lit, eats)—47 all, the whole—48 climes, regions—49 the place—50 of him is, is his—51 at night—52 every—53 rich person—54 to house, dwelling—55 repairs, proceeds—56 the beggar—57 every place—58 that—59 night—60 comes on, arrives—61 house, inn—62 of him is, is his—63 this—64 said—65 and blessing—66 desired, asked for—67 and to his father—68 bid adieu, took leave—69 and departed—70 and during—71 the time—72 of going, departure, to go—73 they heard him—74 that he was saying, said.

Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, *and I have besides this inducement to travel, that** I am no longer able to suffer indigence. When a man falls from his rank and dignity what has he more to concern himself about, he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the durwaish is overtaken by night, that place is his inn.” This he said, took leave of his father, asked his blessing and departed. At his departure, he was heard to say.

* Revised from No. 27 to No. 30.—It is fit that I should travel because &c.

بیت

¹⁰ هنرور ⁹ که ⁸ بختش ⁷ نباشد ⁶ بکام ⁵ بجایي ⁴ رود ³ کس ² ندانند ¹ نام
²⁰ تا ¹⁹ برسید ¹⁸ بکنار ¹⁷ آبی ¹⁶ که ¹⁵ سنگ ¹⁴ از ¹³ صلابت ¹² او ¹¹ برسنگ ¹⁰ همی آمد
²³ و آواز ²²ش ²¹ بفرسنگ ²⁰ همی رفت

بیت

²⁹ سه‌مگین ²⁸ آب ²⁷ که ²⁶ مرغ ²⁵ آبی ²⁴ درو ²³ ایمن ²² نبود
³⁴ کمترین ³³ موج ³² آسیا ³¹ سنگ ³⁰ از ²⁹ کنارش ²⁸ در ²⁷ بود
⁴² گروهی ⁴¹ مردمان ⁴⁰ را ³⁹ دید ³⁸ که ³⁷ هریک ³⁶ بقراضه ³⁵ در ³⁴ معبر ³³ نشسته
⁵² ورخت ⁵¹ سفر ⁵⁰ بسته ⁴⁹ جوانرا ⁴⁸ دست ⁴⁷ عطا ⁴⁶ بسته ⁴⁵ بود ⁴⁴ زبان ⁴³ ثنا ⁴² برکشود
⁵⁷ چندان ⁵⁶ که ⁵⁵ زاری ⁵⁴ کرد ⁵³ یاری ⁵² نکردند ⁵¹ و گفتند

بیت

⁶⁸ بی ⁶⁷ زر ⁶⁶ نتوانی ⁶⁵ که ⁶⁴ کنی ⁶³ برکس ⁶² زور ⁶¹ و ⁶⁰ زر ⁵⁹ داری ⁵⁸ بزور ⁵⁷ محتاج ⁵⁶ نه
⁷⁴ ملاح ⁷³ بی ⁷² مروت ⁷¹ از ⁷⁰ بخنده ⁶⁹ برگردید ⁶⁸ و گفت

- 1 The skilful, ingenious, clever (*i. e.*, one who has learnt a profession)
 —2 who—3 his fate—4 may not be—5 to his wish, desire (*i. e.*, propitious)
 —6 to a place—7 goes, proceeds to—8 that of him—9 they know not (*i. e.*,
 the people know not)—10 name—11 until—12 he arrived, he reached—13
 the bank—14 of (a piece) of water—15 that—16 stone—17 from—18 its

violence, severity—19 against stone—20 did come, (*i. e.*, did strike against)
 —21 and its noise—22 to leagues—23 did go, was carried to—24 terrible,
 horrible, fearful—25 water—26 so much so, that—27 the water-fowl—28
 on it, upon it—29 had not safety, were not safe, secure, were not free from
 danger—30 the smallest—31 wave (*i. e.*, of it)—32 a millstone—33 from
 its bank—34 would carry away—35 a lot, a set, a crowd—36 of men—37 he
 saw—38 who—39 each one—40 with a small piece of money, a fragment—41
 at the ferry—42 were sitting (*lit*, *sat*)—43 and goods, chattels—44 of a
 journey—45 closed, shut up (*i. e.*, packed)—[46 to the young man—47
 the hand—48 of a gift, a favor, of a present (*i. e.*, of giving)—49 was
 closed, shut (*i. e.*, he had ^{no} cash)—50 the tongue, the language—51 of
 praise, applause—52 opened (*i. e.*, he commenced to flatter)—53 however
 much—54 that—55 he did wish for, desire, entreat, lament, groan—56 they
 did not grant him assistance, did not act friendly towards him]—57 and they
 said—58 without—59 gold, money—60 you are not able—61 that you should
 do, should exercise—62 on any person—63 strength—64 and if—65 you
 possess gold—66 with force, of force—67 need, want, necessity—68 is not
 —69 the boatman—70 without manliness, inhuman—71 from him—72
 with laughter (*i. e.*, laughingly)—73 turned—74 and said.

“The artist to whom fortune is not propitious, goeth to a place where his name is not known.” He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. *The young man, having no money, used supplications, but without effect,** they saying, “You cannot here commit violence on any one, and if you have money there is no need of force.” The inhuman boat-man laughed at him, and turned away saying.

* Revised from No. 46 to No. 56.—To the young man the “hand of favor” was closed he (therefore) used the “language of flattery” but, much as he entreated, they did not act friendly towards him.

بیت

⁵ زر ⁴ نداری ³ نتوان ² رفت ¹ بزور ⁵ از دریا
¹² زور ¹¹ ده ¹⁰ مرد ⁹ چه ⁸ باشد ⁷ زر ⁶ یکمرد ⁵ بیار
²⁰ جوانرا ¹⁹ ازین ¹⁸ طعنه ¹⁷ دل ¹⁶ بهم ¹⁵ برآمد ¹⁴ خواست ¹³ که ¹² ازو ¹¹ انتقام ¹⁰ کشد
²⁹ کشتی ²⁸ رفته ²⁷ بود ²⁶ آواز ²⁵ داد ²⁴ که ²³ اگر ²² بدین ²¹ جامه ²⁰ که ¹⁹ پوشیده ¹⁸ ام
³⁷ قانع ³⁶ شوی ³⁵ دریغ ³⁴ نیست ³³ ملاح ³² طمع ³¹ کرد ³⁰ کشتی ²⁹ را ²⁸ باز ²⁷ گردانید

بیت

⁴⁶ بدوزد ⁴⁵ شره ⁴⁴ دیده ⁴³ هوشمند ⁴² درارد ⁴¹ طمع ⁴⁰ مرغ ³⁹ و ماهی ³⁸ به بند
⁵⁵ چندانکه ⁵⁴ دست ⁵³ جوان ⁵² بریش ⁵¹ و گریبان ⁵⁰ ملاح ⁴⁹ رسید ⁴⁸ اورا ⁴⁷ بخود
⁶³ در کشید ⁶² و بی ⁶¹ محابا ⁶⁰ فرو کوفت ⁵⁹ یارش ⁵⁸ از کشتی ⁵⁷ بدر آمد ⁵⁶ که ⁵⁵ پشتی
⁷¹ کند ⁷⁰ همچنان ⁶⁹ درشتی ⁶⁸ دید ⁶⁷ پشت ⁶⁶ بگردانید ⁶⁵ مصلحت ⁶⁴ آن ⁶³ دیدند
⁷⁷ که ⁷⁶ با او ⁷⁵ مصالحت ⁷⁴ کنند ⁷³ و با جرت ⁷² کشتی ⁷¹ مساعدت ⁷⁰ نمایند

مثنوی

⁸⁷ چو ⁸⁶ پر خاش ⁸⁵ بینی ⁸⁴ تحمل ⁸³ بیار ⁸² که ⁸¹ سہلی ⁸⁰ به ⁷⁹ بندد ⁷⁸ در ⁷⁷ کارزار
⁹⁸ لطافت ⁹⁷ کن ⁹⁶ آنجا ⁹⁵ که ⁹⁴ بینی ⁹³ ستیز ⁹² نبرد ⁹¹ قز ⁹⁰ نرم ⁸⁹ را ⁸⁸ تیغ ⁸⁷ تیز

1 Gold, money—2 you possess not—3 you are not able to go—4 by force
 —5 over the river—6 the strength, force—7 often—8 men—9 what may be
 (i. e., what use is?)—10 the gold, the cash—11 of one man—12 bring—13
 to the young man—14 from this—15 sarcasm taunt, keen reproach—16
 heart became exasperated, enraged, provoked—17 he desired, wished, intended
 —18 so that—19 from him—20 should be revenged (from انتقام revenge and
 کشیدن to draw, pull)—21 the boat—22 had gone—23 he gave a shout
 —24 saying, that—25 if—26 with these—27 clothes—28 that—29 I wear—

30 you will become satisfied—31 disinclination (*i. e.*, on my part) repugnance sorrow, a sigh—32 is not—33 the boat-man—34 avarice—35 did (*i. e.* became greedy)—36 and the boat—37 turned round, brought back—38 sews up, closes—39 avidity, desire, greediness—40 the eye—41 of the wise person, the man of sense, judgement—42 brings, draws—43 avarice—44 the bird—45 and the fish—46 into the snare, net, trap—47 so soon as—48 the hand—49 of the young man—50 to the beard—51 and collar—52 of the boat-man—53 reached—54 to him—55 towards himself—56 drew—57 and without ceremony, without regard—58 knocked down—59 his friend—60 from the boat—61 came out, stepped out—62 that—63 assistance, help—64 should do—65 such, in such a way, manner—66 severity, rough treatment—67 was, experienced—68 he desisted, (*i. e.*, from giving help) from پشت help and گردانیدن to turn from—[69 fit, proper—70 that—71 they saw, (*i. e.*, they thought)—72 that—73 with him—74 they should compromise, be reconciled—75 and (as regarded) the fare—76 of the boat—77 they should pardon, let off, give up, forego,]—78 when—79 war, fight—80 you see, you observe—81 patience—82 bring—83 because—84 softness, kindness, gentleness—85 shuts—86 the door—87 of war, contention—88 kindness, —89 do, practice, exercise—90 in that place—91 that—92 you see—93 fighting, war, contention—94 cuts not, will not cut—95 silk—96 soft—97 a sword—98 sharp.

“You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? Bring the money of one.” The young man incensed at this sarcasm, wished to be revenged on him. The boat had put off, he called out, “If you will be satisfied with this garment, which I have on my back, I will freely give it you.” The boatman being greedy, brought back the boat. Covetousness sews up the eye of the cunning; and covetousness brings both the bird and fish into the net. As soon as the young man’s hands were in reach of the boatman’s beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. *They both thought it advisable to pacify the young man, and compromised with him for the fare.** When you see fighting, be peaceable, for a peaceable disposition, shuts the door of contention. Oppose kindness to perverseness, the sharp sword will not cut soft silk.

* Revised from No. 69 to No. 77.—“They thought it advisable to form a reconciliation with him, and let him off paying the boat hire.”

مثنوی

بشیرین زبانی و لطف و خوشی توانی که پیلی بمویی کشتی
 بعد از ماضی بقدمش افتادند و بوسه چند بنفاق بر سر و رویش
 دادند و بکشتی درآوردند و روان شدند تا برسیدند بستونی که
 از عمارت یونان در آب ایستاده بود ملاح گفت کشتی را
 خللی هست یکی از شما که دلاورترست و مردانه تر و زورمندتر
 باید که برین ستون برود و ریسمان کشتی بگیرد تا عمارت کنیم
 جوان بغرور دلاوری که در سر داشت از خصم دل آزرده
 نیندیشید و قول حکما را کار نفرمود که گفته اند هر که را رنجی
 بدل رسانیدی اگر در عقب آن صد راحت برسانی از پادشاه
 آن یک رنج ایمن مباش که پیکان از جراحت بدرآید و آزار
 در دل بماند .

قطعه

چه خوش گفت یکتاش با خیلش
 چو دشمن خراشیدی ایمن مباش

1 By sweet—2 language—3 and kindness—4 and gladness, mirth, cheer-
 fulness, joy, happiness—5 you are able, it is possible for you—6 that—7 an
 elephant—8 with a single hair—9 you may draw—10 by way of apology,
 as an excuse—11 of the past—12 at his feet—13 they fill—[14 and kisses
 —15 a few—16 with hypocrisy, hypocritical]—17 on head—18 and his face
 —19 they gave—20 and to the boat—21 brought into—[22 and they
 departed, set off]—23 until—24 they arrived—25 at a pillar—26 that—27
 of—28 buildings—29 Grecian, of Greece—30 in the water—31 was standing
 —32 the boatman—33 said—[34 to the boat—35 a damage, injury—36 is]
 —37 one—38 of you—39 who—40 is most brave—41 and most manly—42
 and most strong—43 it behoves—44 that—45 on this—46 pillar—47 should
 go—48 and the rope—49 of the boat—50 should seize, hold—[51 so that—52
 I may make a landing, secure a haven, make a port, from عمارت a building

structure, habitation, and کردن to do]—53 the young man—[54 by the pride—55 of the bravery—56 that—57 in head—58 he possessed (*i. e.*, what he imagined he possessed)]—59 of—60 enemy—61 heart—62 afflicted, sad, vexed, displeased, offended, hurt—63 did not reflect on, consider, think—64 and the saying—65 of the sages—66 did not bring into use (from کار work and فرمودن to order, command)—67 who have said—[68 to whomever—69 a cause of grief, an offence, an injury—70 to heart—71 you have caused to arrive—72 if—73 in the rear (*i. e.*, after it)—74 that—75 one hundred—76 kindness, pleasure, quiet, repose, ease, tranquillity—77 you cause to arrive—78 from the retaliation, requital, recompense, retribution—79 of that—80 one—81 grief, sorrow, pain, offence, toil, anguish of mind—82 at ease, safe, free, void of care—83 remain not—84 because—85 the arrow—86 from the wound—87 comes out—88 and the injury, affliction, disorder, disease—89 in heart—90 remains]—91 what—92 good—93 said—94 Yaktash—95 to Khiltash—96 when—97 an enemy—98 you have scratched—99 safe, void of care—100 remain not (*i. e.*, be not).

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened they fell at his feet, and after *bestowing hypocritical kisses*,* on his hands and face, brought him into the boat, and carried him over,† until they came to a pillar of Grecian building that stood in the river, when the boatman called out "*the boat is in danger*,‡ let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, *that we may save the vessel*."§ The young man, *in the vanity of his strength, of which he had boasted*,|| thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "*If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart*."¶ What excellent advice gave Yaktash to Khiltash. If you have scratched your enemy, do not consider yourself safe.

* Revised from No. 14 to No. 16.—Read "and bestowing a few hypocritical kisses."

† Revised No. 22.—Read "and put off, *i. e.*, departed on their passage."

‡ Revised from No. 34 to No. 36.—The boat has received an injury, or is damaged.

§ Revised from No. 51 to No. 52.—That we may make a landing, or "secure a haven."

|| Revised from No. 54 to No. 58.—In the vanity of the strength which he imagined he possessed (*i. e.*, lit. that he had in his head در سر داشت).

¶ Revised from No. 68 to No. 90.—To whomever you cause grief (lit. to whomever a cause of grief to heart you cause to arrive) if after that you confer a hundred kindnesses, yet be not void of fear, because the arrow can be taken out of the wound but the injury adheres to the heart, (lit. and the disorder in the heart remains.)

مثنوي

10 9 8 7 6 5 4 3 2 1
 مشو ایمن که تنگ دل کردی چو ز دست دلی بتنگ آید
 20 19 18 17 16 15 14 13 12 11
 سنگ بر باره حصار مزن که بود کز حصار سنگ آید
 28 27 26 25 24 23 22 21
 چندان که مقود کشتی بر ساعد پیچید و بر بالای ستون رفت
 38 37 36 35 34 33 32 31 30 29
 ملاح زمام از کفش گسلانید و کشتی براند بیچاره در اینجا حیران
 47 46 45 44 43 42 41 40 39
 بعاند روزی دو بلا و محنت دید و سختی کشید سیوم روز
 54 53 52 51 50 49 48
 خوابش گریبان گرفت و باب انداخت بعد از شبانروزی بکنار
 61 60 59 58 57 56 55
 افتاد از حیاتش رمقی مانده بود برگ درختان خوردن گرفت
 70 69 68 67 66 65 64 63 62
 و بیخ گیاهان بر آوردن تا اندکی قوت یافت سر در بیابان
 78 77 76 75 74 73 72 71
 نهاد و برفت تا تشنه و گرسنه و بی طاقت بر سر چاهی رسید
 85 84 83 82 81 80 79
 قومی را دید بر او گرد آمده بودند و شربتی آب پیشیزی
 92 91 90 89 88 87 86
 می آشامیدند جوان را بشیز نبود آب طلب کرد ابا کردند دست
 99 98 97 96 95 94 93
 تعدی دراز کرد میسر نشد قنی چند را فرو کوفت مردان غلبه کردند
 103 102 101 100
 و بی محابا بزدندش و مجروح کردند

1 Be not—2 at ease, void of fear—3 that—4 distressed in heart—5 you will
 become—6 when—7 from your hand—8 a heart—9 distress, grief, annoy-
 ance—10 comes—11 a stone—12 on the face, a part—13 of a castle fort—14
 throw not, strike not—15—because—16 it may be—17 that from—18 the
 fort—19 a stone—20 may come—21 so soon as—22 the rope—23 of the
 boat—24 on the wrist—25 he twisted—26 and on the top—27 the pillar—28
 went—29 the boat-man—30 the rein, rope, cord—31 from his hand—32 drew,
 snatched—33 and the boat—34 drove forward, impelled—35 the helpless
 one—36 on—37 that place—38 astonished—39 remained—40 a day—41
 two—42 misfortune—43 and trouble, annoyance, hardship—44 experienced,

saw—45 and endured misery, hardship—46 the third—47 day—48 sleep to him, his sleep—49 got the better (lit. seized his collar, from گریبان the collar and گرفتن to seize, lay hold of)—50 and into the water—51 threw, dashed—52 after—53 a night and a day—54 at the bank—55 he fell (*i. e.*, reached)—56 of his life—57 a spark, the departing breath—58 was remaining—59 the leaves—60 of the trees—61 began to eat—62 and the root—63 of grasses—64 to draw up, to pick up—65 until a little—66 strength—67 got, obtained, derived—68 head—69 towards—70 the desert—71 he placed (*i. e.*, turned)—72 and proceeded—73 until thirsty—74 and hungry—75 and weak, powerless—76 at the head—77 of a well—78 reached, arrived at—79 a tribe, a lot—80 he observed, saw—81 at it—82 were assembled about—83 and—84 a drink of water, a draught of water—85 for a small piece of money—86 were drinking—87 the young man—88 a small piece of money had not—89 water—90 asked for, demanded—91 they refused, denied—92 the hand—93 of violence—94 he extended—95 it was useless, it was not obtainable—96 a few persons—97 he knocked down—98 the men—99 did assault, overcome, prevail, conquered, overpowered (*i. e.*, him)—100 and unmercifully, without ceremony—101 beat him—102 and—103 did wound him.

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boat-man snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung him into the river. After a day and a night he reached the shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, besought them for water, which they denying, he attempted to obtain by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

N. B.—I imagine that it should be نگردی instead of گردی when it would run thus. "Be not fearless that you yourself will not be afflicted, when from your hands a heart has been distressed,"—perhaps it is گردی you have done *i. e.*, been the cause of.

قطعه

1 پشه 2 چو پرشد 3 بزند 4 پیل را 5 با همه 6 تندي 7 و صلابت 8 که 9 اوست 10
 11 مورچگان را 12 چو بود 13 اتفاق 14 شیر 15 ژيان را 16 بدرانند 17 پوست 18
 19 بحکم ضرورت 20 خسته 21 و مجروح 22 در پی 23 کاروان 24 افتاد 25 و برفت
 26 شبانگاه 27 برسیدند 28 بمقامی 29 که 30 از 31 دزدان 32 در خطر بود 33 کاروانیان را
 34 دید 35 لرزه 36 بر اندام 37 افتاده 38 و دل 39 بر هلاک 40 نهاده 41 گفت
 42 اندیشه 43 مدارید 44 که 45 یکی 46 منم 47 درین 48 میان 49 که 50 پنجاه 51 مرد را
 52 جواب 53 دهم 54 و دیگر 55 جوانان 56 هم 57 یاری 58 دهند 59 مردمان را 60 بلاف 61 او
 62 دل 63 قوی 64 شد 65 و بصحبت 66 او 67 شادمان 68 گشتند 69 و بزاد 70 و آبش
 71 دستگیری 72 کردند 73 جوان 74 را 75 آتش 76 معده 77 بالا 78 گرفته 79 بود 80 لقمه 81 چند 82 از
 83 سر 84 اشتها 85 تناول 86 کرد 87 و دمی 88 چند 89 آب 90 آشامید 91 تا 92 دیو 93 درونش
 94 بیمار امید 95 و خوابش 96 در ربود 97 و بخفت 98 پیرمردی 99 بخته 100 و جهان 101 دید
 102 در کاروان 103 بود 104 گفت 105 ای 106 یاران 107 من 108 ازین 109 بدرقه 110 شما 111 اندیشناکم
 112 نه 113 چنان 114 که 115 از 116 دزدان 117 چنان 118 که 119

1 Gnats—2 when—3 have become full, complete—4 strike, engage—5 the elephant—6 with all, notwithstanding all—7 impetuosity, fierceness, activity—8 and severity, firmness, hardness, dignity, majesty—9 that—10 his is—11 ants—12 when—13 may be, (i. e., have)—14 a chance, opportunity—15 lion—16 fierce, raging rapacious, formidable—17 tear off, strip—18 skin—19 by reason of necessity—20 broken, wounded, afflicted, distressed, dejected—21 and wounded—22 in the rear—23 a caravan—24 he fell, came upon—25 and went, proceeded—26 in the evening—27 they arrived—28 at a place—29 that—30 of, from, on account of—31 robbers, thieves—32 was in danger—33 to the men of the caravan—34 he saw—35 tremour, shaking,

shivering—36 on the body—37 fallen—38 and heart—39 towards destruction, ruin, death—40 placed, deposited—41 he said—42 you should not fear, be anxious—43 because—44 one—45 I am—46 in these—47 amongst, in the middle of—48 who—49 fifty—50 men—51 I (can) give an answer, can meet, oppose (*i. e.*, return a blow)—52 and the other—53 young men—54 also—55 aid, help—56 give, (*i. e.*, will give)—57 the men—58 by the boasting, brag—59 of him—60 heart—61 strong—62 became—63 and by the society, companionship—64 of him—65 pleased, delighted—66 became, turned—67 and with food, provisions, victuals—68 and water to him—69 did help, aid, assist (from دست the hand and گرفتن to seize, lay hold of)—[70 to the young man—71 the fire—72 of the stomach, belly—73 high—74 had siezed (*i. e.*, had become excessively hungry)—75 a morsel—76 few—77 from—78 the inclination, desire—79 of hunger, appetite—80 did eat—81 and a draught, (also a moment, breath, life, deceit, coaxing &c. &c.)—82 a few—83 of water—84 drunk—85 until—86 the demon—87 his inward—88 did make satisfied, became subdued, was quieted, was appeased—89 and sleep him—90 carried off, overtook—91 and he slept—92 an old man—93 ripe, experienced—94 and a traveller (from جهان the world and دیدن to see)—95 in the caravan—96 was—97 he said—98 oh!—99 friends—100 of me, mine, my—101 from this—102 guide, convoy, fellow traveller—103 of yours—104 I am afraid, I am in dread—105 not—106 such,—107 that of—108 the robbers—109 for because.

A swarm of gnats will engage an elephant, notwithstanding all his strength and valour. The little ants when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the Caravan trembling through fear and looking as if they expected to die. He said be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. *The cravings of the young man's appetite being very powerful, he ate and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep.** An old experienced man, who had seen the world and was in the caravan said, "O companions, I am more afraid of your guard, than of the robbers, for—

* Revised from No. 70 to No. 91.—The young man's "fire of hunger" was in a blaze (*i. e.*, raised up, lofty) he eat a few morsels from the impulse of his appetite and drank a few draughts of water till at last his inner demon (*i. e.*, hunger) was appeased, and being overcome by drowsiness he slept.

7 6 5 4 3 2 1
 حکایت کنند که عربی را درمی چند گرد آمده بود شب از
 15 14 13 12 11 10 9 8
 تشویش لوریان در خانه تنها خوابش نبردی یکی را از دوستان
 25 24 23 22 21 20 19 18 17 16
 بنزد خود برده تا وحشت تنهایی بدیدار او منصرف گرداند شبی
 34 33 32 31 30 29 28 27 26
 چند در صحبت او بود چندان که بر درمهایش وقوف یافت ببرد
 42 41 40 39 38 37 36 35
 و سفر کرد بامدادان عرب را دیدند عریان و گریان گفتند حال
 51 50 49 48 47 46 45 44 43
 چیست مگر آن درمهای تو را دزد ببرد گفت لا والله بدرقه برد

قطعه

60 59 58 57 56 55 54 53 52
 هرگز ایمن ز مار نه نشستم تا بدانستم آنچه خصلت اوست
 69 68 67 66 65 64 63 62 61
 زخم دندان دشمنی بترسب که نماید بچشم مردم دوست

1 They tell a story—2 that—3 an Arab—4 a few direms—5 had collected,
 saved up—6 at night—7 from—8 fear, dread, awe—9 of the Lowrians—10
 in house—11 alone—12 his sleep, or sleep to him—13 did not carry away,
 did not come upon—[14 one—15 of his friends—16 near, to the vicinity—17
 of himself—18 carried, took, (*i. e.*, brought)—19 so that—20 the dread—21
 of loneliness, solitude—22 at the sight, by seeing—23 of him—24 should
 be converted, driven away, dispelled, dissipated dispersed]—25 a night—26
 few—27 in—28 society, companionship of him—29 was, remained—30 so
 soon as, until—31 on his direms, as regarded his money—32 knowledge,

information, sense, wisdom, experience—33 he got, obtained—34 he carried off—35 and departed, went on a journey—36 in the morning—37 the Arab—38 they observed, saw—[39 naked]—40 and crying—41 they said—42 state, condition—43 what is—44 perhaps, but, except—45 those direms—46 of yours—47 the thieves—48 carried off—49 he said—50 no by God—51 the guard carried off—52 never—53 safe—54 from a snake—55 I sat not—56 whilst—57 I knew, I was aware—58 that which—59 disposition, property, virtue, nature, habit, custom—60 his is—61 the wound—62 of the teeth—63 of an enemy—64 is worst—65 when—66 it appears—67 in the eye, to the eye—68 of a man—69 a friend.

They tell a story of an Arab who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, *but got one of his friends to stay with him, from the apprehension he had of being alone.** He staid with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab *despoiled†* and lamenting. They asked what can be the matter excepting that the thieves may have stolen your money : He replied, by God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I know his disposition ; A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship.

* Revised from No. 14 to No. 24.—He took one of his friends to live with him, (i. e., lit. near to himself,) so that the sight of *him* might dispel the fear of loneliness.

† Revised No. 39.—Read “naked.”

N. B.—عريان Means “naked” and should be so translated because the word “despoiled” is not so applicable.—The people did not *know* that he had *been* robbed as they *asked* him the question ! Besides this, it must be remembered that the natives of the East are constantly in the habit of running about with dishevelled hair and naked when they wish to be considered labouring under the effects of excessive mental agony. Such too was this Arab's state !!!

10 9 8 7 6 5 4 3 2 1
 چه دانید ای یاران من که این جوان هم از جمله دزدان باشد
 19 18 17 16 15 14 13 12 11
 و بعیاری در میان ما تعبیه شده تا بوقت فرصت یارانش را خبر کند
 28 27 26 25 24 23 22 21 20
 پس مصلحت آن می بینم که مراورا خفته بگذاریم و بروانیم
 36 35 34 33 32 31 30 29
 جوانان را تدبیر پیر استوار آمد و مهابتی از مشت زن در دل گرفتند
 43 42 41 40 39 38 37
 رخت برداشتند و جوان را خفته بگذاشتند آنگاه خبر یافت
 50 49 48 47 46 45 44
 که آفتاب بر کتفش تافت سر برآورد و کاروان را رفته دید بسی
 58 57 56 55 54 53 52 51
 برگردید و راه بجایی نبرد تشنه و بی نوا روی بر خاک و دل
 61 60 59
 بر هلاک نهاده میگفت

بیمت

69 68 67 66 65 64 63 62
 درشتی کند با غریبان کسی که نابوده باشد بغربت بسی
 78 77 76 75 74 73 72 71 70
 او درین سخن بود که پادشاه زاده در پی صیدی از لشکریان
 87 86 85 84 83 82 81 80 79
 دور افتاده بود و بالای سرش ایستاده این سخن شنید و در هیاتش
 96 95 94 93 92 91 90 89 88
 نظر کرد صورت ظاهرش پاکیزه دید و حالش پریشان پرسیدش که
 101 100 99 98 97
 از کجائی و بدین جایگاه چه گونه افتادی

1 What know you? how do you know?—2 Oh! my friends—3 that—4
 this—5 young man—6 also—7 of—8 the number, whole—9 of robbers—10
 may be—11 and by stratagem, deceit, cunning—12 amongst—13 us—14 has
 become arranged, has got into, has deposited himself—15 so that—16 at the
 time—17 of opportunity, leisure—18 to friends (i. e., his friends)—19 may
 give intelligence—20 therefore—21 right, fit, proper—22 that—23 I see,
 I consider—24 that—25 to him—26 asleep—27 we should leave—28 and
 go on, drive on, urge onwards, depart quickly—29 to the young men—30 the
 advice—31 of the old man—32 became powerful—33 and the fear, dread, awe

—[34 of the boxer]—35 in heart—36 they did seize—37 goods, baggage—38 they took up—39 and to the young man—40 asleep—41 they left, forsook—42 that time—43 he got intelligence (*i. e.*, came to his senses)—44 when the sun—45 on his shoulders—46 shone, glittered—47 he raised his head—48 and to the caravan—49 he saw gone, he observed (had) departed—50 much—51 he went round, wandered—52 and road—53 did not get in its place (*i. e.*, did not find)—54 thirsty—55 and without food—56 face—57 on the earth—58 and heart—59 towards death—60 placed—61 was saying—62 severity, harshness—63 he does—64 towards the poor, towards strangers—65 a person—66 who—67 may not have been (*i. e.*, himself)—68 in travelling, wretchedness—69 much—70 he—71 in this—72 speech—73 was—[74 when—75 a prince—76 in the rear, after, following—77 game—78 from his followers, troops—79 distant—80 had fallen, had reached, arrived—81 and over, above—82 his head—83 stood]—84 this—85 speech—86 heard—87 and his face, aspect, form—88 glanced, looked at—89 shape, appearance—90 his outward—91 pure, good, clean—92 observed—93 and his condition—94 distressed—95 he asked him—96 saying—97 from where?—98 and in these—99 places—100 in what manner—101 fell you? came you?

“How do you know my friends but that this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? My advice therefore is this, that we leave him asleep and depart.” The advice of the old man was approved by his juniors, and as they were suspicious of this *strong man*,* they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a state of despondency, “Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling.” He was uttering this sentence, *when the king's son, having lost his attendants in pursuit of game, happening to come to the spot*,† overheard him, and seeing him of a good appearance, and in distressed circumstances, asked from whence he was, and how he came there.

* Revised No. 34.—Read “this boxer.”

† Revised from No. 74 to No. 83.—When a prince who, in pursuit of game had left his attendants a long way behind, came and stood over him.

1 2 3 4 5 6 7
 برخي ازان چه بر سرش گذشته بود اعادت کرد ملک زاده را
 8 9 10 11 12 13 14 15
 برو رحم آمد خلعت و نعمت داد و معتمدي همراه او کرد
 16 17 18 19 20 21 22
 بشهر خویش باز آمد پدرش بدیدن او شادمان شد و بر سلامت
 23 24 25 26 27 28 29 30
 حالش شکر گفت شبانگه از آنچه بر سر او رفته بود از حالت کشتي
 31 32 33 34 35 36 37 38 39
 و جور ملاح و روستاييان و غدر کاروانيان با پدر میگفت پدر گفت
 40 41 42 43 44 45 46 47
 اي پسر نگفتمت در وقت رفتن که تهي دستانرا دست دليري
 48 49 50
 بسته است و پنجه شمري شکسته

بیت

51 52 53 54 55
 چه خوش گفت آن تهیدست سلخشور
 56 57 58 59 60 61
 جوي زر بهتر از پنجاه من زور
 62 63 64 65 66 67 68 69
 پسر گفت اي پدر هراينه تارنج نبري گنج بر نداري و تاجان
 70 71 72 73 74 75 76
 در خطر نهي بر دشمن ظفر نيابي و تا دانه پریشان نکني خرمن
 77
 بر نداري

1 A little, some, a portion—2 of that—3 which—4 over his head—5 had passed (i. e., had happened to him)—6 he repeated—7 the prince—8 on him—9 became pleased—10 a dress of honor, a robe—11 and money, wealth—12 gave, presented—13 and a person of trust, a confidant, trust-worthy one—14 did cause to accompany him, gave him as his fellow traveller—15 until—16 at city—17 his own—18 he came back to, reached—19 his father—20 at seeing him—21 became pleased, happy—22 and at the safety, the tranquillity—23 of his state, condition—24 said or repeated thanks—25 in the evening—26 of that which—27 over his head—28 had passed over, gone over—29

of the state—30 of the boat—31 and the violence, oppression—32 of the boatmen—33 and—34 the villagers, peasants—35 and the perfidy, treachery, deceit—36 of the caravan folks—37 to his father—38 he was saying (*i. e.*, said)—39 the father said—40 Oh! son—41 said I not to you?—42 at, during—43 the time of departure—[44 that—45 to the empty handed one, (*i. e.*, the needy)—46 the hand—47 of manliness, fortitude, bravery, courage, venturesomeness, hardness, intrepidity—48 is closed—49 and the lion grasp—50 broken (*i. e.*, futile)]—51 what, how—52 good—53 said—54 that needy—55 gladiator, one who is expert at the use of weapons—56 a grain—57 of gold—58 is better—59 than fifty—60 pounds—61 of strength—62 the son said—63 Oh! father—64 truly—65 until grief, difficulty—66 you bear not—67 treasure, wealth—68 you cannot acquire, get, possess—69 and until life—70 in danger—71 you place not—72 over the enemy—73 you cannot get a victory cannot be master—74 and until grain—75 you strew not, you sow not—76 the granary—77 you cannot possess (*i. e.*, fill.)

He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him, safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boat-man, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at, the time of your departure, *that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken?*"* What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn."

* Revised from No. 44 to No. 50.—"That to the needy" the hand of intrepidity "is closed, and the lion grasp" futile (*lit.* broken.)"

نیمینی که باندک مایه رنجی که بردم چه مایه گنج آوردم
و نیش که خوردم چه مایه نوش حاصل کردم

بیت

گرچه بیرون ز رزق نتوان خورد در طلب کا هلی نشاید کرد
غواص گر اندیشه کند کام نهنگ هرگز نکند در گران مایه بچنگ

حکمت

آسیاسنگ زیرین متحرک نیست لاجرم تحمل بارگران میکند

قطعه

چه خورد شیر شریزه در بن غار باز افتاده را چه قوت بود
گرتو در خانه صید خواهی کرد دست و پایت چو عنکبوت بود
پدر گفت ای پسر درین نوبت فلک ترا یآوری کرد و اقبال
رهبری تا گلت از خار و خارت از پای بدر آمد و صاحب دولتی
بتو رسید و بر تو بخشید و ترحم کرد و کسر حال ترا بتفقدی
جبر کرد و چنین اتفاق نادر افتاد و بر نادر حکم نتوان کرد

1 See you not? do you not observe?—2 that—3 by a little, small—4 stock, share—5 of grief, vexation, toil—6 that I put up with, I endured, underwent—7 what a stock—8 of treasure, wealth—9 I have brought—10 and the sting—11 that I endured (lit. eat)—12 what a stock—13 of honey—14 I have acquired, got, obtained—15 although out, although beyond, further—16 than food, daily bread, subsistence—17 one cannot eat, enjoy—18 in the search (i. e., of it)—19 indolence, neglect, carelessness, sloth, langour,

apathy, tardiness—20 we should not do—21 the diver—22 if—23 should
 fear, be anxious—24 of the palate—25 of the crocodile—26 ever—27 would
 not get (lit. would not do)—28 pearl—29 of heavy value, precious—30 in
 grasp—31 the mill-stone—32 lower—33 moveable, moved—34 is not—35
 therefore—36 endurance, patience—37 of heavy loads—38 does—39 what
 —40 can eat, ~~eats~~—41 the lion—42 ravenous—[43 in—44 the root, bottom,
 depth, recess, point, tip—45 of den, cave]—46 to the fallen hawk—47 what
 —48 food can get—49 if you—50 in house—51 wish to get game, (*i. e.*, want
 to get food)—52 hand—53 and your feet—54 like—55 a spider will become
 —56 the father said—57 Oh! son—58 in this—59 time, case, occasion—60
 the sky (*i. e.*, fate)—61 to you—62 did help, aid—63 and good fortune—64
 guidance—65 so that—66 your rose—67 from the thorn—68 and your thorn
 —69 from foot—70 came out—71 and a man of heart, a good man—72 on
 you—73 arrived—74 and on you—75 bestowed—76 and did kindness, and
 had compassion—77 and broken, afflicted, distressed—78 state of you—79
 by kindness—80 did restore, heal, join, strengthen—[81 and such—82
 chances—83 occur seldom, are rare—84 and by rare or unusual occurrences
 —85 one should not be influenced, should not place reliance on, take for
 granted, or as a matter of course].

“Dont you perceive that in return for the little distress that I suffered, how
 much wealth I have brought with me; and for the sting that I endured,
 what a stock of honey I have acquired? Although we cannot enjoy more
 than Providence has assigned us, we ought not to be negligent in acquiring
 it. If the diver were to think of the jaw of the crocodile, he would never
 get in his possession precious pearls. The lower millstone does not move, and
 therefore sustains a great weight. What food can a ravenous lion *find in his
 den?** What game can be taken by a hawk that cannot fly? If you wait in
 your house for provision, your hands and feet will become as thin as those of a
 spider.” The father said, “O son, heaven has befriended you this time, and
 good fortune has been your guide, so that you have been able to pluck the
 rose from the thorn, and to extract the thorn from your foot: and a great
 man met with you, pitied and enriched you, and healed your broken condition.
 But such instances are rare, and we ought not to expect wonders.”

* Revised from No. 43 to No. 45.—“Find in the recesses of his den.”

† Revised from No. 81 to No. 85.—But such chances are rare, and upon unusual occurrences we should not place reliance.

بیت

صیاد نه هربار شکاری ببرد افتد که یکی روز پلنگش ببرد
 چنان که یکی از ملوک پارس نگیں گرانمایه در انگشتی داشت
 باری بحکم تفرج باتنی چند از خاصان بمصلا شیراز بیرون رفت
 وفرمود تا انگشتی را برگنبد عضد نصب کردند تا هر که تیر
 از حلقه انگشتی بگذارند خاتم او را باشد اتفاقاً چهار صد
 حکم انداز که در خدمت او بودند بینداختند جمله خطا کردند
 مگر کودکی که بر بام رباط بباز بچه از هر طرف تیر انداختی باد
 صبا تیر او را از حلقه انگشتی بگذرانید انگشتی را بوی
 ارزانی داشتند و نعمت بی قیاس دادندش پسر بعد ازین تیر و کمان را
 بسوخت گفتند چرا چنین کردی گفت تا رونق اولین
 برجای بماند

قطعه

گه بود کز حکیم روشن رای بر نیاید درست تدبیری
 گاه باشد که کودکی نادان بغلط بر هدف زند تیری

1 The sportsman, hunter—2 not—3 every time, always—4 game—5 carries off—6 it happens—7 that—8 one day—9 a tiger to him—10 may tear, lacerate—11 in like manner, such as—12 one of—13 the kings—14 of Persia—15 a signet, ring, a gem, jewel, stone—16 of great value, precious—17 in a ring—18 had, possessed—19 one time—20 by reason, for the sake—21 of

pleasure, relaxation—22 with some persons, bodies—23 of followers, private people, particular associates—24 to Mussula Shiraz—25 out, outside—26 went—27 and ordered—28 so that the ring—29 on the dome—30 of Asud—31 they should fix—32 so that whoever—33 an arrow—34 into the circle—35 of the ring—36 should cause to pass (*i. e.*, should hit)—37 the ring—38 his, to him—39 should be—40 by chance—41 four hundred—42 archers—43 who—44 in the service—45 of him—46 were—47 fired (*lit.* threw)—48 the whole, all, the total—49 did miss, made blunders—50 but—51 a boy—52 who—53 in the balcony—54 of an inn, caravansary—55 in sport, play, pastime—56 from every side, in every direction—57 fired arrows—58 the wind—59 of the morning, the gentle breeze, the zephyr—60 his arrow—61 into the ring, circle—62 of the ring—63 caused to pass into, conveyed, carried—64 the ring—65 to him—66 they bestowed—67 and wealth, favours—68 immense, inconceivable (*from* بی without and قیاس knowledge, idea)—69 gave to him—70 the son, the boy—71 after this—72 to his bow and arrow—73 burnt—74 they said—75 why—76 thus, so—77 did you?—78 he said—79 that, so that—80 the splendour, elegance, ornament—81 of the first (*i. e.*, action)—82 may remain in its place, be lasting—83 at times it may be, it sometimes happens—84 that from—85 a sage, wise man—86 of enlightened understanding—87 comes not out—88 right, proper—89 a counsel, opinion, advice, policy, prudence—90 sometimes—91 it may be—92 that a boy—93 foolish, stupid—94 by a mistake, blunder, chance—95 in the mark, butt—96 may strike—97 an arrow.

The hunter doth not always carry off the game: per chance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Mussula Shiraz, and ordered that they should fix the ring on the dome of Asud, with a proclamation that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so, he replied, "that this my first repute may be lasting." It may happen that the prudent, counsel of an enlightened sage does not succeed; and it may chance that an unskilful boy, through mistake, hits the mark with his arrow.

TABLE 29.

درويشي را دیدم در غاري نشسته و در بروي خود از جهان
 بسته و ملوک و اغنيا را در چشم همت او شوکت نماينده

قطعه

هر که برخود در سوال کشود تا بميرد نیاز مند بود
 آرز بگذار و پادشاهي کن گردن بي طمع بلند بود
 يکي از ملوک آن طرف اشارت کرد که توقع بکرم و اخلاق
 عزيزان آنست که بانان و نمک باما موافقت کنند شيخ
 رضاداد که اجابت دعوت سنتست ديگر روز ملک بعدر
 خدمتش رفت عابد برخاست و ملک را در کنار گرفت
 و تملطف کرد چون ملک غايب شد يکي از اصحاب شيخ را
 پرسيد که چندين ملاطفت با پادشاه خلاف عادت بود درين
 چه حکمتست گفت نشنیده که گفته اند

[1 Durwaish—2 I saw—3 in a cave—4 sitting—5 and door—6 on his own face, on himself—7 from the world—8 closed, shut—9 and kings—10 and the rich, the wealthy, independent—11 in the eye—12 of mind, spirit, courage, magnanimity—13 of his—14 state, dignity, magnificence—15 possessed not, remained not]—16 whoever—17 on himself—18 the door of request, the door of begging—19 opens, openness—20 until he dies—21 will be in want, will remain needy—22 covetousness, avarice—23 leave off, forsake—24 and government—25 do, exercise—26 the neck—27 of one without avarice

(i. e., the contented one)—28 remains high, is exalted—29 one of—30 the kings—31 of that quarter, side, direction—32 did give the sign, intimate—33 saying, that—34 hope, trust—35 by the kindness—36 of manners, disposition—37 of dear ones—38 that is—39 that—40 with bread—41 and salt—42 with me—43 will be condescending, will grant kindness, will accord, will enter into friendship—44 the Shaikh, the spiritual guide—45 gave consent, acquiesced—46 because—47 the acceptance—48 of invitations—49 is the right way of life, is agreeable to the traditions of Muhammed—50 another—51 day—52 the king—53 by excuse—54 of doing him service, calling on him—55 went—56 the devotee—57 rose up—58 and to the king—59 in embrace, bosom—60 seized—61 and did kindness, fondled—62 when—63 the king—64 absent, hid—65 became, was—66 one of—67 the companions—68 to the Shaikh—69 asked—70 that, saying—71 such—72 kindness, courtesy, politeness—73 towards the king—74 contrary—75 custom, rule—76 was—77 in this—78 what—79 knowledge is, cleverness, device, mystery, skill—80 he replied—81 have you not heard—82 that they have said.

*I saw a durwaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes.** Whosoever becomes a beggar will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that, relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shaikh consented, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. He replied, have you not heard the saying;”

* *Revised from No. 1 to No. 15.*—I observed a devotee sitting in a cave who had closed the door (i. e., of his heart) on himself against the world, and to his magnanimous eyes, kings and wealthy people possessed no dignity whatever.

بیت

هر کرا بر سماط بنشستی واجب آمد بخدمتش برخاست

مثنوی

گوش تواند که همه عمر وی نشنود آواز دف و چنگ و نی
 دیده شکبند ز تماشای باغ بی گل و نسوین بسرآرد دماغ
 گر نبود بالاش آگنده پر خواب توان کرد حجر زیر سر
 ورنه بود دلبر همخوابه پیش دست توان کرد درآغوش خویش
 وین شکم بی هنر پیچ پیچ صبر ندارد که بسازد به هیچ

1 To whose—2 at—3 banquet, table, feast—4 you sit—5 it becomes proper, it is fit—6 in his service—7 to rise (lit. rising)—8 the ear—9 it is possible—10 that—11 all, the whole—12 age—13 of it—14 may not hear—15 the noise, sound—16 of the drum—17 and the harp—18 and flute—19 the eye—20 can abstain, can have patience—21 from the amusement, pleasure, re-creation—22 of the garden—23 without the common rose and the *wild* rose—24 may be accomplished (*i. e.*, may be performed)—25 the brain—26 if there be not—27 a pillow—28 filled—29 with feathers—30 sleep—31 it is possible to take, is possible to get—32 with a stone—33 under—34 the head—35 and if there be not—36 a sweet heart, a lovely one (from *دل* the heart and *بردن* to bear carry off)—37 a bed fellow, one who sleeps with another—38 in front—39 hand—40 it is possible to do—41 in bosom—42 one's own—43 and this—44 belly, stomach—45 without spirit, ignoble—46 grumbling, twisting—47 has not patience—48 so that—49 it may be satisfied—50 with anything.

“At whosoever table you sit, you ought to shew him respect? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nusreen; If the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing.”

CHAPTER IV.

TABLE 1.

باب چهارم در فوائد خاموشي

1 Chapter 2 the fourth 3 regarding 4 the advantages 5 of taciturnity, silence.—Chapter the Fourth. Of the advantages of Taciturnity.

يکي را از دوستان گفتم امتناع سخن گفتم بعلمت آن اختيار
افتاده است که در غالب اوقات در سخن نیک و بد اتفاق
مي افتد و دیده دشمنان جز بربردي نمی آید گفت اي برادر
دشمن آن به که نيکي نه بيند

بيت

هنر بچشم عداوت بزرگتر تيبست
گدست سعدي و در چشم دشمنان خارست

بيت

نور گيتي فروز چشمه هور زشت باشد بچشم موشک کور
1 To one—2 of, from—3 friends—4 I said—5 restraint, prohibition—6 of my speaking, to speak myself—7 by reason, by cause—8 that—9 choice—10 has fallen, has come to pass—11 because—12 in, during—13 many, predominant—14 times—15 in speech—16 good—17 and bad—18 chance—19 occurs, take place—[20 and the eyes—21 of enemies]—22 except—23 on the bad—24 comes not, does not fall (*i. e.*, observe)—25 he replied—26 O! brother—27 the enemy—28 that—29 better—30 who—31 goodness—32 sees not—33 virtue, excellence—34 in the eye—35 of enmity, hatred, animosity, hate—36 a greater—37 fault is—38 a rose is—39 Sady—40 and in—41 the eye—42 of enemies—43 is a thorn—44 the light, splendour—45 of the enlightener of the universe (from گيتي the world and افروختن to burn up, kindle)—46 the eye—47 of the sun, ruddy, a cloud, a star—48 bad, ugly, deformed—49 may be—50 to the eye—51 of the mole (from موشک a rat and کور blind.)

I said to one of my friends, "I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, and the eye of an enemy observes* only that which is bad." He replied, "O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish; Sady is indeed a rose, but in the eyes of his enemies he appears a thorn. (*Arabic*) The brother of enmity never passeth by [the prophet] Salih, without accusing him of falsehood, and vain-glory. The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole."

* Revised from No. 20 to No. 21.—"And the eyes of enemies observe."

TABLE 2.

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 بازگانی را هزار دینار خسارت افتاد پسرش را گفت نباید که
¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 این سخن را با کسی در میان نهی گفت ای پدر فرمان تراست
²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹
 نگویم ولیکن مرا بر فایده این مطلع گردان که مصلحت در
³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸
 نهان داشتن چیست گفت تا مصیبت دو نشود یکی نقصان
⁴⁰ ³⁹ ³⁸ ³⁷
 مایه و دیگر شماتت همسایه

بیت

⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹
 مگو اندوه خویش بادشمنان که لاحول گویند شادی کزان

1 To a merchant—2 a thousand—3 dinars—4 loss, damage—5 occurred, fell, happened—6 to his son—7 he said—8 it is not fit—9 that—10 this—11 speech, (*i. e.*, case, subject matter)—12 to any one—13 in the midst—14 you should place—15 he replied—16 O! father—17 order, command—18 your's is—19 I will not speak—20 but—21 to me—22 on the advantage, use—23 of this—24 make known, acquaint—25 that—26 what is fit, proper, expedient—27 in, as regards—28 keeping secret—29 what is—30 he said—31 so that—32 calamity, misfortune—33 two, double—34 may not be—35 one, the first—36 the loss—37 of capital, stock, money—38 and the other—39 the reproach (rejoicing at the distress of another)—40 of neighbours, (from هم similar, same, mutual, and سایه shade, shelter, protection)—41 speak not—42 grief, distress, sorrow—43 of your own—44 to enemies—45 because—46 God avert (the evil)—47 they will say—48 being pleased at the same time, making happy, rejoicing.

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies, for they will exclaim, God avert the evil! at the same time, that they will rejoice at it."

TABLE 3.

جواني خردمند که از فنون فضایل حظي وافر داشت
 و طبعي نادر چندان که در محافل دانشمندان نشستی هیچ
 سخن نگفتي باري پدرش گفت اي پسر تو نیز از آنچه داني
 چرا نگوي گفت ترسم که پرسندم از آنچه ندانم و شرمساري برم
 قطعه
 آن شنيدی که صوفي ميگرفت زیر نعلين خويش ميتخي چند
 آستينش گرفت سر هنگي که بيا نعل بر ستورم بند
 بيت
 نگفته ندارد کسی با تو کار وليکن چو گفتي دليلش بيار

[1 A young man—2 wise—3 who—4 of—5 sciences, arts—6 of virtues, learning—7 a pleasure, taste, flavour—8 abundant, ample, much, plentiful—9 possessed—10 and a temperament, disposition—11 rare, exquisite, wonderful—12 so much that, to such a degree that]—13 in—14 an assembly—15 of wise men—16 he sat—17 any—18 word, speech—19 spoke he not—20 one time—21 his father—22 said—23 O! son—24 you also—25 of that which—26 you know—27 why—28 speak you not—29 he replied—30 I am afraid, I fear—31 that—32 they should ask me—33 of that which—34 I know not—35 and I should endure shame—36 that—37 heard you?—38 that—39 a Soofie—40 was driving, striking—41 under, beneath—42 shoes, sandals—43 of his own—44 a nail—45 few—46 his sleeve—47 seized—48 an officer—49 saying—50 come—51 shoe—52 on my animals, cattle—53 fasten—54 not spoken (*i. e.*, he who is silent)—55 possesses not—56 any one—57 with you—58 business—59 but—60 when—61 you have spoken—62 its proof—63 bring.

A sensible young man who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame. Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said come shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."*

* Revised from No. 1 to No. 12.—A wise young man who possessed a considerable taste for the learned sciences and had an exquisite disposition—to such a degree &c. &c.

TABLE 4.

9 8 7 6 5 4 3 2 1
 یکی را از علمای معتبر مناظره افتاد بایکی از ملاحد
 17 16 15 14 13 12 11 10
 و با او بحجت برنیامد سپر بینداخت و برگشت کسی گفتش
 25 24 23 22 21 20 19 18
 تو با چندین علم و ادب و فضل و حکمت بابی دینی برنیامدی
 34 33 32 31 30 29 28 27 26
 گفت علم من قرآنست و حدیث و گفتار مشایخ و او بدینها
 42 41 40 39 38 37 36 35
 معتقد نیست و نمیشنود و مرا شنیدن کفر او بچه کار آید

بیت

48 47 46 45 44 43
 آن کس که بقرآن و خبر زوئری
 53 52 51 50 49
 آنست جوابش که جوابش ندهی

[1 To one—2 of—3 the learned persons—4 respectable, reputable]—5
 a dispute—6 happened—7 with one—8 of—9 the infidels—10 and with
 him—11 by argument—12 did not succeed—13 the shield—14 he threw down
 —15 and retired, turned about—16 some one—17 said to him—18 you—19
 with such—20 wisdom, knowledge, science—21 and etiquette, manners, polite-
 ness—22 and virtue—23 and knowledge, wisdom—24 with an infidel (one
 without a religion)—25 you got not over, you were not a match—26 he said
 —27 the knowledge—28 of me—29 is the Koran—30 and the traditions—31
 and the sayings—32 of the fathers, spiritual guides, leaders—33 and he—34
 in these, as regards these—35 belief, faith, reliance—36 has not, is not—37
 and listens not, will not hear—38 and to me—39 to hear—40 blasphemy,
 incredulity—41 of him—42 to what use may come—43 that—44 person—45
 who—46 by the Koran—47 and the news, (*i. e.*, traditions)—48 from him you
 escape not, or, by these you reclaim not—49 that is—50 his answer—51 that
 —52 his answer—53 you give not.

A man famous for his learning, happened to have a dispute with an in-
 fidel, and finding that argument had no effect, he gave up the contest and
 retired. Somebody said, "how happens it that you, who possess so much
 superiority in learning, virtue, and wisdom, are not a match for this infidel?"
 He replied, "my learning is the Koran, the traditions of the prophet, and
 the doctrines of the fathers, which he will neither hear nor believe, and what
 use is there in my listening to his blasphemy? To him who will not be con-
 vinced by the Koran, and the traditions, the proper answer is, not to answer
 him."*

* Revised from No. 1 to No. 4.—"One of the respectable learned persons."

TABLE 5.

جالينوس ابله‌ي را ديد كه دست در گريبان دانشمندی زده
 و بي حرمتي كرده بگفت اگر اين دانا بودي كار او با نادان
 بدين جا يگه نرسيدى

مثنوي

دو عاقل را نباشد كين و پيكار نه داناى ستيزد با سبكسار
 اگر نادان بودشت سخت گويد خردمندش هنرمي دل بجويد
 دو صاحب دل نكه دارند مويي همي دون سرکشي و ازرم جويي
 و گر از هر دو جانب جاهلانند اگر زنجير باشد بگسلانند

1 Galen—2 to a blockhead—3 saw, observed—4 who—5 hand—6 upon
 —7 the collar—8 of a wise man—9 struck, put—10 and disgrace, insult
 —11 did—12 he said—13 if—14 this—15 wise—16 were—17 his work,
 business, case—18 with—19 the foolish, ignorant—20 to this—21 place,
 degree—22 would not have arrived, reached—23 two—24 wise persons—25
 may not be—26 malice, spite—27 and strife, fight—28 nor a wise man—29
 fights—30 with a blockhead, mean one, light headed (from سبك light,
 unsteady, frivolous, and سار a particle denoting similitude, magnitude, plenty)
 —31 if—32 a fool—33 with severity—34 of speech—35 speaks—36 the
 wise man to him—37 with softness—38 heart—39 seeks—40 two—41 men
 of heart, good men—42 guard—43 a single hair—44 in the same manner
 (it is)—45 with an obstinate one—46 and a mild person (from ازرم modesty,
 courtesy and جستن to seek for)—47 but if—48 from—49 each two—50 sides
 —51 they are foolish—52 if—53 a chain—54 should be—55 they will break (it.)

Galen on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said, "If this man had been really wise, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TABLE 6.

⁷ سحبان وائل را ⁶ در ⁵ فصاحت ⁴ بی نظیر نهاده اند ³ سالی ² بر سر
¹⁶ جمعی ¹⁵ سخن ¹⁴ گفتی ¹³ ولفظی را ¹² مکرر ¹¹ نکردی ¹⁰ و اگر ⁹ همان ⁸ معنی
²⁵ اتفاق افتادی ²⁴ بعبارت ²³ دیگر ²² گفتی ²¹ و از ²⁰ جمله ¹⁹ آداب ¹⁸ ندمای
²⁸ ملوک ²⁷ یکی ²⁶ اینست

مثنوی

³³ سخن ³² گرچه ³¹ دلبنده ³⁰ و شیرین ²⁹ بود
³⁷ سزاوار ³⁶ تصدیق ³⁵ و تحسین ³⁴ بود
⁴³ چو ⁴² یکبار ⁴¹ گفتی ⁴⁰ مگو ³⁹ باز ³⁸ پس
⁴⁹ که ⁴⁸ حلوا ⁴⁷ چو ⁴⁶ یکبار ⁴⁵ خوردند ⁴⁴ بس

1 Suhban Wahil—2 in, as regards—3 eloquence—4 incomparable, unrivalled—5 they have placed (*i. e.*, considered)—6 a year—7 at the head—8 of an assembly—9 speech—10 he uttered, spoke—11 and a single word—12 repeated—13 he did not—14 and if—15 that, the same—16 meaning, signification—17 by chance—18 occurred—19 by a phraseology, import, expression, style, mode—20 another—21 he said, spoke—[22 and of—23 the number—24 of the politeness, (*i. e.*, accomplishments)—25 of the companions, intimate friends, associates—26 of kings, monarchs—27 one—28 this is]—29 the speech—30 although—31 captivating—32 and sweet—33 may be—34 fit—35 verifying, true—36 and applause, approbation—37 may be—38 when—39 one time—40 you have spoken—41 speak not—42 again,—43 after—44 because—45 sweetmeats—46 when—47 one time—48 they eat, have eaten—49 it is enough.

Suhban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same meaning recurred, he expressed it in a different form *and this is one of the qualifications for a courtier*.* Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten sweetmeats it is enough.

* Revised from No. 22 to No. 28.—“ And this is one, from amongst the number, of a royal associate's accomplishments.”

TALE 7.

یکی را از حکما شنیدم که میگفت هرگز کسی بچهل خود
 اقرار نکند مگر آن کس که چون دیگری در سخن باشد هنوز
 تمام ناکرده او سخن آغاز کند

مثنوی

سخن را سرست ای خردمند و بن
 میاورد سخن در میان سخن
 خداوند فرهنگ و تدبیر و هوش
 نگوید سخن تا نه بیند خاموش

1 One—2 of—3 the sages—4 I heard—5 who was saying—6 ever—7 a person—8 with folly, foolishness, ignorance—9 his own—10 agreement, confession, acknowledgement—11 does not—12 but—13 that person—14 who—15 when—16 another—17 in speech, conversation—18 may be—19 yet—20 all, the whole—21 has not done—22 he—23 speech—24 does begin, commences—25 to a speech—26 a head is—27 O! wise man—28 and a root, conclusion—[29 bring not—30 speech—31 in the midst—32 of speech, conversation]—33 the Master, Lord—34 of understanding, science—35 and deliberation, judgement—36 and sense, prudence—37 does not speak—38 a word, a speech—39 so long as, until—40 he sees not, observes not—41 silence, quiet.

I heard a sage say, that no one confesses his own ignorance, excepting he who begins speaking, whilst another is talking; and before the discourse is ended. "O wise man a discourse hath a commencement and a conclusion. *Confound not one discourse with another.** A man of virtue, judgement and prudence speaks not, until there is silence."

* Revised from No. 29 to No. 32.—"Interrupt not another in conversation (lit. bring not speech in the midst of speech.)"

TABLE 8.

7 تنی چند از بندگان سلطان محمود حسن میمندیرا گفتند
 18 17 16 15 14 13 12 11 10 9 8 که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما
 28 27 26 25 24 23 22 21 20 19 هم پوشیده نمالد گفتند تو دستور مملکتی آنچه باتو گوید
 38 37 36 35 34 33 32 31 30 29 بامثال ما گفتن روا ندارد گفت با اعتماد آن که داند که بکس
 42 41 40 49 نگویم پس چرا می پرسید

بیت

49 48 47 46 45 44 43 نه هر سخن که بداند بگوید اهل شناخت
 55 54 53 52 51 50 بسر شاه سر خویشتن شاید باخت

1 A person, a body—2 few—3 of the servants, slaves—4 and—5 of Sultan Mahmood—6 to Husun Miemundie—[7 said—8 saying—9 the Sultan—10 today—11 to you—12 what—13 said—14 concerning, in, regarding—15 a certain—16 affair, case, advice]—17 he replied—[18 on you—19 also—20 hid—21 does it not remain?—22 they said—23 you—24 the minister—25 of the empire (are)—26 that which—27 to you—28 he says—29 to the like of us, to such as ourselves—30 to speak—31 does not consider proper—32 he said—33 with the trust, confidence—34 of that—35 that, viz.—36 he knows—37 that—38 to any one—39 I will not repeat, speak—40 therefore—41 why—42 asked you? did you ask?—[43 not—44 every word—45 that—46 knows—47 says, tells, repeats]—48 the man, possessor, people—49 of knowledge—50 with the secrets—51 of a king—52 head—53 one's own—54 it behoves not, it is not proper—55 to play with, to sport, to hazard.

Some of the servants of the Sultan Mahmood *asked Husun Miemundie what the king had said to him, about a certain affair.** He answered, "are you also acquainted with it?"† They replied, "you are the prime minister of the empire, whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "he tells it me, in the confidence that I will not declare it to any one; why then do you ask me?" The wise man *tells not what he knows*;‡ it is not prudent to sport with one's head by revealing the king's secrets.

* Revised from No. 7 to No. 16.—"Said to Husun Miemundie," viz. "what said the Sultan to you to day regarding a certain affair?"

† Revised from No. 18 to No. 21.—Does it also not remain a secret with you?

‡ Revised from No. 43 to No. 47.—Mentions not every thing he knows.

TABLE 9.

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 در عقد بیع سرای متدد بودم جهودی گفت من از
¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 کدخدایان قدیم این محلتم وصف این خانه چنان که هست
³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰
 از من بپرس و بخر که هیچ عیب ندارد گفتم بجز آن که تو
³² ³¹
 همسایه اولی.

قطعه

⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³
 خانه را که چون تو همسایش ده درم رسیم کم عیار ارزد
⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴
 لیکن امیدوار باید بود که پس از مرگ تو هزار ارزد

1 Concerning—2 the knot, compact, agreement—3 of buying, (or selling)—4
 a house—5 perplexed, hesitating, irresolute, wavering—6 I was—7 a Jew—8
 said—9 I—10 of—11 the married men, (*i. e.*, house-holders) (from کد
 a house and خدا master)—12 old—13 of this—14 quarter I am, district
 I am—15 the praise, description—16 of this—17 house—18 such—19 as it
 is—20 from me—21 ask—22 and buy, purchase—23 because—24 any—25
 fault, defect—26 does not possess, has not—27 I replied—28 except that
 —29 that, viz.—30 you—31 a neighbour—32 of it you are—33 a house
 —34 that—35 like—36 you—37 its neighbour is—38 ten—39 dirams—40
 silver—41 of deficient, scanty—42 standard, proof, mark, test—43 would
 be worth—44 but—45 hope, trust—46 ought to have—47 that—48 after
 —49 of, from—50 death—51 of you—52 a thousand—53 it would be
 worth, (from ارزیدن to be worth.)

I was hesitating about concluding a bargain for a house, when a Jew said,
 "I am an old house-holder in that quarter, inquire of me the description of
 the house, and buy it, for it has no fault." I replied, "excepting that you
 are one of the neighbours. A house from being in your neighbourhood
 would be worth ten dinars of bad coin; but we may entertain hopes that after
 your death it may fetch a thousand."

T A L E 10.

⁹ یکی ⁸ از شعرا ⁷ پیش ⁶ امیر ⁵ دزدان ⁴ رفت ³ و ثنا ² گفت ¹ فرمود
¹⁸ تا ¹⁷ جامه ¹⁶ اش ¹⁵ بستند ¹⁴ و از ده ¹³ بدر کردند ¹² سگان ¹¹ در قفای او
²⁶ افتادند ²⁵ خواست ²⁴ تا سنگی ²³ بردارد ²² زمین ²¹ یخ ²⁰ بسته بود ¹⁹ عاجز شد
³⁴ گفت ³³ این ³² چه ³¹ حوام زاده ³⁰ مردمانند ²⁹ که ²⁸ سگ ²⁷ را ²⁶ کشاده اند
⁴³ و سنگ ⁴² را ⁴¹ بسته ⁴⁰ امیر ³⁹ از ³⁸ غرقه ³⁷ بشنید ³⁶ و بخندید ³⁵ و گفت ³⁴ ای حکیم
⁵² از من ⁵¹ چیزی ⁵⁰ بخواه ⁴⁹ گفت ⁴⁸ جامه ⁴⁷ خود ⁴⁶ میخواهم ⁴⁵ اگر ⁴⁴ انعام
⁵⁸ فرمای

بیت

⁵⁸ امیدوار ⁵⁷ بود ⁵⁶ آدمی ⁵⁵ بخیر ⁵⁴ کسان
⁶⁴ مرا ⁶³ بخیر ⁶² تو ⁶¹ امید نیست ⁶⁰ شر ⁵⁹ مریض
⁷⁰ سالار دزدان ⁶⁹ را ⁶⁸ برو ⁶⁷ رحمت ⁶⁶ آمد ⁶⁵ جامه ⁶⁴ اش ⁶³ بفرمود ⁶² و قباي
⁷⁵ پوستینی ⁷⁴ برو ⁷³ مزید ⁷² کرد ⁷¹ و درمی ⁷⁰ چند ⁶⁹ بداد

1 One—2 of—3 the poets—4 before, in front of—5 a chief—6 of robbers
 —7 went—8 and recited praise—9 he ordered—10 so that—11 clothes—12
 his, of him—13 they stripped, snatched—14 and from the village—15 they
 drove out—16 the dogs—17 in the rear—18 of him—19 fell, came upon,

attacked—20 he desired, intended, wished—21 so that a stone—22 he should
 take up—23 the ground—24 ice—25 had closed—26 he became helpless,
 distressed—27 and said—28 these—29 what—30 base-born, vile, illegitimate,
 —31 men are—32 who—33 dogs—34 have let loose, set free—35 and the
 stones—36 have closed, fastened—37 the chief—38 from—39 a window
 —40 heard—41 and laughed—42 and said—43 O ! wise man—44 from
 me—45 a thing—46 desire, ask—47 he replied—48 clothes—49 our—50
 I desire—51 if—52 a present—53 you have the goodness to order—54 hope
 —55 have—56 men—57 from the liberality—58 of persons—59 to me—60
 from the liberty—61 of you—62 hope is not—63 injury, evil—64 cause not
 to reach (me), do not cause to arrive, (at me)—65 the chief of the robbers
 —66 on him—67 became compassionate—68 his clothes—69 ordered (*i. e.*,
 to be returned)—70 and a jacket, garment—71 of fur, skin—72 on it—73
 increased—74 and a few direms—75 gave, bestowed.

A certain poet went to the chief of a gang of robbers, and recited verses in
 his praise. He ordered him to be stripped of his clothes, and expelled the
 village. The dogs attacking him in his rear, he wanted to take up some stones,
 but they were frozen to the ground. Thus distressed he said, "what a vile set
 of men are these, who let loose their dogs, and fasten their stones." The chief
 having heard him from a window, laughed and said, "O wise man, ask a
 boon of me." He answered, "I want my own garment, if you will vouchsafe
 to bestow it: A man entertains hopes from those who are virtuous; I have no
 expectation from your virtue, only do me no injury. *We are satisfied with
 your benevolence in suffering us to depart.*" *Arabic.* The chief of the robbers
 took compassion on him, ordered his garment to be restored, and added to it
 a robe of fur together with some direms.

T A L E 11.

منجمي¹ بخانه² خود³ در آمد⁴ مرد⁵ بیگانه⁶ را دید⁷ با زن⁸ او بهم⁹

نشسته¹⁰ دشنام¹¹ داد¹² و سقط¹³ گفت¹⁴ فتنه¹⁵ و آشوب¹⁶ برخاست¹⁷ صاحب¹⁸

دلي¹⁹ برين²⁰ واقف²¹ شد²² و گفت^{*}

بیت

تو بر²³ اوج²⁴ فلک²⁵ چه²⁶ داني²⁷ چیست²⁸

چون²⁹ نداني³⁰ که³¹ در سراي³² تو³³ کیست³⁴

1 An astrologer—2 to house—3 his own—4 came into—5 a man—6 a stranger—7 he saw—8 with his wife—9 together—10 sitting—11 a buse—12 he gave—13 and useless (words), vain words—14 spoke—15 mutiny, calamity, evil—16 and tumult, clamour, misfortune—17 rose up, resulted—18 a man—19 of heart—20 on this—21 became acquainted—22 and said—23 you are, you as regards—24 the height, summit—25 of the sky, heavens—26 what—27 know you?—28 what is (*i. e.*, what there is)—29 when—30 you know not—31 what—32 in house—33 yours, of you—34 what is.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him and used such harsh language, that a quarrel and strife ensued. A shrewd man, being apprized thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TABLE 12.

خطیمی کریمه الصوت خود را خوش آواز پنداشتی و فریاد بی
 فایده برداشتی گفتی نعیم غراب البین دو پرده الحان اوست
 یا آیت در شان او

مردمان رده بعثت جائی که داشت بلیتش میکشیدند
 و اذیتش مصلحت نمی دیدند تا یکی از خطبای آن انلیم
 که باوی عداوت نهانی داشت باری پرسیدن او آمده بود گفت
 خوابی دیده ام خیر باد گفت چه دیده گفت چنان دیدم که
 ترا آواز خوش بود و مردمان از نفست در راحت بودند خطیب
 اندرین تختی بیندیشید و گفت چه مبارک خوابست که دیدی
 که مرا بر عیب خوش مطلع گردانیدی معلوم شد که آواز
 ناخوش دارم و خلق از نفسم در رنجند توبه کردم ازین پس
 که فشانم مگر با هستگی

قطعه

از صحبت دوستان برنجیم کا خلاق بدم حسن نمایند
 عیم هنر و کمال بینند خارم گل و یا من نمایند
 کو دشمن شوخ چشم چالاک تا عیب مرا بمن نمایند

1 A Preacher—2 of a detestable voice—3 to himself—4 a sweet voice—5 he supposed, he fancied—6 and noise, complaint—7 without—8 use—9 he took up, raised—10 you would say—11 the croaking crow of the desert—12 in the musical tone or mode—13 of note, sound, modulation, time—14 of his is—15 or the verse (of the Koran)—16 in the like of him, for such as him (*i. e.* having the same nature as himself)—17 the men—18 of the village—19 by reason, by cause—20 of the rank, position—21 that he possessed—22 his evils—23 they endured, put up with—24 and his oppression, injury, torment (*i. e.* to torment him)—25 fit, proper—26 did not see, did not consider

—27 until one—28 of the preachers—29 of that clime, country—30 who with him, who towards him—31 a spite, grudge, hatred, animosity—32 hidden, secretly—33 had, possessed—34 one time, once—35 for the purpose of asking him (*i. e.* something)—36 had come—37 he said—38 a dream (*lit.* a sleep)—39 I saw—40 may it be good—41 he said—42 what saw you?—43 he replied—44 such I saw—45 that—46*to you—47 a voice, sound—48 good—49 was—50 and men—51 from your voice, sound—52 in ease, tranquillity—53 were—54 the preacher—55 between this, on this—56 a moment—57 reflected, thought—58 and said—59 what a blessed—60 dream it is—61 that you saw—62 because—63 to me—64 on the defect—65 own, my own—66 you* have made known, have informed, acquainted—67 it has become known (*i. e.* to me)—68 that a voice—69 unpleasant, not sweet—70 I possess—71 and mankind—72 from my voice—73 in grief they are, they are distressed at, they sorrow for—74 I have vowed—75 from this—76 after (*i. e.* for the future)—77 I will not read—78 but—79 with slowness, mildness—80 from the companionship—81 of friends—82 I grieve—83 manners—84 my bad—85 good, beautiful—86 they appear (*i. e.*, appear to them)—87 my fault—88 skill, virtue—89 and perfection—90 they look upon, they consider—91 my thorn—92 the rose—93 and jasmine—94 they appear—95 where is—96 the enemy—97 impudent—98 of quick eye piercing eye—99 so that fault, defect—100 of me, mine—101 to me—102 will show, point out.

A preacher, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Koran was intended for him, "*Verily the most detestable of sounds is the braying of an ass.*" *Arabic, When this ass of a preacher brayeth, it makes Persepolis tremble. Arabic.* The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill-disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "what did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent; my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jasmine. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TABLE 13.

⁹ يکي ⁸ در مسجد ⁷ سنجاريه ⁶ بتطوع ⁵ بانگ ⁴ نماز ³ گفتي ² باوازي ¹ که
¹⁰ مستمعان ¹¹ را ¹² ازو ¹³ نفرت ¹⁴ بودي ¹⁵ و ¹⁶ صاحب ¹⁷ مسجد ¹⁸ اميري ¹⁹ بود
²⁰ عادل ²¹ و ²² نیکو ²³ سيرت ²⁴ نحواستش ²⁵ که ²⁶ دل ²⁷ آزرد ²⁸ گردد ²⁹ گفت
³⁰ اي ³¹ جوانمرد ³² اين ³³ مسجد ³⁴ را ³⁵ موزنان ³⁶ قدیمند ³⁷ که ³⁸ هر ³⁹ يکي ⁴⁰ را ⁴¹ پنج ⁴² دينار
⁴³ ادارست ⁴⁴ و ⁴⁵ ترا ده ⁴⁶ دينار ⁴⁷ میدهم ⁴⁸ تا ⁴⁹ بجاي ⁵⁰ ديگر ⁵¹ روي ⁵² برين
⁵³ اتفاق ⁵⁴ افتاد ⁵⁵ و ⁵⁶ برفت ⁵⁷ بعد ⁵⁸ از ⁵⁹ مدتي ⁶⁰ پيش ⁶¹ امير ⁶² باز آمد ⁶³ و ⁶⁴ گفت
⁶⁵ اي ⁶⁶ خداوند ⁶⁷ بر من ⁶⁸ حيف ⁶⁹ کردي ⁷⁰ که ⁷¹ بده ⁷² دينار ⁷³ ازین ⁷⁴ بقیه
⁷⁵ روان ⁷⁶ کردي ⁷⁷ آنجا ⁷⁸ که ⁷⁹ رفته ⁸⁰ ام ⁸¹ بيست ⁸² دينار ⁸³ میدهند ⁸⁴ که ⁸⁵ جاي ⁸⁶ ديگر
⁸⁷ روم ⁸⁸ قبول ⁸⁹ نمي ⁹⁰ کنم ⁹¹ امير ⁹² بخنديد ⁹³ و ⁹⁴ گفت ⁹⁵ ز ⁹⁶ نهار ⁹⁷ نستاني ⁹⁸ که ⁹⁹ به
¹⁰⁰ پنجاه ¹⁰¹ دينار ¹⁰² هم ¹⁰³ راضي ¹⁰⁴ شوند

بيت

⁷⁶ به ⁷⁷ تیشه ⁷⁸ کس ⁷⁹ نخراشد ⁸⁰ ز ⁸¹ روي ⁸² خارا ⁸³ رگل
⁸⁴ چنان ⁸⁵ که ⁸⁶ بانگ ⁸⁷ درشت ⁸⁸ تو ⁸⁹ ميخراشد ⁹⁰ دل

1 One—2 in the mosque—3 of Sanjaryah—4 without payment (doing a good deed without recompence) gratis—5 noise, call—6 of prayers—7 uttered—8 with a voice—9 that—10 the hearers—11 from it—12 were disgusted

—13 and the master—14 of the mosque—15 a chief—16 was—17 just—18 and good—19 disposition—20 he wished not him (*i. e.*, to him)—21 that—22 his heart—23 distressed, grieved—24 should become, turn—25 he said—26 O! brave man—27 to this mosque—28 Mowuzzins—29 old there are—30 who—31 each one—32 five dinars—33 pay is, stipend is—34 and to you ten—35 dinars I give (I will give)—36 so that a place—37 another—38 you should go—39 on this—40 chance fell (*i. e.*, he agreed)—41 and departed—42 after—43 the lapse of some time—44 before the chief—45 he came back—46 and said—47 O! master—48 on me—49 you have done an injury (from حيف *a pity, alas! oppression*)—50 that me with ten dinars—51 from this—52 place, spot—53 you sent away—54 that place—55 to which I have gone—56 twenty dinars—57 they (*desire*) to give—58 that a place—59 another—60 I should go—61 I have not consented, agreed to—62 the chief—63 laughed—64 and said—65 take care—66 take not, seize not, accept not—67 because with—68 fifty dinars—69 also—70 they will become pleased, will be willing—71 with a mattock an adz, a kind of axe—72 any one—73 cannot scrape, scrapes not—74 from the face, surface—75 of a hard stone—76 the clay, mud—77 in such a way—78 that—79 noise, voice—80 harsh, discordant—81 of you, yours—82 scratches, harrows—83 the heart, soul.

A certain person who performed gratis, the office of Mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The superintendent of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented. The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty. No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul.

T A L E 14.

1 نا خوش آوازي 2 ببانگ 3 بلند 4 قران 5 همي خواند 6 صاحب دلي 7
 8 برو بگذشت 9 وگفت 10 ترا 11 مشاھره 12 چندست 13 گفت 14 هيچ 15 گفت 16
 17 پس اين زحمت 18 بخود 19 چرا ميدهي 20 گفت 21 از بهر خدا 22 ميخوانم 23
 24 گفت 25 از بهر خدا 26 منخوان 27

بيت

28 گرتو قران 29 بدین 30 نمط خواني 31 ببری 32 رونق 33 مسلمان 34

1 Unpleasant, disagreeable—2 voice—3 with a call, shout, cry—4 high, noisy, lofty—5 the Koran—6 was reading—7 a man of heart, a holy man—8 on him, near him—9 passed—10 he said—11 your, of you—12 pay, monthly allowance—13 how much is?—14 he replied—15 nothing—16 he said—17 therefore—18 this—19 trouble—20 on yourself—21 why give you?—22 he replied—23 for the sake of God—24 I read—25 he replied—26 for God's sake—27 read not—28 if you—29 the Koran—30 in this—31 manner, mode, way—32 read you—33 you take away from—34 the beauty, splendour—35 of Islamism.

A man with a disagreeable voice was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

CHAPTER V.

TALE 1.

باب پنجم در عشق و جوانی

1 Chapter, 2 the fifth, 3 concerning, 4 love, 5 and Youth.—Of love and Youth.

حسین میمندیرا گفتند سلطان محمود چندین بنده صاحب
جمال دارد که هر یکی بدیع جهان و ممتاز زمانند چه گونه است
که با هیچ یک از ایشان میلی و محبتی ندارد چنان که با ایاز
که او را زیاده حسنی نیست گفت هر چه در دل فرود آید
در دیده نکو نماید

مثنوی

هر که سلطان مرید او باشد گر همه بد کند نکو باشد
وان که را پادشه بیندازد کسش از خیل خانه ننوازد

قطعه

کسی بدیده انکار اگر نگاه کند
نشان صورت یوسف دهد بناخوبی
وگر بچشم ارادت نگاه کند در دیو
فرشته ایش نماید چشم کروی

1 To Husun Miemundee—2 they said—3 Sultan Mahmood—4 so many—5 slaves—6 masters—7 of beauty—8 possesses—9 who—10 each one—11 novel, wonderful, rare—12 of the world—13 and chosen, selected—14 of the times

are—15 what is the reason, what way is it?—16 that—17 with any—18 one—19 of them—20 affection, bias, desire, tendency, regard, partiality, fondness—21 and friendship, love, regard—22 possesses not, has not—23 such as, like as—24 toward Iyaz—[25 who—26 to him—27 more, greater—28 beauty, loveliness, elegance—29 is not (*i. e.*, has not)]—30 he said—31 whatever—32 in heart—33 alights, stops, (from *نرود* descending, stopping and *آمدن* to come)—34 in the eye, to the eye—35 appears good, lovely—36 whoever—37 the Sultan—38 a follower, a disciple—39 of him—40 may be—41 if—42 does all bad, should do evil—43 good—44 it may be, probably is—45 and he, and that one—46 to whom—47 the king—48 throws down—49 any one him—50 of the household—51 does not cherish, caress—52 any person—53 with the eye—54 of denial, refusal—55 if—56 does look—57 the type, emblem, sign, mark, proof—58 of shape, form—59 of Joseph—60 will give (*i. e.*, will appear) seems,—61 with deformity—[62 and if—63 with the eye—64 of desire—65 should look, glance—66 towards a demon—67 an angel he—68 would appear—69 to the eye—70 of a Cherub.]

They asked Husun Miemundee, "how happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, *who has nothing extraordinary in his appearance?*"* He replied, "whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will caress. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; *and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight.*"†

* Revised from No. 25 to No. 29.—"Who has not more beauty."

† Revised from No. 62 to No. 70.—"And if a cherub should cast the glance of desire on a demon he would appear an angel in his sight."

TABLE 2.

گویند خواجه را بندهٔ نادر الحسن بود و با او برسبیل مودت
 و دیانت نظری داشت با یکی از دوستان گفت دروغ اگر این
 بنده با چنین حسن و شمایلی که دارد زبان دراز و بی ادب
 نبودی گفت ای برادر چون اقرار دوستی کردی توقع خدمت
 مدار که چون عاشقی و معشوقی در میان آمد مالکی و مملوکی
 برخاست

قطعه

خواجه با بندهٔ پری رخسار چون درآید ببازی و خند
 چه عجب گرچو خواجه نازکند و این کشد بار ناز چون بنده

بیت

غلام آبکش باید و خشت زن بود بندهٔ نازنین مشت زن

1 They say—2 to a great man, rich merchant, a gentleman—3 a slave
 —4 of rare beauty—5 was (*i. e.*, he had)—6 and with him, and towards him
 —7 in the way, path, mode, manner—8 of friendship, love—9 and piety,
 virtue, honesty, conscience, justice—10 a glance possessed, (*i. e.*, an esteem
 had)—11 to one—12 of—13 friends—14 he said—15 alas! sorrow—16 if this
 —17 slave—[18 with such—19 beauty, loveliness—20 and virtues, qualities

—21 that he possesses, is endowed with]—22 tongue—23 long, (*i. e.*, abusive)—24 and rude, unpolite—25 were not—26 he replied—27 O! brother—28 when—29 acknowledgment, avowal—30 of friendship—31 you have done (*i. e.*, made)—32 hope, expectation—33 of service, (*i. e.*, from your slave)—34 place not—[35 because when—36 courtship, the state of being a lover, gallantry, amour, making love—37 the state of being a sweet-heart, or mistress—38 in the midst—39 comes, occurs, arrives—40 the state of being a master—41 and the state of being a slave—42 has departed, gone, got up]—43 the rich man—44 with his slave—45 fairly faced—46 when—47 comes in to, begins, commences—48 with play—49 and laughter—50 what—51 wonder—52 if like—53 the rich man—54 should coquet, play—55 and this one (*i. e.*, the master)—56 should endure, draw, put up with—57 the load—58 of blandishments, play—59 like, the same as—60 a slave—61 the slave—62 a drawer of water (from آب water and کشیدن to draw)—63 it behoves, (*i. e.*, should be)—[64 and a brick-breaker (from خشت a brick and زدن to strike)]—[65 becomes—66 a slave—67 loved, lovely, beloved, dear one, pampered one—68 a boxer, a fighter, (from مشت the fist and زدن to strike.)]

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "what a pity it is that this slave *who is handsome*,* should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; *as between the lover and the mistress, the relationship of master and servant has ceased.*† When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, and making bricks;‡ *he who is pampered, becomes insolent.*"§

* Revised from No. 18 to No. 21.—"Endowed with such beauty and virtues."

† Revised from No. 35 to No. 42.—"Because when the *state* of being lover and mistress commences the *state* of being a Lord and a vassal ceases."

‡ Revised No. 64.—And breaking bricks.

§ Revised from No. 65. to No. 68.—"The beloved slave becomes boxer," (*i. e.*, audacious).

TABLE 3.

پارسانى را دیدم بمحبت شخصى گرفتار و رازش از پرده برملا
افتاده چندان که ملامت دیدی و غرامت کشیدی ترک نصایب
نکردی و گفتی

قطعه

کوته نکنم ز دامن دست گر خود بزنی به تیغ تیزم
بعد از تو ملاذ و ملجائیم نیست هم در تو گریزم ار گریزم
باری ملامتش کردم و گفتم عقل نفیست را چه شد که نفس
خسب برو غالب آمد زمانی بفکرت فرو رفت و گفت

قطعه

هر کجا سلطان عشق آمد نماند قوت بازوی تقوی را محل
پاک دامن چون زید بیچاره افتاده تا گریبان دروحد

I A religious man, a pure person, an abstemious one, a chaste person—2 I saw—3 in the affections, love—4 of a person—5 of a prisoner, captive, taken, seized, involved—6 and his secret—7 from secrecy, privacy a cover, a veil—8 on the multitude, assembly, meeting—9 fallen—10 however much that—11 reproach, blame, rebuke—12 he saw, (i. e., experienced)—[13 and a fine—14

endured, suffered from]—15 abandonment—16 of his principle, (*i. e.*, his subject aim)—17 did not—18 and he said—19 short—20 I will not do, make—21 from your skirt—22 hand—23 although you yourself—24 should strike—25 with a sword—26 sharp me (*i. e.*, though you should strike me with a sharp sword)—27 after—28 from you, of you—29 an asylum—30 and my defence, my place of refuge—31 is not—32 also—33 towards you—34 I fly—35 if I fly—36 once—37 I reproached him, I blamed him—38 and I said—39 wisdom—40 of your precious, delicate—41 what has become, what has happened—42 that sensuality, desire, vice—43 base, sordid, low—44 on it—45 has become predominant prevalent, ascendant—46 a time—47 in reflection, thought—48 went down—49 and said—50 every where—51 the king—52 of love—53 comes—54 remains not—55 strength, power—56 of the arm—57 of piety abstinence—58 a place, abode, occasion, opportunity—[59 pure, clean—60 skirt—61 when, how—62 can come out, be produced]—63 the helpless one—64 fallen—65 up to the collar—66 in, amongst—67 the mud, filth.

I saw a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered reproach, *and uneasiness*;* however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword; besides thee, I have neither asylum nor defence; to you alone can I flee for refuge." Once I reproved him, and said, "what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "wherever the king of love cometh, the arm of piety hath not power to resist him. *How can that poor wretch be clean*,† who has fallen up to his neck in a quagmire?"

* Revised from No. 13 to No. 14.—And endured a fine.

† Revised from No. 59 to No. 62.—How can the helpless one come out with a clean skirt?

TABLE 4.

⁹ یکی را ⁸ دل از ⁷ دست ⁶ رفته بود و ⁵ ترک ⁴ جان ³ گفته ² مطمح
¹⁷ نظرش ¹⁶ جای ¹⁵ خطرناک ¹⁴ و ¹³ ورطه ¹² هلاک ¹¹ نه ¹⁰ لقمه ⁹ که ⁸ متصور ⁷ شدی
²⁵ که ²⁴ بکام ²³ آید ²² و نه ²¹ مرغی ²⁰ که ¹⁹ بدام ¹⁸ افتد

بیت

³⁵ چو ³⁴ درچشم ³³ شاهد ³² نیاید ³¹ زرت ³⁰ زر ²⁹ و خاک ²⁸ یکسان ²⁷ نماید ²⁶ برت
⁴³ یاران ⁴² به ⁴¹ نصیحتش ⁴⁰ گفتند ³⁹ که ³⁸ ازین ³⁷ خیال ³⁶ محال ³⁵ تجنب کن
⁵³ که ⁵² خلقي ⁵¹ هم ⁵⁰ بدین ⁴⁹ هوس ⁴⁸ که ⁴⁷ تو ⁴⁶ داری ⁴⁵ اسیرند ⁴⁴ و پای ⁴³ درزنجیر
⁵⁵ بنالید ⁵⁴ و گفت

قطعه

⁶³ دوستان ⁶² گو ⁶¹ نصیحتم ⁶⁰ مکنید ⁵⁹ که ⁵⁸ مرا ⁵⁷ دیده ⁵⁶ برارادت ⁵⁵ اوست
⁷² جنگ ⁷¹ جویان ⁷⁰ بزور ⁶⁹ پنجه ⁶⁸ و کتف ⁶⁷ دشمنان ⁶⁶ را ⁶⁵ کشند ⁶⁴ خوبان ⁶³ دوست
⁸¹ شرط ⁸⁰ مودت ⁷⁹ نباشد ⁷⁸ باندیشه ⁷⁷ جان ⁷⁶ دل ⁷⁵ از ⁷⁴ مهر ⁷³ جانان
⁸² برگرفتن

1 One person—2 heart—3 from—4 hand—5 had gone, departed—6 and
 abandonment—7 of life—8 spoke (*i. e.*, had made up his mind for the worst)—
 9 the object, the butt of an archer, a mark—10 of his desire, glance—11 a place
 —12 dreadful, dangerous—[13 and a whirl-pool—14 of perdition, death, ruin,
 destruction]—15 not a morsel, a mouthful—16 that—17 might be obtained,
 might be imagined, hoped for, imaginable—18 that—19 to the palate—20 might
 come—21 and not—22 a bird—23 that—24 into net—25 might fall—26
 when—27 in the eye—28 of sweet-heart, mistress—29 comes not—30 your gold

—31 gold—32 and earth—33 the same, alike—34 appear—35 to you—[36 his friends—37 in giving advice to him, in his admonition—38 spoke—39 saying—40 from this—41 imagination—42 absurd, impossible—43 do avoid, do relinquish—44 because—45 a multitude, a creation—46 also—47 in this, from this—48 inordinate desire, lust—49 which you—50 possess—51 are prisoners—52 and feet—53 in chains, fetters]—54 he lamented, wept—55 and said—56 friends—57 say—58 my advice (*i. e.*, advice to me)—59 should not do—60 because my—61 eye, (hope)—62 on desire, plan, design, purpose—63 of him is, of that person is—64 battle—65 seekers (*i. e.*, warriors)—66 by the power—67 of the grasp, the five fingers of the hand—68 and shoulders—69 to enemies—70 they kill—71 handsome ones, beautiful persons—72 their friends—73 the condition, agreement, bargain, mark, sign—74 of friendship—75 it may not be (*i. e.*, is not)—76 by the fear, dread, thought—77 of life—78 the heart—79 from—80 the love—81 of beloved persons—82 to draw back, refrain, hold back.

A certain person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, *a whirlpool*;* not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweet-heart will not look at your gold, that metal and earth appear alike in your sight. *His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it.*† He lamenting said, "Desire my friends not to admonish me, since my destiny depends on the will of another. *Warriors kill their enemies by the strength of their hands, and shoulders; but those who are beautiful destroy their friends.*§ It is not consistent with the laws of love, through fear of death, to relinquish our attachment to our mistress.

* Revised from No. 13 to No. 14.—"A whirlpool of destruction."

† Revised from No. 36 to No. 53.—His friends thus admonished him saying, "Relinquish this absurd idea, because a multitude of folk (by reason of this very same inordinate desire which you possess) are imprisoned and have their feet in fetters."

IV. B.—In the latter portion of this story it appears to me that in the part ("warriors kill their enemies &c. &c.") Saday means to say, "that beautiful mortals (by means of their handsome hands and shoulders) kill their friends in the same manner as warriors kill their enemies by their strength in these parts of the body."

مثنوی

تو که¹ در بند² خویش³ باشی⁴ عشق بازی⁵ دروغ زن⁶ باشی⁷
گر نشاید⁸ بدوست⁹ ره بردن¹⁰ شرط یاریست¹¹ در طلب¹² مردن¹³

رباعی

خیزم¹⁴ چونم اندیش¹⁵ ازین تدبیرم¹⁶
خضم¹⁷ ار همه¹⁸ شمشیر زند¹⁹ یا تیرم²⁰
گردست²¹ رسد²² که آستینش²³ گیرم²⁴
ورنه²⁵ بروم²⁶ بر آستانش²⁷ میرم²⁸
متعلقانش²⁹ را که نظر در کاروی³⁰ بودند³¹ و شفقت³² بروزگار³³
بردند³⁴ پندش³⁵ دادند³⁶ و بندش³⁷ نهادند³⁸ سودی³⁹ نداشت⁴⁰

بیت

دردا⁴¹ که طبیب⁴² صبر⁴³ میفرماید⁴⁴
وین⁴⁵ نفس⁴⁶ حریص⁴⁷ را شکر⁴⁸ میباید⁴⁹

شعر

آن شنیدی⁵⁰ که شاهدی⁵¹ بمنهفت⁵² بادل⁵³ از دست⁵⁴ رفته⁵⁵ را میگفت⁵⁶

1 You who—2 in the arrangement—3 of your own—4 remain—5 in love
play—6 a liar—7 you remain—8 if—9 it cannot be—10 to friend—11 to take
the road—12 the agreement (i. e., duty)—13 of a friend is, of friendship is—14
in seeking, in pursuit—15 to die—16 I rise—17 when remains not—18 further,

in front—19 than this—20 my contrivance, counsel, expedient—21 the enemy
 —22 if all—23 sword—24 should strike—25 me (with an) arrow—26 if hand
 —27 arrives, reaches—28 so that—29 his slave—30 I will seize—31 if not—32
 I will go—33 at his threshold—34 I will die—[35 his domestics dependants
 —36 who—37 glance—38 towards his affairs—39 were—40 and kindness—41
 by his service—42, endured, gained, suffered]—43 his advice, admonition to
 him—44 they gave—45 and his imprisonment, confining him—46 they placed
 —47 advantage, gain, use—48 possessed not—49 Alas!—50 that—51 the phy-
 sician—52 aloes—53 orders, prescribes—54 and this—55 desire, lust—56
 greedy, voracious, covetous (*i. e.*, this sensual lust)—57 sugar, sweets—58
 ought to have, requires—59 heard you that—60 which—61 a beauty, a lovely
 one—62 in secret secretly, silently—63 to a heart—64 from hand—65 gone
 (*i. e.*, one who had lost his heart)—66 said?

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." *His relations who wished him well, and pitied his condition,** administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist requires sugar. Have you heard what a mistress whispered to one who had lost his heart?

* Revised from No. 35 to No. 42.—His dependants who took an interest in his affairs (*lit.* glanced towards his affairs) and met with kindness in his service.

10 9 8 7 6 5 4 3 2 1
 تا ترا قدر خویشتی باشد پیش چشمست چه قدر من باشد
 19 18 17 16 15 14 13 12 11
 پادشاه زاده را که مطمح او بود خبر کردند که جوانی بر سر
 25 24 23 22 21 20
 این میدان مداومت می نماید خوش طبع و شیرین زبان
 32 31 30 29 28 27 26
 سخنهای لطیف و نکته های غریب ازو می شنویم چنین
 41 40 39 38 37 36 35 34 33
 معلوم می شود که شوری در سر و سوزی در دل دارد که شیدا
 51 50 49 48 47 46 45 44 43 42
 صفت می نماید پسر دانست که دل آویخته اوست و این گرد
 62 61 60 59 58 57 56 55 54 53 52
 بلا انگيخته او مرکب بجانب او راند جوان چون دید که
 69 68 67 66 65 64 63
 شاهزاده بنزدیک او عزم آمدن دارد بگریست و گفت

بیت

75 74 73 72 71 70
 آنکس که مرا بکشت و باز آمد پیش
 81 80 79 78 77 76
 ما نا که دلش بسوخت بر کشته خویش
 88 87 86 85 84 83 82
 چندان که ملاطفت کرد و پرسید که از کجائی و چه نام داری
 97 96 95 94 93 92 91 90 89
 و چه صنعت دانی جوان در قعر بحر مودت و عشق چنان
 103 102 101 100 99 98
 غریق بود که مجال دم زدن اصلا نداشت

1 As long as to you, so long that you—2 dignity—3 of your own—4 may be (*i. e.*, is)—5 before—6 your eye—7 what—8 dignity, value—9 of me, my—10 may be?—11 to the prince (*i. e.*, king's son)—12 who—13 the object, a theatre raised up—14 of him—15 was—16 they informed—17 saying, that—18 a young man—19 at the top, head—20 of this—21 plain, open field—22 frequents, dwells in, continues in, perpetually stays—23 of happy amiable—24 nature, disposition—25 and sweet conversation (from شیرین sweet and

زبان tongue)—26 speeches—27 elegant, agreeable, subtle, fine, witty, exquisite, minute—28 and pithy sayings, wise sayings—29 rare, wonderful—30 from him—31 we hear—32 like this, in this manner, thus—33 it appears, it seems, becomes evident—34 that—35 madness, insanity—36 in hand—37 and burning, inflammation—38 in heart, mind—39 possesses—40 because—41 distracted, mad—42 qualities, manners, ways—43 evinces, shews—44 the son—45 knew—46 that—47 heart—48 hung, clinging, attached—49 of him is—50 and this—51 dust—52 of misfortune—53 stirred up, excited, raised—54 of him (*i. e.*, his)—55 horse—56 to the side, direction—57 of him—58 impelled, urged, drove—59 the young man—60, when—61 he observed—62 that—63 the prince—64 near—65 him—66 the intention of coming—67 possessed, had—68 cried, wept—69 and said—70 that person—71 who—72 to me—73 killed, wounded—74 and again has come—75 in front, before—[76 as if, though]—77 that—78 his heart—79 burnt—80 for the killed—81 his own (*i. e.*, for the person he has killed)—82 however much that, notwithstanding that—83 he was kind, did kindness—84 and asked—85 saying—86 from where?—87 and what name—88 have you? possess you? hold you?—89 and what—90 profession, trade—91 know you?—92 the young man—[93 in the gulf, abyss, bottom—94 of the ocean, sea—95 of love—96 and affection, love, friendship]—97 so much, to such a degree—98 was immersed—99 that—100 the power—101 of speaking, articulation, drawing breath—102 not at all, by no means—103 possessed not.

“As long as you maintain your own dignity of what value shall I appear in your eyes?” They informed the king’s son, who was the object of his attachment, “that there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit; but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love.” The Prince, who knew himself to be the object of the young man’s attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said, “The person who inflicted the mortal wound, is again coming towards me, *it should seem that** his heart compassionateth him, whom he hath slain.” Notwithstanding the Prince shewed him great kindness; and asked from whence come you, what is your name, and what profession do you follow? The youth was so immersed in the profundity of friendship and attachment,† that absolutely he was not able to utter a word.

* Revised No. 76.—“As if” or “though.”

† Revised from No. 93. to No. 96.—“In the depths of the ocean of friendship and love.”

شعر

اگر خود هفت سبق از بر بخوانی

چو آشتی الف با تا ندانی

شاهزاده گفت چرا با من سخن نگویی که از حلقه درویشانم

بلکه حلقه بگوش ایشان آنگه بقوت استیناس محبوب از میان

تلاطم امواج محبت سر بر آورد و گفت

بیت

عجبست با وجودت که وجود من بماند

تو بگفتی اندر آئی و مرا سخن بماند

این بگفت و نعره بزد و جان بحق تسلیم کرد

بیت

عجب از کشته نباشد بدر خیمه دوست

عجب از زنده که چون جان بدر آورد سلیم

1 If—2 yourself—3 the seven—4 one day's reading, lessons—5 could read by heart—6 when—7 you become mad, distracted—8 the alphabet, A. B. T. (i. e., as the Persian alphabet runs—9 you know not, will not know—10 the prince—11 said—12 why—13 with me—14 speak you not, do you not converse

—15 because—16 of—17 the ring, the circle, assembly, fraternity—18 of devotees I am, of beggars I am—19 moreover—20 the servant, a ring or a hole in the ear—21 of them I am—22 that time—23 by the strength, force—24 of the familiarity, intimacy, sympathy—25 of his beloved—26 from amongst—27 the buffeting—28 of the waves, billows—29 of love—30 brought up his head, raised his head—31 and said—32 it is strange, wonderful—33 by your presence (*i. e.*, while you are present)—34 that—35 existence, body, life—36 of me—37 remains—38 you—39 to speak—40 between, in the midst—41 come you, commence you—42 and to me—43 speech remains—44 this—45 he said—46 and gave a shout—47 and life—48 to God—49 resigned, gave up, surrendered—[50 it is wonderful—51 if—52 killed—53 may not be—54 at the door—55 of the tent—56 of a friend—57 it is wonderful—58 of a living being—59 who that—60 when—61 life—62 brings out, may bring out—63 safe, in safety.]

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, "why do not you speak to me, who am numbered amongst the durwaishes, nay am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, "It is wonderful how I can exist; when admitted to your presence, and that having heard your voice, I should be able to reply." Having said thus he uttered an exclamation, and surrendered his soul to God. *It would not be surprising if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.**

Revised from No. 50 to No. 63.—It would be wonderful if a person was not killed at his friend's tent door but (more) wonderful of the living being who got out safe with his life.

N. B.—Saday here means to say, "that if the sight of one's mistress (even at her door) would be sufficient to distract an earnest lover, it would be still worse for him to bear if he had been into her house, (*i. e.*, it would be wonderful if he came out *alive* when even seeing her was sufficient to distract him")

* Even in the time of Cicero the saying "you are not without a hole in your ear?" implied that the person addressed was a slave." *i. e.*, حلقه بگوش

TABLE 5.

یکی از متعلمان کمال بهجتی داشت و معلم را از آنجا که
 حس بشریتست با حسن بشرة او میلی بود تا بمثابتنی که
 غالب اوقاتش درین سخن بودی

قطعه

نه آنچنان بتو مشغولم ای بهشتی روی
 که یاد خویشتم در ضمیر می آید
 ز دیدنت نتوانم که دیده بردوزم
 و گر مقابله بینم که تیر می آید
 باری پسر گفت آنچنان که در آداب درسم اجتهاد
 میکنی در آداب نفس هم نظری فرمای که اگر در اخلاقم
 ناپسندی بینی که مرا آن پسندیده نماید برانم مطلع گردان
 تا بتبدیل آن مشغول شوم گفت ای پسر این از دیگری پرس
 که آن نظر که مرا باتست جز هنر نمی بینم

قطعه

چشم بداندیش که بر کنده باد عیب نماید هنرش در نظر
 و ر هنری داری و هفتاد عیب دوست نعبند بجز آن یک هنر

1 One—2 of—3 the disciples, scholars, students—4 excessive, entire, perfect, very great—5 beauty—6 had, possessed—7 and the tutor, teacher—8 for that reason—9 because, that, viz.—10 sense, feeling, sentiment, sympathy—11 of humanity is—12 on the handsome, lovely—13 face, countenance—14 of him

—15 was attached—16 to, until, even to, in such a manner—17 to that degree—
 18 that—19 many—20 times of him—21 in this—22 speech—23 was—24 not
 —25 to such a degree, in such a way—26 towards you, with you—27 am I oc-
 cupied—28 O! heavenly—29 face—30 that—31 recollection—32 of myself—33
 in heart, mind, conception, idea, thought—34 comes—35 from seeing you—36
 I am not able—37 that—38 eye—39 can shut, sew up—40 but—41 in front
 —42 I observe—43 that—44 the arrow—45 comes—46 once—47 the son—48
 said—[49 such as, in the same manner—50 that—51 concerning—52 polite-
 ness, devoirs, ceremonies—53 of my lessons, learning to read, lectures—54 en-
 deavour, effort—55 you do—56 as regards, concerning—57 manners—58 of
 my desires, my sensual desires—59 the same glance (*i. e.*, attention)—60 have
 the goodness to grant, order, command, pray do—61 for if, that if—62 in my
 manners, morality—63 not agreeable, unacceptable, disagreeable—64 you ob-
 serve—65 that—66 to me—67 that—68 agreeable, fit—69 appears—70 of
 that me, me of that—71 make known, acquaint—72 so that—73 to changing
 —74 of that—75 I may be engaged, occupied—76 he said—77 O! son—78
 this—79 from another—80 ask—81 because—82 that glance—83 that to me
 —84 towards you is—85 except, but, besides—86 virtue—87 I observe not
 —88 the eye—89 of the evil thinker, malignant one—90 which—91 may it
 be rooted out, torn out—92 a fault—93 appears—94 his virtue—95 in sight
 —96 but if—97 one virtue—98 possess you—99 and seventy—100 faults, de-
 fects—101 the friend—102 sees not—103 with the exception—104 of that one
 —105 virtue.

There was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you, although I perceive the arrow that comes directly against me." Once the youth said, "*I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprise me thereof,**" that I may endeavour to change it." He replied, "O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues. The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue."

Revised from No. 49 to No. 71.—In the same manner that you pay attention to my studies, pray also look to my morals for if you observe anything in my morals which to me appears proper and you think the reverse, apprise me of the same &c. &c.

TABLE 6.

⁹ شبی ⁸ یاد دارم ⁷ که ⁶ یار عزیزم ⁵ از ⁴ در ³ درآمد ² چنان ¹ بی اختیار
¹⁵ از جای ¹⁴ برآمدم ¹³ که ¹² چراغم ¹¹ باستین ¹⁰ کشته شد
 بیت
²² شگفت ²¹ آمد ²⁰ از ¹⁹ بختم ¹⁸ که ¹⁷ این ¹⁶ دولت ¹⁵ از ¹⁴ گجا
³⁰ بنشست ²⁹ و عتاب ²⁸ آغاز ²⁷ کرد ²⁶ که ²⁵ چرا ²⁴ در حال ²³ که ²² مرا دیدی
³⁸ چراغ ³⁷ را ³⁶ بکشتی ³⁵ گفتم ³⁴ گمان ³³ بردم ³² که ³¹ آفتاب ³⁰ برآمد ²⁹ و نیز
⁴⁰ ظریفان ³⁹ گفته اند

قطعه
⁴⁸ گر ⁴⁷ گرانی ⁴⁶ به پیش ⁴⁵ شمع ⁴⁴ آید ⁴³ خیزش ⁴² اندر میان ⁴¹ جمع ⁴⁰ بکش
⁵⁵ و ⁵⁴ شکر خنده ⁵³ ایست ⁵² شیرین ⁵¹ لب ⁵⁰ آستینش ⁴⁹ بگیر ⁴⁸ و ⁴⁷ شمع ⁴⁶ بکش

1 One night—2 I recollect—3 that—4 my dear friend—5 from—6 the door
 —7 came in—8 so, in such a way—9 involuntarily, without choice, helplessly
 —10 from the place—11 I came out, rose—12 that—13 my lamp—14 with sleeve,
 by sleeve—15 became extinguished—16 wonder, a stonishment—17 came, took
 place—18 from, of—19 my fate, fortune—20 that this, saying this—21 wealth,
 treasure—22 from whence is?—23 he sat down—24 and anger, rebuke, reproof
 —25 did commence—26 saying, viz.—27 why—28 at the time—29 that—30
 you saw me—31 to the lamp—32 did you extinguish—33 I said—34 opinion,
 doubt, imagination, fancy, notion—35 I took, had, entertained—36 that the
 sun—37 had came out, (*i. e.*, risen)—38 and also, likewise—39 the wits, gal-
 lants, jocose folks—40 have said—41 if a silly person—42 in front—43 the
 candle—44 should come—45 rise and him—46 in the midst—47 of the assem-
 bly—48 smite, kill—49 and if—50 a sweet smiler is, a cheerful faced person
 is—51 sweet—52 lips—53 his sleeve, her sleeve—54 seize, catch, lay hold of—
 55 and put out the candle.

I remember that one night one of my dearest friends entered the door,
 when I was so impatient to receive him, that in rising from my seat, the lamp
 was extinguished by the sleeve of my garment. (Arabic) *There appeared in a
 vision, a resplendent form, whose brightness illumined the darkness of the night.*
 I was astonished how my good fortune could have bestowed such a treasure.
 He sat down and began to complain, that at the sight of him, I had put out the
 lamp. I replied, "I thought it was sun rise; and as the wits have said, if an
 ugly person should stand before the candle, arise and smite him in the midst
 of the assembly; but should it prove to be one whose smiles and whose lips
 are sweet, lay hold of her sleeve, and put out the light."

T A L E 7.

یکی دوستی را مدت‌ها ندیده بود گفت کجائی که مشتاقیم
گفت مشتاقی به که ملولی

بیت

دیر آمدی ای نگار سرمست زودت ندھیم دامن از دست

شعر

معشوق که دیر ویر بیند آخر کم از آنکه سیر بیند

حکمت

شاهد که باریقان آید بجفا کردن آمده ست بحکم آنکه
از غیرت اغیار و مضادت خالی نباشد

قطعه

بیک نفس که بر آمیخت یار با اغیار

بسی نماید که غیرت وجود من بکشد

بخنده گفت که من شمع جمع ای سعدی

مرا از آن چه که پروانه خویشتن بکشد

1 One—2 a friend—3 for a long time—4 had not seen—5 he said—6 where were you?—7 because I was anxious, I am desirous, wishful, longing—8 he replied—9 desire—10 better than—11 sadness, melancholy, fatigue—12 late—13 you have come—14 O! idol—15 intoxicated—16 quickly to you—17 I will not

give, I will not quit—18 your skirt—19 from my hand—20 the mistress—21 who—22 at intervals—23 they see—24 at last, in the end—25 seldom, little, less—26 from her who—27 they see till satiated—28 the mistress—29 who—30 with friends—31 comes—32 to annoy, to torment, to do injustice—33 has come—34 by reason—35 of that—36 from—37 jealousy, enmity—38 of strangers, foreigners, unknown persons, rivals—39 and contest, opposition, dispute, debate, quarrel, brawl, scuffle, broil, hostile resistance—40 empty, vacant, desert, void, unmixed—41 may not be, (*i. e.*, will not be)—42 for one—43 moment, a breath—44 that—45 associates, joins—46 my friend—47 with a stranger—48 much—49 remains not—50 for jealousy—51 the body—52 of me—53 kills, destroys—54 with laughter, laughingly, smiling—55 she said—56 that I—57 the candle—58 of the assembly I am—59 O! Sady—60 to me—61 of that—62 what—63 because—64 the moth—65 own body, itself—66 destroys, kills.

A person who had not seen a friend for a long time said, "Where have you been, whilst I was so anxious to hear of you." He answered, "it is better to desire, than to loathe. You have come late O intoxicated idol, I will not let you escape from me again quickly. It is however better to see a sweet-heart after intervals of absence, than to be satiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me because such society must excite envy and contention. (*Arabic*) *When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile.* If my mistress associates with my rival only for an instant, I shall soon die of jealousy." Smiling he replied, "O Sady, I am the candle of the assembly, what is it to me if the moth will consume itself?"

TABLE 8.

¹⁰ یاد ⁹ دارم ⁸ که ⁷ در ایام ⁶ پیشین ⁵ من ⁴ و دوستی ³ چون ² دو مغز ¹ بادام
¹⁹ در پوستی ¹⁸ صحبت ¹⁷ داشتیم ¹⁶ ناگه ¹⁵ اتفاق ¹⁴ سفر ¹³ افتاد ¹² پس ¹¹ از
²⁸ مدتی ²⁷ که ²⁶ باز ²⁵ آمدم ²⁴ عتاب ²³ آغاز ²² کرد ²¹ که ²⁰ درین ¹⁹ مدت ¹⁸ قاصدی
³⁷ نفرستادی ³⁶ گفتم ³⁵ دریغ ³⁴ آمدم ³³ که ³² دیده ³¹ قاصد ³⁰ بحال ²⁹ تو ²⁸ روشن
⁴⁰ گردد ³⁹ و من ³⁸ محروم ³⁷ باشم

قطعه

⁴⁷ یار ⁴⁶ دیرینه ⁴⁵ مرا ⁴⁴ گو ⁴³ بزبان ⁴² توبه ⁴¹ مده
⁵² که ⁵¹ مرا ⁵⁰ توبه ⁴⁹ بشمشیر ⁴⁸ نخواهد ⁴⁷ بودن
⁵⁹ رشکم ⁵⁸ آید ⁵⁷ که ⁵⁶ کسی ⁵⁵ سیر ⁵⁴ نظر ⁵³ در تو ⁵² کند
⁶⁴ باز ⁶³ گویم ⁶² که ⁶¹ کسی ⁶⁰ سیر ⁵⁹ نخواهد ⁵⁸ بودن

1 I recollect, I remember—2 that—3 during the time, season—4 ancient, prior, former—5 I—and a friend—7 like, as—8 two—9 kernels, marrow, brain—10 of an almond—11 in a skin, shell—12 companionship, society—13 we possessed, had—14 suddenly—15 by chance—16 a journey—17 took place, occurred—[18 after, at length, finally—19 of—20 a long time—21 that—22 I came back, returned]—23 anger—24 commenced—25 saying—26 during this—27 long time, a space of time—28 a messenger—29 you sent not—30 I shid—31 I was distressed—32 that—33 the eye—34 of the messenger—35 with the beauty—36 of you—37 light, splendid, bright—38 should become—39 and I—40 should be excluded, exempted—41 friend—42 old—43 to me—44 say—45 with tongue, speech—46 a vow, penitence—47 give not—48 because—49 to me—50 a vow—51 with a sword—52 will not be extracted (*i. e.*, will not be able to get) is not likely to obtain—53 to me jealousy comes, (*i. e.*, I envy) I grudge—54 that—55 any one—56 satisfied—57 by the sight—58 towards you—59 should do, (*i. e.*, should become)—60 again I say—61 that—62 any one—63 satisfied—64 is not likely to become.

I remember that in former times, I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned,* he began to reproach me for having been so long absent without sending a messenger. I replied, "it seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him—not from the dread of a sword; I cannot endure the thoughts of any one seeing you to satiety; again I say it is impossible for any one to be satiated with your company."

* Revised from No. 18 to No. 22.—At length, after a long time, when I returned.

TABLE 9.

دانشمندی را دیدم بمحبت شخصی گرفتار و راضی از او بگفتار
 جور فراوان بردی و تحمل بی کران کردی باری بطریق
 نصیحتش گفتم دانم که ترا در محبت این منظور علتی
 نیست و بنای مودت بر ذاتی نه با وجود این معنی لایق قدر
 علما نباشد خود را متهم کردن و جور بی ادبان بردن گفت
 ای یار دست عتاب از دامن روزگارم بدار که بارها درین
 مصلحت که تو گوئی اندیشه کردم صبر ● جفای او سهلتر نماید
 که صبر از او و حکیمان گفته اند که دل بر مجاهده نهادن
 آسان ترست که چشم از مشاعده برگرفتن
 مثنوی

هر که دل پیش دلبری دارد ریش دردست دیگری دارد
 آنکه بی او بسر نشاید برد گر جفائی کند ببايد برد
 آهوی پالهنک در گردن نتواند بخوشتن رفتن
 روزی از دوست گفتمش زنهار چند ازان روز کردم استغفار
 نکند دوست زینهار از دوست دل نهادم بر آنچه خاطر اوست
 گر بلطفم بنزد خود خواند و بر بقرم براند اوداند

1. A wise man—2 I saw—3 with the love, affection—4 of a person—5 cap-
 tive, a prisoner—6 and pleased, contented, approving—7 with him—8 as
 (regards) speech, conversation—9 violence, oppression—10 much, abundant,
 copious—11 endured, suffered—12 and endurance, long-suffering, resignation,
 forbearance, humility, meekness—13 without bounds, unlimited—14 did—15
 once—16 in the way, by way, in the manner—17 of his advice, admonition—
 18 I said—19 I know—20 that to you—21 in the love, affection—22 this,
 (one)—23 designed, intended, the object—24 of defect, fault, error—25 is not
 —26 and foundation—27 of affection—28 on dishonour, meanness, baseness,

vileness—29 is not—30 notwithstanding—31 this—32 reality, meaning, sense—33 fit, becoming—34 the rank, dignity—35 of a wise person—36 it may not be, is not—37 to yourself—38 to accuse, slander, censure, asperse, cause to be suspected, impute blame—39 and the violence—40 of rude people—41 to endure, submit to—42 he replied—43 O! friend—44 hand—45 of anger—46 from the skirt—47 of my fortune, destiny, service, time, age—48 place, withhold, keep off, quit—49 because—50 often, many times—51 in this—52 expedience, counsel, advice, affair—53 that you—54 refer to, speak of, say—55 I have reflected, I have thought over, considered—[56 patience—57 on violence—58 of him—59 appeared easier—60 than patience, endurance—61 from her or him]—62 and the sages—63 have said—64 that—95 the heart—66 on striving, fighting—67 to place, deposit—68 is easier—69 than the eye—70 from—71 the sight, vision (*i. e.*, of a beloved object)—72 to take off—73 whoever—74 heart—75 before—76 a lovely one—77 possesses, has—78 beard—79 in hand—80 another—81 possesses places—82 he who, that one—83 without him—84 you cannot get on, live—85 if—86 violence—87 exercises, does—88 you must endure—89 a deer—90 a halter—91 on—92 neck—93 is not able—94 of itself, of its own pleasure—95 to go—96 one day—97 from a friend—98 I said to him—99 take care—100 how often? some, a few—101 from that—102 day—103 I have implored forgiveness—104 does not—105 a friend—106 care, caution,—107 from a friend—108 I have placed my heart—109 on that which—110 inclination, heart, desire—111 of him is—112 if—113 me with kindness—114 near herself—115 calls—116 or if—117 me with anger—118 should drive away—119 she knows (*i. e.*, she has the power, or, it is her pleasure.)

I saw a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, *and find it easier to suffer injury on his account, than to relinquish him*;"* and the sages have said, that it is easier to reconcile the heart to labour, than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of another. If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

* *Revised from No. 56 to No. 61.*—And patient submission to her violence appeared easier than to be patient without her (*i. e.*, than to be separated from her.)

T A L E 10.

در عنفوان جوانی چنان که افتد دانی با خوش پسری سري و سري
داشتم بحکم آنکه حلقي داشت طيب الادا و خلقي کالبدر اذابد

بیت

آنکه نبات عارضش آبحیات مستحور
در شکرش نگه کند هر که نبات مستحور
اتفاقاً بخلاف طبع ازو حرکتی دیدم که نه پسندیدم دامن
ازو در کشیدم و مهره مهرش در چیدم و گفتم

بیت

برو هر چه میبایدت پیش گیر سر ما نداری سرخویش گیر
شنیدمش که میرفت و میگفت

بیت

شپره گروصل آفتاب نخواهد رونق بازار آفتاب نگاهد
این بگفت و سفر کرد و پر ثانی او در من اثر کرد

بیت

باز آی و مرا بکش که پیشست مردن
خوشتتر که پس از تو زندگانی بردن
اما بشکر و منت باری پس از مدتی باز آمد آن حلق
داوودی متغیر شده و جمال یوسفی بزبان آمده و بر سیمب زنداندیش
چوبه گردی نشسته و رونق بازار حسنش شکسته متوقع که
در کنارش گیرم کناره رفتم و گفتم

1 In the vigour, the flower, beginning—2 of youth—3 as, in the manner—4 that it occurred—5 you know—6 with a sweet, pleasing, excellent, gay, cheerful,

good happy, merry—7 son, boy, youth—8 a strict intimacy, great regard—9 I had, possessed, entertained—10 by reason—11 of that—12 a throat—13 he possessed—14 a sweet voice, an expressive voice, an agreeable or satisfactory voice—15 and a form like the full moon when rising—16 he who—17 the vegetation, grass (*i. e.*, down)—18 of his cheeks—19 the water of life—20 did nourish (*lit.* did eat)—21 on his sugar (*i. e.*, his sweet aspect)—22 did look,—23 whoever—24 sweetmeats (*i. e.*, his lips)—25 tasted—26 by chance—27 contrary—28 temperament, nature, disposition—29 of him—30 an action—31 I observed—32 which I did not approve—33 skirt—34 from him—35 I drew away, drew towards me—36 and the counter (*i. e.*, those made of mother of pearl,) a small shell—37 of his love—38 I picked up—39 and I said—40 go away, depart—41 wherever, whatever—42 you wish, think fit—43 before, in front—44 seize, take—45 my inclination, wish—46 you have not, possess not—47 your own wish—48 seize, take—49 I heard him—50 that as he was going—51 and was saying—52 the bat—53 if the companionship, company—54 of the sun—55 desires not—56 the splendour—57 of the market—58 of the sun—59 diminishes not—60 this he said—61 and travelled—62 and disquietude, distress—63 of him, for him—64 on me—65 did operate, affected—66 come back—67 and to me—68 kill—69 because before you, in your presence—70 to die—71 is pleasanter than—72 after you—73 life—74 to endure, bear up with—75 but—76 by the favour—77 and favour, obligation, entreaty—78 of God—79 finally, after—80 of a long time—81 he came back—[82 that throat (*i. e.*, voice)—83 of David—84 was changed—85 and the beauty of Joseph—86 had come to a decline, had wasted away—87 and on the apple—88 of his chin—89 like the quince—90 dust—91 sat—92 and the splendour—93 of the bazar—94 of his beauty—95 broken destroyed]—96 he expected—97 that—98 him in embrace—99 I would seize, catch—100 I went aside—101 and I said.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said, "Get away and go where you please, if you will not follow my advice, take your own course." As he was departing I heard him say, "If the bat does not choose to associate with the sun, the splendour of the luminary will not thereby be diminished." Having said thus he set out on a journey, and I experienced much disquietude, at the separation. (*Arabic*) *The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity.* Return thou and put me to death, for to die in your presence is better than to live in your absence. However by the blessing of God after a time he returned. *But he had lost the melodious voice of David, and his beauty that had resembled Joseph was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured.** He expected that I should have caught him in my arms, when stepping aside, I said.

* *Revised from No. 82 to No. 95.*—That voice like David's had changed and that Joseph like beauty had declined, on the apple of his chin appeared (*lit. sat*) dust like on the quince, and the splendour of his beauty was destroyed.

N. B.—The quince has a sort of "down" on it which gives it a rough appearance, *i. e.*, the young man had *now* an incipient beard

قطعه

آن روز که خط شاهدت بود صاحب نظر از نظر براندي
امروز بيا مدي بصلحش کش فتحه وضعه برنشاندی

مثنوي

تازه بهارا رفت وزر د شد دیگ منه کاتش ما سرد شد
چند خرامی و تکبر کنی دولت پارینه تصور کنی
پیش کسی رو که طلبگار تست ناز بران کن که خریدار تست

قطعه

سبزه در باغ گفته اند خوشست
داند آنکس که این سخن گوید
یعنی از روی دلبران خط سبز
دل عشاق بیشتر جوید

بیت

بوستان تو کند نازار یست بس که بر می کنی و می روی

1 That day—2 that, when—3 a line, writing, beard, mustaches—4 of your loveliness, amiableness, pureness—5 was—6 the beholder, one who glances (صاحب a master and نظر a look, glance)—7 from sight, glance—8 you drove away—9 to day, now—10 you have come—11 with it in safety in peace—12 the draining, carrying—13 of the mustaches فتحه is the vowel

pronounced like the "a" in America, as it is *above* the line (*i. e.*, of the mouth, it is here used to mean the mustaches—14 and whiskers ~~is~~ ^{is} the vowel point pronounced like the "u" in full, it is here used to signify the whiskers—15 you have marked, inserted—16 the freshness, greenness—17 of spring—18 has gone, departed—19 and become yellow—20 kettle, pot—21 place not—22 because the fire—23 of us, ours—24 has become cold—25 how much—26 will you strut, walk proudly—27 and pride, arrogance—28 do you? will you exercise?—[29 wealth, power—30 old, past, ancient—31 thought, reflection—32 do you?—33 before, in front—34 of any one—35 go—36 who a seeker, asker, counter—37 of you is—38 sport, play, coquet—39 with that one—40 do—41 who—42 a purchaser—43 of you is—44 the verdure, greenness—45 in the garden—46 they have said—47 is nice, delightful—48 knows—49 that person—50 who this—51 speech—52 says—[53 that is to say—54 from the face—55 of sweet-hearts, beloved ones—56 the hair on the face—57 fresh, green (*i. e.*, down of youth)—58 the heart—59 of lovers—60 more, greater—61 seek, desire—62 your garden—63 is a place or garden of leeks—64 the more that—65 you draw up, pluck up—66 and they grow, vegetate, grow as plants, spring up.

"At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? *reflect that the season, of your power is elapsed.** Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; *or in other words, the down on the chin of youth, is what we admired,*† your garden is a bed of leeks, which the more they are plucked out, grow the stronger."

* Revised from No. 29 to No. 32.—"Reflect you on your past power!"

N. B.—"As much as to say." Is it because you were *formerly* beautiful that you *still* act in such a proud manner?

† Revised from No. 53 to No. 61.—"That is to say, it is the down on the face of beloved ones that the hearts of lovers more earnestly seek for"

قطعه

تو¹ پار² برفته³ چو⁴ اهو⁵ امسال⁶ بيا مدي⁷ چو يوزي⁸
 سعدي⁹ خط سبز¹⁰ دوست¹¹ دارد¹² نه هر¹³ الف¹⁴ جوالدوزي¹⁵

قطعه

گر صبر کنی¹⁶ ورنکنی¹⁷ موی بنا گوش¹⁸
 این دولت¹⁹ ایام²⁰ زکونی²¹ بسر آید²²
 گردست²³ بجان²⁴ داشتمی²⁵ همچو تو²⁶ بر ریش²⁷
 نگذاشتمی²⁸ تا بقیامت²⁹ که بر آید³⁰

قطعه

سوال³¹ کردم³² و گفتم³³ جمال³⁴ روی ترا³⁵
 چه شد³⁶ که مورچه³⁷ برگرد³⁸ ماه³⁹ جوشیدست⁴⁰
 بشنده⁴¹ گفت⁴² ندانم⁴³ چه بود⁴⁴ رویم را⁴⁵
 مگر⁴⁶ بهاتم⁴⁷ حسنم⁴⁸ سیاه⁴⁹ پوشیدست⁵⁰

1 You—2 last, past (*i. e.*, in times past)—3 departed—4 like—5 a deer
 —6 this year—7 you have come—8 like a leopard—9 Sady—10 fresh down
 new hairs—11 a friend—12 possesses (*i. e.*, loves)—13 not every—14 the
 letter A. (here means a hair from the resemblance the letter ا or alif has to
 the rough hair on a person's beard)—15 a large needle, one used to sew sacks

or worse materials (from جوال a sack, a bag, and دوختن to sew, stitch)—
 [16 if patience—17 you exercise, practise—18 or if you root up—19 the hair
 —20 on the lobe of the ear, the tip of the ear (*i. e.*, the long coarse hairs often
 seen on the ears of elderly people)—21 this—22 happiness, prosperity, wealth
 —23 of the season time—24 of goodness, pleasantness—25 comes to a close,
 passes away—26 if hand—27 on life—28 I possessed, I had—29 like you—30
 on your beard—31 I would not pass over, would not quit—32 until the day of
 resurrection—33 should come out, should come, arrive—34 question—35
 I did—36 and I said—37 beauty—38 face—39 of yours—40 what has hap-
 pened—41 that—42 ants—43 on the circle, orb—44 of the moon—45 have
 sprung up—46 with laughter, smiling—47 he said—48 I know not—49 what
 has befallen, happened to—50 my face—[51 except—52 for mourning, grief
 —53 my beauty—54 black—55 has put on, clothed itself, arrayed itself.]

“You departed last year beautiful as a deer, but are returned spotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. *Whether you allow your beard to remain,** or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection.” I asked him, “what is become of the beauty of your face, that ants are sprung up round the moon?” He smiled and replied, “I know not what has befallen my face, *excepting that I am in mourning for my departed beauty.*”†

* Revised from No. 16 to No. 20.—“Whether you *endure*, or whether you *pluck out* the hairs on the lobe of your ear.”

† Revised from No. 51 to No. 55.—Excepting that it (*i. e.*, his face) has arrayed itself in black apparel as mourning for my departed beauty.

N. B.—The word سياه simply means “black” but undoubtedly some word such as apparel is understood; the “mourning clothes” here alluded to are the black whiskers on the youth’s face which he says are *his* mourning for the former boyish beauty he so much boasted of.

T A L E 11.

¹ یکی را از ² مستعربان ³ بغداد ⁴ پرسیدند ⁵ که ⁶ گفت ⁷ یعنی تا خوب ⁸
⁹ ولطیفند ¹⁰ درشتی ¹¹ کنند ¹² و چون ¹³ درشت ¹⁴ شوند ¹⁵ تلافی کنند ¹⁶
¹⁷ و دوستی نمایند ¹⁸

نظم

¹⁸ اسرد ¹⁹ آنکه ²⁰ که خوب روی ²¹ بود ²² تلخ ²³ گفتار ²⁴ و تند ²⁵ خوی ²⁶ بود ²⁷
²⁸ چون ²⁹ بریش آمد ³⁰ و بلاغت شد ³¹ مردم ³² آمیز ³³ و مهر جوی ³⁴ بود

I One—2 of—3 the inhabitants—4 of Baghdad—5 they asked—6 saying
 —7 he said—8 that is to say so long as they are good, handsome—9 and are
 delicate—10 severity—11 they do commit, exercise—12 and when—13 hard,
 rough—14 they became—15 the exercise, kindness—16 and friendship—17 they
 show, display—18 the youth—19 that time—20 when—21 handsome faced—22
 is (lit. was)—23 bitter—24 speech, conversation—25 and quick, hot, fierce, acrid,
 a crimonious, furious—26 disposition—27 is, becomes, was—28 when—29 has
 come to a beard, (*i. e.*, reached manhood) has got a beard—30 and maturity
 —31 has reached, become—32 a mixer with men (from مردم men and آمیختن
 to mix)—33 and a seeker of friendship (from مهر love, affection and جستن
 to seek for)—34 becomes.

They asked one of the inhabitants of Baghdad his opinion of handsome
 youths: He replied, (Arabic) “No good is to be found amongst them, as long
 as they appear delicate; for then they are insolent; but when they become rough,
 they are courteous; or in other words, whilst handsome and delicate, their beha-
 viour is rude, when they become rough, they are kind and friendly. The
 youth, whilst his face continues smooth, has bitter words, and a morose dis-
 position; when his beard appears, and he is arrived at manhood, he mixes
 with society and cultivates friendship.”

TABLE 12.

⁸ یکی را از ⁷ علمای پرسیدند ⁶ که کسی ⁵ با ماه روی در خلوت
¹⁶ نشسته ¹⁵ و درها بسته ¹⁴ و رقیبان ¹³ خفته و نفس ¹² طالب و شهوت
²⁴ غالب ²³ چنان که ²² عرب ²¹ گوید ²⁰ هیچ ¹⁹ دانی ¹⁸ که بعزت ¹⁷ پرهیزگاری
³³ از و سلامت ³² بماند ³¹ گفت ³⁰ اگر ²⁹ از ماه روی ²⁸ بماند ²⁷ از بدگویان
³³ نماند

بیت

³⁵ شاید ³⁴ پس ³³ کار ³² خویشتن ³¹ بنشستن
⁴³ لیکن ⁴² نتوان ⁴¹ زبان ⁴⁰ مردم ³⁹ بستن

1 One—2 of—3 the learned—4 they asked—5 saying—6 any one—7 with a lovely one, moon-faced one—8 in privacy, retirement—9 sitting—10 and the doors—11 closed, shut—[12 and the guards, watchmen]—13 a sleep—14 and the sensual passions—15 importunate, asking, demanding—16 and lust—17 predominant, prevalent, ascendant, superior, overcoming—18 such as, in the same way as, like as—19 the Arabs—20 say—21 in any way, ought—22 know you—23 that by means, reason—24 of abstinence, virtue—25 from her—26 with safety—27 would remain (*i. e.*, escape)—28 he replied—29 if—30 from the lovely one—31 should remain (*i. e.*, escape pure)—32 from bad speakers, slanderers—33 would not remain (*i. e.*, escape)—34 perhaps, it is possible, may be—35 after—36 work, business—37 ones, own—38 to sit down—39 but—40 it is impossible, one is unable—41 the tongue—42 of men—43 to shut, stop, close, curb.

They asked a learned man; "If a man is sitting in a secret place, with a beautiful girl the doors shut, and the *rivals** asleep, the passions inflamed and lust raging, as the Arabs say, (Arabic) *the dates ripe, and the watchman not hindering*, whether he thought his virtue would protect him?" He replied. "if he escapes from the beautiful girl, he will not escape from slanderers, (Arabic) *If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him.* One may perchance restrain his passions, but he will not be able to curb men's tongues."

TABLE 13.

طوطي را با زاغي در قفس کردند طوطي از قبح مشاهده او
 مجاهده ميبرد و ميگفت اين چه طلعت مکر و هست
 و هيأت ممقوت و منظر ملعون و شمایل ناموزون

قطعه

علي الصباح بروي تو هر که برخيزد
 صباح روز سلامت برو مسا باشد
 بد اخ تري چو تو در صحبت تو بایستي
 ولي چنانکه توئي در جهان کجا باشد

1 A parrot—2 with a crow—3 in a cage—4 they did put, placed—5 the parrot—6 from baseness, deformity—7 sight, seeing—8 of him (*i. e.*, the crow)—9 distress—10 endured—11 and was saying—12 this—13 what—14 countenance, face, aspect—15 odious is, abominable is, disgusting is, abhorred, execrable—16 and face, figure, countenance, form, aspect—17 hated, detestable—18 and countenance, visage—19 cursed, abominable, accursed—20 and qualities, dispositions, customs—21 not symmetrical, well adjusted; weighed—22 early in the morning—23 on the visage, face—24 of you—25 whoever—26 should rise up (*i. e.*, look at when rising)—27 a morning—28 of a day—29 of safety (*i. e.*, goodly)—30 on him—31 night, evening—32 may be, would become—33 ill-fated—34 like you—35 in the society—36 of (such) as you—37 you require, befits you, you ought to have—38 but—39 such as—40 you are—41 in the world—42 where?—43 may be.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? (Arabic) *Thou crow of the desert, would to God we were as far asunder as the east is from the west.* Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

⁸مجبتر ⁷آن ⁶که ⁵غراب ⁴از ³مجاورت ²طوطی ¹بچان ¹⁶آمده ¹⁵بود و
¹⁴لا حول ¹³کزان ¹²از ¹¹گردش ¹⁰گیتی ⁹همی ⁸نالید ⁷و ⁶دستهای ⁵تغابن ⁴بر
³³یکدیگر ³²همی ³¹مالید ³⁰و ²⁹میگفت ²⁸این ²⁷چه ²⁶بخت ²⁵نگونست ²⁴و ²³طالع
²²دون ²¹و ²⁰ایام ¹⁹بو قلمون ¹⁸لایق ¹⁷قدر من ¹⁶آنستی ¹⁵که ¹⁴باز ¹³اغی ¹²بر ¹¹دیوار
³⁴باغی ³³خرامان ³²همی ³¹رفتمی

بیت

⁴²پار ⁴¹سارا ⁴⁰بس ³⁹این ³⁸قدر ³⁷زندان ³⁶که ³⁵بود ³⁴در ³³طویل ³²رندان
⁴⁹تا ⁴⁸چه ⁴⁷گناه ⁴⁶کرده ⁴⁵ام ⁴⁴که ⁴³روزگار ⁴²بعقوبت ⁴¹آن ⁴⁰در ³⁹سلک ³⁸صحبت
⁵⁷چنین ⁵⁶ابلی ⁵⁵خود ⁵⁴رای ⁵³و ⁵²ناجنس ⁵¹خیره ⁵⁰درای ⁴⁹به ⁴⁸چنین ⁴⁷بند ⁴⁶و ⁴⁵بلا
⁵⁸مبتلا ⁵⁷کرده ⁵⁶است

قطعه

⁶⁵کس ⁶⁴نماید ⁶³بیای ⁶²دیواری ⁶¹که ⁶⁰بران ⁵⁹صورت ⁵⁸نگار ⁵⁷کنند
⁷²گرترا ⁷¹در ⁷⁰بهشت ⁶⁹باشد ⁶⁸جای ⁶⁷دیگران ⁶⁶دوزخ ⁶⁵اختیار ⁶⁴کنند
⁷⁹این ⁷⁸مثل ⁷⁷بدان ⁷⁶آورد ⁷⁵تا ⁷⁴بدانی ⁷³که ⁷²چندان ⁷¹که ⁷⁰دانا ⁶⁹را ⁶⁸از ⁶⁷نادان
⁸⁴نفرست ⁸³صد ⁸²چندان ⁸¹نادان ⁸⁰را ⁷⁹از ⁷⁸دانا ⁷⁷و ⁷⁶حشتست

1 More wonderful—2 that—3 because viz.—4 the crow—5 from the
 neighbourhood companionship, society—6 of the parrot—7 to life—8 had
 arrived and (i. e., had reached the point of death)—9 God avert the evil—10
 doing (i. e., praying to be guarded from evil spirits)—11 from the vicissitudes,
 changes, turnings, revolutions—12 of the universe, times, world, fortune—13
 was lamenting—14 and the claws, hands—15 of sorrow, neglecting, erring,
 —16 on, upon—17 one another—18 did rub—19 and was saying—20 this

what—21 fate—22 inverted is—23 and fate, fortune—24 mean, low—25 and time, season—26 changeably, variegated, various hues, a chameleon—27 proper, fit, it behoves—28 my dignity, state—29 that is—30 that with a crow—31 on the wall—32 of a garden—33 strutting proudly, gracefully—34 should be walking—35 to the good man—36 sufficient—37 this species, this quantum—38 of imprisonment—39 that—40 should be—41 in the company, stable—42 of rakes, profligates—43 then what fault—44 have I committed, done—45 that my time, life—46 in the punishment—47 of that (*i. e.*, sin)—48 in the train, series, string—49 of companionship, society—50 of such—51 a fool—52 conceited, self-conceited (from خود self, and رای knowledge, wisdom)—53 and worthless, useless (from نا not and جنس kind, gender, race, goods)—54 stupid converser, talker (from خیره dark, obscure, stupified, vain, and درای talking, conversation)—55 in such—56 imprisonment—57 and misfortune—58 have become tried, afflicted, distressed—59 any person—60 comes not—61 to the foot—62 of a wall—63 that on it—64 your face, form—65 they paint, draw—66 if to you—67 in heaven—68 should be—69 a place—70 others, other folks—71 Hell—72 would prefer, choose—73 this simile—74 on that, for that—75 I have brought—76 so that you may know—77 that however much—78 that to the wise—79 from the ignorant—80 disgust is—81 an hundred times—82 to that ignorant one—83 from the wise—84 fear is, dread is.

What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and rubbing the claws of sorrow one against the other was saying, "What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates. How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited prattler. No one will approach a wall on which your picture is painted. If you had admittance into paradise every one would prefer hell to your company." I have brought this example to shew that how much soever men of understanding may despise the ignorant, these are an hundred times more distressed in the company of the wise.

بیت

زاهدی در سماع رندان بود زان میان گفت شاهد بلخی
 گر ملولی ز ما ترش منشین که تو هم در میان ما تلخی

رباعی

جمعی چو گل و لاله بهم پیوسته تو هیزم خشک در میان شان رسته
 چون باد مخالف و چو سرما ناخوش چون برف نشسته و چون یخ بسته

1 A devotee—2 in the company (lit. hearing, singing)—3 of rakes, profligates—4 was—5 from them—6 amongst, in the middle—7 said—8 a handsome one, a beauty—9 of Bâlk—10 if you are sad, grieved—11 from us, towards us, on account of us—12 sour, angry—13 sit not—14 because you also, you really—15 in the midst—16 of us—17 are bitter,—18 an assembly, collection—19 like roses—20 and tulips—21 together joined, mixed together—22 you fire wood—23 dry—24 in the midst—25 of them—26 grown, sprung up—27 like—28 a contrary wind—29 and like—30 cold—31 unpleasant, disagreeable, intense—32 like snow—33 sitting, deposited (*i. e.*, driven snow)—34 and like—35 frozen ice / from یخ ice and بسته closed, shut.)

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, "if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TABLE 14.

⁷ رفیقي ⁶ داشتم * ⁵ که ⁴ سالها ³ باهم ² سفر کرده بودیم ¹ و نان و نمک
¹⁵ خورده ¹⁴ و بی ¹³ کران ¹² حقوق ¹¹ صحبت ¹⁰ ثابت شده ⁹ آخر ⁸ بسبب ⁷ نفی
²² اندک ²¹ آزار ²⁰ خاطر من ¹⁹ روا داشت ¹⁸ و دوستی ¹⁷ سپری شد ¹⁶ و باین همه
³¹ از هر دو ³⁰ طرف ²⁹ دل بستگی ²⁸ حاصل بود ²⁷ بحکم ²⁶ آن ²⁵ که ²⁴ شنیدم
³⁷ که ³⁶ روزی ³⁵ دوبیت ³⁴ از سخنان ³³ من ³² در مجمعی ³¹ همی گفت

1 I had a friend—2 with whom—3 years—4 together—5 we had travelled
 —6 and bread—7 and salt—8 eaten—9 and without limit, excessive—10 the
 rights—11 of companionship, friendship—12 became fixed, established, stable,
 constant—13 at last, finally—14 by reason—15 of a profit, advantage—16
 little, trifling, paltry—17 distress—18 of my heart—19 permitted—20 and
 (our) friendship—21 ceased, became completed—22 and with all this, not-
 withstanding all this—23 from—24 each two, both—25 sides—26 an attach-
 ment, fondness—27 became obtainable—28 by reason—29 of that—30 because
 viz.—31 I heard—32 that one day—33 two verses—34 from the sayings,
 compositions—35 of myself, mine—36 in an assembly—37 was saying, reciting.

I had a friend with whom I travelled many years, we ate our bread, and
 salt together, and enjoyed the rights of friendship to an uncommon degree.
 Afterwards, on account of some paltry advantage, he suffered me to be dis-
 pleased, and our intimacy ceased. But notwithstanding this difference, there
 still subsisted a cordial attachment on both sides, for I heard that he was one
 day reciting in a company these verses of mine.

قطعہ

⁴نگار من ¹چو در آید ²بختند ³نمکین ⁴

⁸نمک ⁵زیاده کند ⁶بر جراحت ⁷ریشان ⁸

¹³چه بودی ⁹ار سر زلفش ¹⁰بدستم ¹¹افتادی ¹²

¹⁷چو آستین ¹⁴کریمان ¹⁵بدست ¹⁶درویشان ¹⁷

²⁵طائفه ¹⁸دوستان نه ¹⁹بر لطف ²⁰این سخن ²¹بلکه ²²بر حسن ²³سیرت ²⁴

³³خویش ²⁶گواهی دادند ²⁷او هم ²⁸دران ²⁹میان ³⁰مبالغه کرده ³¹و بر ³²قوت ³³

⁴⁰صحبت ³⁴قدیم ³⁵تاسف خورده ³⁶و بخطای ³⁷خویش ³⁸اعتراف ³⁹کرده ⁴⁰

⁴⁷معلوم ⁴¹کردم ⁴²که از ⁴³طرف ⁴⁴او هم ⁴⁵رغبت هست ⁴⁶این ⁴⁷بیتها ⁴⁸فرستادم

⁴⁸و صلح کردم

قطعہ

⁵⁶نه ما را ⁴⁹در میان ⁵⁰عهد ⁵¹وفا ⁵²بود ⁵³جفا ⁵⁴کردی ⁵⁵و بد ⁵⁶مهری ⁵⁷نمودی

⁶⁴بیکبار ⁵⁷از جهان ⁵⁸دل ⁵⁹در تو ⁶⁰بستم ⁶¹ندانستم ⁶²که ⁶³بر گردی ⁶⁴بزودی

⁷²هنوزت ⁶⁵گرسر ⁶⁶صلحست ⁶⁷باز آئی ⁶⁸کزان ⁶⁹محبوبتر ⁷⁰باشی ⁷¹که ⁷²بودی

1 My idol, mistress, beloved—2 when she comes in—3 with laughter—4 animated, witty, poignant, (*lit.* salt, saline)—5 salt—6 more pots, does more—7 on the wound—8 of wounded ones—9 what would it be? how nice?—10 if the tip, head—11 of her curls—12 in my hand—13 should fall, were to fall—14

like the sleeve—15 of liberal men—16 into the hands—17 of poor folks, beggars—18 a lot, a set, a band—19 of friends—20 not upon—21 the merit, grace, delicacy, elegance—22 of these words—23 but—24 from the generosity, kindness, goodness—25 of manners, morals, dispositions—26 their own—27 gave witness, (*i. e.*, praised)—28 he also—29 in them—30 amongst, in the middle—31 did extol, praise—32 and on—33 the loss, death, failure—34 of friendship—35 old—36 did lament over, regretted—37 and fault, error—38 his own—39 acknowledgment, avowal—40 did—41 I understood—42 that from—43 quarter, side, direction—44 of him also—45 pleasure is, (*i. e.*, had a strong desire)—46 these verses—47 I sent—48 and made peace—49 not to us—50 between—51 a bond, treaty—52 of fidelity—53 was?—54 you did oppress, you offended—55 and want of affection, (*بد* bad and *محبة* love)—56 evinced you, you displayed, showed—57 all at once, with one accord—58 from the world—59 heart—60 towards you, upon you—61 I closed, I fixed—62 I knew not—63 that you would turn—64 with quickness, quickly—65 yet to you—66 if the inclination—67 of peace is—68 come back—69 because of that—70 more beloved—71 you remain—72 than you were.

“When my mistress comes with sweet smiles, she adds more salt to the wound: how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor.” A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses and made peace with him, “Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before.”

TABLE 15.

يکي را زني صاحب جمال بود درگذشت و مادر زن پير
 فرتوتي بعلت صداق در خانه متمکن بماند مرد از مجاورت او
 بچنان رنجيدي و بحکم صداق از مجاورت او چاره نديدي يکي
 از بن طايفه گفت چه گونه در فراق يار عزيز گفت ناديدن زن
 بر من چنان دشوار نهي آيد که دیدن مادر زن
 مثنوي

گل بتاراج رفت و خار بماند گنج بر داشتند و مار بماند
 ديده بر تارک سنان دیدن خوشتر از روي دشمنان دیدن
 واجبست از هزار دوست بُريد تا يکي دشمنت نبايد دید

1 A person, one—2 a woman, a wife—3 handsome—4 was (*i. e.*, had)—5 she passed over (*i. e.*, died)—6 and the mother—7 of the woman—8 old—9 and decrepid, worn out—10 by reason—11 of the dower—12 in the house—13 fixed, established—14 remained—15 the man from—16 her society, her neighbourhood—17 to life, to the very soul—18 was vexed, distressed—19 but by reason—20 of the dower—21 from the society—22 of her—23 help, remedy—24 saw not, observed not—25 one—26 of this—27 set, band, lot—28 remarked—29 what way? how do you?—30 during the absence, separation—31 of your dear friend (*i. e.*, wife)—32 he said—33 not seeing, not to see—34 the woman—35 upon me—36 so—37 hard, difficult, arduous—38 does not come (*i. e.*, does not seem—39 than to see—40 the mother of the woman—41 the rose—42 to destruction, plunder, ruin—43 has gone departed—44 and the thorn—45 remains—46 the treasure—47 they have taken up—48 and the snake—49 remains—50 the eye—51 on the point, top, summit—52 of a spear—53 to see, observe—54 better than, pleasanter than—55 the face—56 of enemies—57 to see—58 it is proper—59 from a thousand—60 friends—61 to cut off, break off—62 so that one—63 enemy of yours—64 may not see, ought not to see.

A person having a handsome wife who died, her mother, a decrepid old woman, for the sake of the dower, settled in his house. He was teased to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "not seeing my wife, is not so distressing, as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

N. B.—The natives have a saying that there is a *snake* that always acts as guard over hidden treasures.

TABLE 16.

یاد دارم که در جوانی گذر داشتیم بکوئی و نظر داشتیم به ماه روی
 در ایام تموزی که حرورش آب دهان را بخوشانیدی و سبومش
 مغز استخوان را بخوشانیدی از ضعف بشریت تاب آفتاب
 نیاوردم لاجرم التجا بسایه دیواری کردم متوقف که کسی
 زحمت حرّ تموز از من ببرد و بآبی آتش من فرو نشارد ناگاه
 از تاریکی دهلیز خانه روشنائی دیدم جمالی که زبان فصاحت
 از بیان صباحت او عاجز ماند چنانکه در شب تاریک صبح برآید
 یا آب حیات از ظلمت بدر آید قدحی برف آب بردست
 و شکر دران ریخته و بغرق برآمخته ندانم بگلآبش مطیب کرده
 یا قطره چند از گل رویش دران چکیده فی الجمله شراب از دست
 نگارینش برگرفتم و بشوردم و عمر گذشته از سر گرفتم

قطعه

خرم آب فرخنده طالع را که چشم بر چنین روی افتد در بامداد
 مست می بیدار گردد نیم شب مست ساقی روز محشر بامداد

1 I remember—2 that—3 in youth—4 I passed—5 by a street, through a street—6 and I saw, and my sight fell—7 on a handsome person, a moon-faced one—8 during the season, time, period—9 of July (*i. e.*, hot season)—10 that its heat—11 to the water of the mouth (*i. e.*, saliva) spittle—12 dried, caused to dry up—13 and its hot wind, sultry wind—14 the marrow—15 of bones—16 caused to boil—[17 from the frailty, weakness, feebleness—18 of humanity, human nature—19 the power—20 of the sun—21 I brought not (*i. e.*, had not)]—[22 compelled, necessarily, indispensably—23 shelter]—24 in the shade—25 of a wall—26 I took (*lit. did*)—27 expecting, trusting—28 that—29 some one—30 the pain, torment, trouble, disquietude—31 of the heat—32 of July—33 from me should take away—34 and with a drop of water—35 my fire—36 would quench—37 and daily—38 from the darkness—39 of a balcony, threshold—[40 a light, splendour brilliancy—41 I observed—

* 42 a beauty—43 which or that] the tongue—44 of eloquence—45 in the description—46 of the beauty, gracefulness—47 of her—48 remains weak, is helpless, would be powerless—49 like, such as—50 during a night—51 dark—52 morning comes out, appears—53 or the water of life—54 from darkness—55 comes out, proceeds from—56 a cup—57 of ice water—58 in hand—59 and sugar—60 in that—61 mixed, scattered—62 and with juice—63 mixed—[64 I know not—65 if she with rose water—66 perfumed—67 had done]—68 or drops—69 a few—70 from her rosy-cheek—71 in that—72 had dropped, infused—73 in short, to be brief—74 the wine from, the beverage from—75 hand—76 delicate, lovely—77 I seized, took—78 and drunk—79 and age—80 past—81 from the beginning—82 I seized—83 happy—84 that fortunate—85 fated one—86 whose eye—87 on such—88 a face—89 falls—90 every morning—91 the intoxicated—92 from wine—93 becomes awake—94 at midnight—95 the intoxicated—96 from the cup bearer—[97 or the day of judgment, day of assembly—98 morning.]

I recollect that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams, I was obliged to take shelter* under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly, from the shade of the portico of a house, I beheld a female form, whose beauty† it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived was the fragrance of rose water,‡ or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents found myself restored to new life. (Arabic) *The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it.*§ How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses until the day of judgment.||

* Revised from No. 17 to No. 21.—From the frailty of humanity I was unable to endure the rays of the sun.

† Revised from No. 22 to No. 23.—“Necessarily I took shelter.”

‡ Revised from No. 40 to No. 43.—“I observed a brilliancy the beauty of which.”

§ Revised from No. 64 to No. 67.—“I know not if she had perfumed it with rose water.”

|| Revised from No. 97 to No. 98.—“Until the morning of the day of judgment.”

TABLE 17.

⁷ سال⁶ی . سلطان⁵ محمود⁴ خوارزمشاه³ با خطای² برای¹ مصلحتی⁷ صلح
¹⁵ اختیار کرده¹⁴ بود¹³ بجامع¹² کاشغر¹¹ در آمد¹⁰م پسر⁹ی دیدم⁸ در خوبی⁷
²³ بغایت²² اعتدال²¹ و نهایت²⁰ جمال¹⁹ چنانکه¹⁸ در امثال¹⁷ او گفته¹⁶ اند

رباعی

²⁸ معلمت²⁷ همه²⁶ شوخی²⁵ و دلبری²⁴ آموخت

³³ جفا³² و ناز³¹ و عتاب³⁰ و ستمگری²⁹ آموخت

⁴⁰ من³⁹ آدمی³⁸ بچنین³⁷ شکل³⁶ و خوی³⁵ و قد³⁴ و روش

⁴⁵ ندیده⁴⁴ ام⁴³ مگر این⁴² شیوه⁴¹ از بری⁴⁰ آموخت

⁵¹ مقدمه⁵⁰ نحو⁴⁹ ز مخری⁴⁸ در دست⁴⁷ و همی⁴⁶ خواند⁴⁵ گفتم⁴⁴ ای پسر

⁵⁶ خوارزم⁵⁵ و خطای⁵⁴ صلح⁵³ کردند⁵² و زید⁵¹ و عمرو را⁵⁰ خصومت⁴⁹ همچنان⁴⁸

⁶³ باقیست⁶² بخندید⁶¹ و مولودم⁶⁰ پرسید⁵⁹ گفتم⁵⁸ خاک شیراز⁵⁷ گفت⁵⁶

⁶⁷ از سخنان⁶⁶ سعدی⁶⁵ چه داری⁶⁴ گفتم

1 A year—2 Saltan Mohammed—3 Khovarzum Shah—4 in the Khatai—
 5 for the sake—6 of some weighty matter, convenience, expedience—7 peace—8
 had chosen—9 in the mosque—10 of Cashghur—11 I came into—12 a boy—
 13 I saw—14 in—15 beauty—16 with excessive, great—17 mean, evenness,

equilibrium, moderation—18 and excessive, extreme—19 beauty—20 such as—21 concerning—22 such as him, the like of him—23 they have said—24 your master, teacher—25 all—26 mischief, playfulness, sauciness, wantonness—27 and captivating ways (from دل the heart and بردن to carry away)—28 taught—29 tyranny, violence, oppression—30 and blandishment coquetry—31 and anger—32 and tyranny—33 taught—34 I—35 a man, mortal—36 with such—37 a shape, form—38 and temper, disposition—39 and stature—40 and way, walk, gait—41 I have not seen—42 except this, perhaps these—43 accomplishments, customs, ways, profession, trade—44 from a fairy—45 you learnt—46 the preface of the syntax, the first book of the syntax—47 of Zemukhshery—48 in hand—49 and thus read, was repeating—50 I said—51 O! son O! boy—52 Khavarzum and Khatai—53 have made peace—54 and to Omar and Zeid—55 contention—56 still in the same way as before—57 remaining is? does exist?—58 he smiled—59 and my birth-place—60 asked—61 I replied—62 the ground (or land) of Sheeraz—63 he said—64 from the sayings of the compositions—65 of Sâdy—66 what possess you?—67 I replied.

In the same year that Sultan Mohammed Khovarzum Shah, for some weighty reason, made peace with the king of Khatai, I entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "young man, Khovarzum and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, "what have you of Sâdy's compositions?" I replied in Arabic.

گفت¹ غالب² اشعار او درین³ زمین⁴ بزبان⁵ پارسیست⁶ اگر بگوئی⁷
 بفهم⁹ نزدیک¹⁰ تر باشد¹¹

مثنوی

طبع ترا تا هوس¹² نحو¹³ شد¹⁴ صورت¹⁵ عقل از دل¹⁶ ما مხო¹⁷ شد¹⁸
 ای²¹ دل عشاق²² بدام تو²³ صید²⁴ ما بتو مشغول²⁵ و تو با عمرو زید²⁶
 بامدادان²⁹ که عزم³⁰ سفر مصمم³¹ شد³² مگر کسی³³ از کاروانیان³⁴ گفته³⁵
 بودش³⁷ که فلان³⁸ سعدیست³⁹ دیدم⁴⁰ که دوان⁴¹ آمد⁴² و تلطف⁴³ کرد⁴⁴
 و بروداع⁴⁴ تا صف خورد⁴⁵ که چندین⁴⁶ روز چرا⁴⁷ نگفتی⁴⁸ که منم⁴⁹ تا⁵⁰
 شکر⁵³ قدوم⁵⁴ بزرگان⁵⁵ را بخدست⁵⁶ میان⁵⁷ بستمی⁵⁸ گفتم⁵⁹

مصراع

با وجودت⁶⁰ زمن⁶¹ آواز نیامد⁶² که منم⁶³

1 He said—2 many—3 of his verses—4 in this—5 land, country, ground—
 6 in the tongue, language—7 of Persians—8 if you speak (*i. e.*, in that)—9 to
 the understanding—10 nearer (*i. e.*, easier)—11 may become—12 your tempera-
 ment (*i. e.*, attention)—13 as long as mind, soul—14 on the preface (*i. e.*, the com-
 mencing book)—15 becomes, is—16 the shape, form—17 of wisdom—18 from

—19 our hearts—20 becomes obliterated, rubbed out—21 O?—22 heart of lovers, (one towards whom all hearts are inclined)—23 in your net—24 I am game—25 I with you—26 am occupied—27 and with you—28 Omar and Zeid—29 in the morning—30 when intention—31 of journey, departure—32 became fixed, was decided, fixed upon—33 perhaps—34 some one—35 of the caravan folks—36,—73 had said to him—38 that a certain one—39 is Sady—40 I observed—41 that running—42 he came—43 and shewed kindness, affection—44 and at our farewell, at departure—45 lamented regretted—46 saying viz—47 so many—48 days—49 why—50 said you not—51 that I am (viz. I am so and so)—52 so that—53 thanks—54 at the arrival, approach—55 of great persons—56 in service—57 loins—58 I might have girt up—59 I said—60 in your presence—61 from me—62 the sound came not—63 viz. that I am (i. e. the person called Sady.)

(*Arabic*) “*I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?*”

He replied, “The greater part of his verses to be met with in this country are in the Persian language, if you would repeat some of those we should more readily comprehend them. (*Arabic*) *Speak to men according to their capacity.*”

Whilst you fix your attention on Syntax, our minds are bereft of reason; alas thou ravisher of hearts, I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the Caravan had told him, that I was Sâdy, for on the morning of our departure, I saw him come running, he shewed kindness and lamented my departure, saying how “was it that you should have been so long without telling that you are Sâdy, in order that I might have rendered you every service in my power?” I answered that I had not power to discover myself in his presence.

گفتا چه شود که درین بقعه چند روز بر آسایي تا از خدمتت

مستفید شویم گفتیم نتوانم بحکم این حکایت که دیدم

مثنوی

بزرگی دیدم اندر کوهساری قناعت کرده از دنیا بغاری

چرا گفتم بشهر اندر نیائی که بار بند از دل بر کشائی

بگفت اینجا پر پرویان نغزند چو گل بسیار شد پیلان بلغزند

این کلام گفتیم و بوسه بر سر و روی همدیگر دادیم و وداع کردیم

بیت

بوسه دادن بروی دوست چه سود هم دران لحظه کردنش پدرود

سیمب گوئی وداع یاران کرد روی زمین سوی سرخ ازان سو زرد

1 He replied—[2 what would it be? what matter—3 that, if—4 in this—5 place, spot,—6 a few days—7 you were to rest, should enjoy, repose—8 so that from—9 your service, your ministry, duty—10 we might gain advantage, be benefitted]—11 I replied—12 I am unable—13 by reason of this—14 story, tale, adventure—15 that I saw, I observed—16 a great man—17 I saw—18 in a mountainous place, amongst the mountains—[19 content, tranquillity—20 enjoyed, did—21 from the world, apart from the world—22 in a cave]—23 why—24 said I—25 to the city—26 in the midst, between—27 do you not come?

come you not?—28 so that the lord—29 of imprisonment, bondage, captivity
 —30 from heart—31 you might open, take off, be relieved of—32 he replied
 —33 in that place—34 fairy faced ones—35 beautiful are, good are—36 where
 clay, mud—37 much is, much is accumulated—38 elephants—39 they slip,
 lose footing—40 this speech—41 I uttered, spoke—42 and a kiss—43 on
 the face—44 of one another—45 we gave, impressed—46 and farewell we
 did—47 a kiss—48 to give—49 on the face—50 of a friend—51 what use is,
 of what advantage is—52 also—53 during that—54 moment—55 doing to him
 —56 farewell, bidding adieu—[57 an apple—58 you may say—59 farewell
 —60 of friends having done—61 the face from this—62 side—63 is red—64
 from that side—65 yellow.]

He added, "*what objection can there be to your remaining here, and favor-
 ing us with your company a few days longer?*"* I replied, "I cannot, on
 account of the following incident, which once befell me. I saw in the
 mountain a wise man who *having retired from the world dwelt in a cave.*†
 I asking why he did not frequent the city to relieve his mind? He replied,
 there dwell many of exquisite beauty; and where there is much clay the
 elephants lose their footing." After making this speech, we mutually kissed
 and bid each other adieu. What benefit is there in kissing the cheek of a
 friend at the instant that you are bidding him adieu? *It is like an apple with
 one cheek red and the other yellow.*‡ (Arabic) *If I die not of grief on the
 day that I bid adieu, you will not consider me faithful in friendship.*

* Revised from No 2. to No. 10.—What matter if you were to take it easy here for a few days so that we might be benefitted by your services.

† Revised from No. 19 to No. 22.—Enjoyed contentment (apart from the world) in a cave.

‡ Revised from No. 57 to No 65.—You may say that bidding adieu to friends is (like) an apple, the cheek on this side red and on the other side yellow.

T A L E 18.

خرقه پوشي در کاروان حجاز همراه ما بود يکي از امراء عرب
 مرا و را صد دينار بخشیده بود تا نفقه عيال کند ناگاه دزد
 خفاچه بر کاروان زدند و پاک ببردند بازرگانان گريه وزاري
 کردن گرفتند و فرياد بي فايده خواندن

بیت

گر تضرع کني و گرفتار دزد زر باز پس نخواهد داد
 مگر آن درويش خرقه پوش برقرار خود مانده بود و تغير درو
 نيامده گفتم مگر آن معلوم ترا نبودند گفت بلي بردند
 وليکن مرا با آن معلوم چنان الفتی نبود که بمفارقت آن
 خسته دل باشم

بیت

نباید بستن اندر چيز و کس دل که دل برداشتن کاریست مشکل
 گفتم موافق حال منست آنچه تو گفتي که مرا در عهد جواني

1 A weaver of rags, a beggar—2 in the caravan—3 of Hujaz—4 the same road with us (*i. e.* fellow traveller with us)—5 was—6 one—7 of the nobles of Arabia—8 to him, upon him—9 one hundred—10 dinars—11 had bestowed,—12 so that the expenses for living—13 of his children—14 might do, arrange for—[15 suddenly—16 thieves, robbers—17 secretly, unexpectedly (خفاچه زدند to pounce down upon to jump stealthily out of an ambush,)]

—18 on the caravan—19 they struck (*i. e.* darted upon, pounced)]—20 and took clean away—21 the merchants—22 crying—23 and lamentation—24 they began to do—25 and complaints—26 useless—27 to utter, repeat, mutter—28 if—29 supplication—30 you do—31 or if complaint—32 the thief, robber—33 gold—34 back again, returning—35 will not give—36 but that—37 beggar—38 clothed in rags—39 fixed, established, unmoved—40 himself—41 had remained—42 and change, alteration—43 on him—44 had not come—45 I said—46 perhaps, may be—47 that coin, money (*lit.* known, notorious)—48 of yours—49 they have not carried off, they have not taken off—50 he replied yes—51 they have carried off—52 but—53 to me—54 on that—55 money, coin—56 such—57 love, affection—58 was not—59 that by separation, alienation, absence—60 of it—61 broken—62 hearted—63 I should remain—64 one ought not, it is not fit—65 to place, shut up, fix—66 upon any thing or person—67 the heart—68 because the heart—69 to take off, remove—70 a work is—71 difficult—72 I said—73 becoming, fit, like, resembling—74 the state, circumstances—75 of me is—76 that which—77 you say—78 because to me—79 in the season, time—80 of youth.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. *Suddenly a band of robbers of the tribe of Kufacheh** attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain the thief will not restore the money. The durwaish was the only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, "perhaps they have not taken your money." He answered, "yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom." I replied, "your words suit my circumstances exactly; for in my youth,

* *Revised from No 15 to No 19.*—Suddenly robbers pounced upon the caravan.

با جواني اتفاق مخالطت بود و صدق مودت بمقابتي که
قبله چشم جمال او بودي و سود سرمایه عمرم وصال او

قطعه

مگر ملایکه بر آسمان و گر نه بشر
بحسن صورت او در زمین نخواهد بود
بدوستي که حرامست بعد از صحبت
که هیچ نطفه چو او آدمي نخواهد بود
ناگهي پاي وجودش بگل اجل فرورفت و دود فراق از
دودمانش برآمد روزها بر سر خاکش مجاورت کردم و از جمله
که در فراق او گفتم اينست

قطعه

کاش کان روز که در پاي تو شد خار اجل
دست گيتي بزدي تيغ هلاکم بر سر
تا درين روز جهان بني تو نديدي چشم
اي منم بر سر خاک تو که خاکم بر سر

1 With a youth—2 by chance—3 mixing together in society—4 was or happened, existed—5 and truth, veracity, sincerity—6 of affection, love—7 to such a degree—8 that—9 the Keblah of my eyes—10 his beauty—11 was—[12 and the profit, interest, usury—13 of the capital of my life—14 his companionship, meeting him]—15 perhaps—16 an angel—17 on the sky, heaven—18 but—19 not a mortal—20 with lovely—21 face of him, form of him—22 on the earth—23 will not be—24 with friendship—25 because is unlawful—26

after—27 of his, from him companionship—28 because any—29 mortal (seed, sperma hominis)—30 like him—31 a man, mortal—32 will not be, is not likely to be—[33 suddenly—34 the feet—35 of his existence, body, being—36 into the clay—37 of death—38 descended, went down—39 and the smoke (*i. e.*, sighs)—40 of separation—41 from—42 his relations, connections—43 rose, came upwards]—44 days—45 at the head—46 of his tomb, his clay, earth—47 I remained, I continued, constantly attended—48 and from the number (*i. e.*, of verses)—49 that regarding, relating—50 his separation, loss—51 I repeated, recited—52 this is (*i. e.*, one of them)—53 would to God—54 that on that—55 day—[56 when in foot—57 of you—58 became, (*i. e.*, pierced)—59 the thorn—60 of death]—61 the hand—62 of the world, fortune, fate—63 had struck—64 the sword of my destruction—65 on head—66 so that—67 during this—68 day—69 the world—70 without you—71 should not see, observe, behold—72 my eyes—73 O! I am—74 at the head—75 of your tomb (*lit.* dust, earth)—76 that earth of mine—77 on head, (*i. e.*, with earth on my head, viz. what the natives do to show their extreme sorrow for a departed person.)

I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Kebab of my eyes and his society the chief comfort of my life.* No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. *His sudden death overwhelmed his family in the deepest affliction.*† I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, *when fate overtook thee*,‡ the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth."

* Revised from No. 12 to No. 14.—And his companionship, the interest of the capital of my life.

† Revised from No. 33 to No. 43.—Suddenly the feet of his existence sank down into the clay of death and sighs (at his separation) arose like smoke from the bosoms of his relations.

N. B.—No word for "bosom" is given but it is undoubtedly understood.

‡ Revised from No. 56 to No. 60.—When the thorn of death pierced your foot.

قطعه

آنکه¹ قرارش² نگرفتی³ و خواب⁴ تا گل⁵ و نسری⁶ نفشاندی⁷ نخست⁸
 گردش⁹ گیتی¹⁰ گل رویش¹¹ بریخت¹² خار بنان¹³ بر سر¹⁴ خاکش¹⁵ برست¹⁶
 بعد¹⁷ از مفارقت¹⁸ او عزم¹⁹ کردم²⁰ و نیت²¹ جزم²² که بقیه²³ زندگانی²⁴
 فرش²⁵ هوس²⁶ در نوردم²⁷ و گرد²⁸ مجالست²⁹ نگردم³⁰

قطعه

سود³¹ دریا³² نیک³³ بودی³⁴ گرنبودی³⁵ بیم³⁶ موج³⁷
 صحبت³⁸ گل³⁹ خوش بودی⁴⁰ گرنیستی⁴¹ تشویش⁴² خار⁴³
 دوش⁴⁴ چون⁴⁵ طاووس⁴⁶ می⁴⁷ نازیدم⁴⁸ اندر⁴⁹ باغ⁵⁰ وصلی⁵¹
 این⁵² زمان⁵³ اندر⁵⁴ فراق⁵⁵ یار⁵⁶ می⁵⁷ پیچم⁵⁸ چو مار⁵⁹

1 He who—[2 his rest, ease—3 seized not, obtained not—4 or sleep]
 —5 until roses—6 and wild roses—7 had not spread, scattered—8 first
 —9 the revolution—10 of the world (*i. e.*, fortune)—11 the rose of his face
 —12 scattered, destroyed—13 a place of thorns—14 on the head—15 of his
 grave, earth—16 grew up, caused to grow upon—17 after—18 from separation—19 of him—20 I made a resolve, I determined—21 and intention
 —22 determining, resolving (*i. e.*, did determine)—23 that the remainder—24
 of life—25 the carpet—26 of desire, ambition—27 would fold up, wrap up
 —28 and about, around, in the environs—29 of society—30 I would not
 wander—31 the advantage, profit—32 of the river—33 would be good, nice
 —34 if there was not—35 the fear of the waves, the dread of the waves, danger
 of the waves—36 the companionship of the rose—37 would be pleasant—38 if
 there was not—39 the fear, dread, anxiety—40 of the thorn—41 yesterday
 —42 like—43 peacock—44 I played, I gamboled, frisked—45 inside—46 the
 garden—47 of society, meeting—48 this time, moment, season—49 within,
 on account of inside—50 separation—51 of my friend—52 I am twisted up,
 contorted—53 like a snake.

He who could never *take rest** until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now from the absence of my friend, I am contorted like the snake."

* Revised from No. 2 to No. 4.—Take either rest or sleep.

T A L E 19.

⁷ یکی را از ملوک ⁶ عرب ⁵ حدیث ⁴ لیلی و ³ مچنون ² بگفتند و ¹ شورش
¹⁵ حال ¹⁴ که با کمال ¹³ فضل و ¹² بلاغت ¹¹ سر در ¹⁰ بیابان ⁹ نهاده است و ⁸ زمام
²² اختیار از دست ²¹ داده است ²⁰ بفرمودش ¹⁹ تا حاضر ¹⁸ آوردند و ¹⁷ ملامت
³¹ کردن گرفت ³⁰ که در ²⁹ شرف ²⁸ انسان ²⁷ چه ²⁶ خلل ²⁵ دیدی ²⁴ که ²³ خوی حیوانی
³⁹ گرفتی و ³⁸ ترک ³⁷ عیش ³⁶ آدمی ³⁵ گفتی ³⁴ مچنون ³³ بنالید و ³² گفت

قطعه

⁴⁴ کاش ⁴³ کانان ⁴² که ⁴¹ عیب ⁴⁰ من ³⁹ جستند

⁴⁷ رویت ⁴⁶ ای ⁴⁵ دلستان ⁴⁴ بدیدندی

⁵¹ تا ⁵⁰ بجای ⁴⁹ ترنم ⁴⁸ در ⁴⁷ نظرت

⁵⁴ بختبر ⁵³ دستها ⁵² بریدندی

⁶⁰ تا ⁵⁹ حقیقت ⁵⁸ معنی ⁵⁷ بر صورت ⁵⁶ دعوی ⁵⁵ گواهی ⁵⁴ دادی ⁵³ ملک ⁵² را ⁵¹ در دل
⁶⁸ آمد ⁶⁷ که ⁶⁶ جمال ⁶⁵ او را ⁶⁴ مطالعه ⁶³ کند ⁶² تا ⁶¹ داند ⁶⁰ که ⁵⁹ چه ⁵⁸ صورتست ⁵⁷ که
⁷⁵ موجب ⁷⁴ چندین ⁷³ فتنه ⁷² است ⁷¹ بفرمود ⁷⁰ طالب ⁶⁹ کردند ⁶⁸ در ⁶⁷ احیاء ⁶⁶ عرب

1 One—2 of the kings—3 Arabia—4 the story—5 Leila and Mujnoon
 —6 they related—7 and the insane, mad—8 state of him—9 who with great,
 who notwithstanding excessive—10 virtue, grace, excellence—11 and eloquence
 —12 head towards—13 the desert—14 has placed—15 and the reins—16 of
 choice, will, power—17 from hand—18 has given, (i. e., dropped)—19 has
 ordered him—20 so that present, in front—21 they brought—[22 and
 rebuke, reproach—23 began to do—24 saying in—25 the dignity—26 of
 mankind—27 what defect prejudice—28 saw you?—29 that—30 the ways

—31 of animals, the brute creation—32 seized you? assumed you?—33 and forsaking, abandonment—34 of the pleasures—35 of mankind—36 you have said (*i. e.*, determined upon)—37 Mujnoon—38 cried, wept—39 and said—40 would to God—41 that they, those—42 who—43 my faults, defects—44 seek—45 your face—46 O! ravisher of hearts—47 should see, might see, were to look upon—48 so that in the place—49 of the orange—50 in—51 your presence—52 senselessly, inadvertently—53 hands—54 might cut—[55 so that in truth, reality—56 the meaning sense—57 on the case of accusation, on the subject of plaint—58 should give witness]—59 to the king—60 in heart—61 it came—62 that the beauty—63 of her—64 might look at—65 so that he might know—66 that what—67 face is, form is—68 that which—69 the cause—70 of such—71 calamity is, uproar is—72 he ordered—73 they might, searched for—74 in the tribes or deserts—75 of Arabia.

They related to one of the kings of Arabia the story of Leila and Mujnoon and the nature of his insanity, that whilst endowed with eminent virtues and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him. *And when he came reproachfully asked him what he had seen unworthy in human nature,** to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, *“many of my freinds reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon.”* The king became curious to behold her beauty that he might be able to judge of the form which had occasioned so much calamity ordered her to be brought. They searched among the Arabian families,

* Revised from No. 22 to No. 28.—And began to reproach him saying “In the dignity of mankind what defect did you observe?”

† Revised from No. 55 to No. 58.—So that the reality of the subject of complaint might give witness for itself, (*i. e.* that Leila might be called.)

N. B.—This has been left out entirely by Gladwin! the king &c. &c. &c.

بگردیدند و بدست آوردند و پیش ملک در صحن سراچه
 بداشتند ملک در هیئت او نظر کرد شخصی دید سیاه فام
 ضعیف اندام در نظرش حقیر آمد بحکم آنکه کمترین خدام
 حرم او بجمال ازو بیش بود و برزینت پیش مجنون بفرست
 دریافت و گفت ای ملک از دریچه چشم مجنون بجمال لیلی
 نظر بایست

مثنوی

ترا بردرد من رحمت نیاید رفیق من یکی هم درد باید
 که با او قصه گویم همه روز دوهیزم را بهم خوشتر بود سوز
 نظم

تندرستان را نباشد درد ریش جز به همدردی نگوم درد خویش
 گفتن از زنبور بی حاصل بود بایکی در عمر خود ناخویده نیش
 تا ترا حالی نباشد همچو من حال ما باشد ترا افسانه پیش
 سوز من با دیگری نسبت مکن اونمک بردست و من بر عضو ریش

1 They walked round perambulated—2 and in hand—3 they brought (*i. e.*, obtained her)—4 and before, in front of—5 the king—6 in the court-yard, area—7 of a tent surrounded with an inclosure—8 they placed—9 the king—10 on appearance, countenance, shape, form, aspect—11 of her—12 glanced looked—13 a person—14 he saw—15 of black—16 colour—[17 and slender—18 form, body]—19 in his glance, sight—20 appeared contemptible—21 by reason of that—22 the smallest (*i. e.*, meanest) lowest—23 slaves, servant—24 of his haram—25 in beauty—26 from her—27 was more (*i. e.*, surpassed)—28 and in elegance—29 beyond, (*i. e.*, surpassed)—30 Mujnoon—31 by penetration,

acuteness—32 understood—33 and said—[34 Oh king—35 from the window—36 of the eye—37 of Mujnoon—38 on the beauty—39 of Leila—40 a glance is requisite, ought to be looked at]—41 to you—42 on the pain—43 of me, mine—44 compassion—45 comes not—46 my friend—47 one—48 of the same pain—49 ought to be, it behoves—50 that with him—51 story—52 I may repeat, say—53 all day, the whole day—54 two pieces of firewood—55 together—56 better—57 is, becomes—58 burning—59 to the healthy—60 may not be, is not—61 the pain of a wound—62 except with—63 one of the same pain, one equally afflicted—64 I speak not, I will not disclose—65 my own pain—66 to speak—67 of the hornet—68 without advantage, fruitless—69 would be—70 with one—71 in life—72 his own—73 has not tasted, experienced—74 the sting—75 until your—76 state, condition—77 may not be—78 like mine—79 my state, circumstances—80 may be—81 to you—82 an idle tale, fiction, romance—83 in front, before—84 my burning, my anguish of heart—85 with another—86 affinity, relative—87 do not—88 he salt—89 in hand (his)—90 and I, and I myself—91 as the limb, member—92 the wound. (Have understood.)

And having found her, brought her before the king, in the court-yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, and *weak form*,* insomuch that he thought her so contemptible, that the meanest servant of his haram surpassed her in beauty and elegance. Mujnoon having penetration enough to discover what was passing in the king's mind said, "*O king, the beauty of Leila must be seen with the eyes of Mujnoon.*"† Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. *The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say to them who are free from love, O we wish that you knew what passes in the heart of a lover. The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body.*"

* Revised from No. 17 to 18—Read "Slender form."

† Revised from No. 34 to No. 40.—"Oh king the beauty of Leila ought to be looked at through the window of Mujnoon's eyes.

TABLE 20.

قاضي همداني را حكايت كند كه با نعلبند بسري سرخوش بود
 ونعل دلش بر آتش روزگاري در طلبش متالف بود و پويان
 و مترصد و جويان و بر حسب واقعه گويان

رباعي

در چشم من آمد آن سهي سرو بلند
 بر بود دلم زدست و در پاي افگند
 اين ديده شوخ ميكشد دل بكمند
 خواهي كه بكس دل ندهي ديده ببند

بيت

از ياد تو غافل نتوان كرد به هيچم
 سر كوفته مارم نتوانم كه به هيچم

1 A judge, a justice—2 of Hamadan—3 they tell a story—4 who with a farrier's—5 child, son—6 was pleased, (*i. e.*, lived)—7 and the horse-shoe—8 of his heart—9 on the fire—10 of fortune, time—11 in seeking her (or him)—12 (*lit.*) was joined, associated (*i. e.*, his heart was melted)—13 and running—14 and expecting—15 and seeking—16 and in the manner—17 of events, occurrences—18 saying—19 in—20 my eye—21 has come—22 that straight—23 cypress—24 tall, high, stately—25 has carried away—26 my heart—27 from hand—28 and at feet—29 has thrown down—30 this—31 eye—32 impudent, mischievous—33 draws—34 the heart—35 into the snare—36 will you? do you desire?—37 that—38 to any person—39 not to give—40 eye—41 close, shut—[42 from the recollection—43 of you]—44 negligence, carelessness—45 I cannot do, cannot exercise—46 I myself in any way, by any means—47 head broken—48 snake I am—49 I am unable—50 that—51 I can twist myself, turn myself.

They tell a story of a Cazy of Hamadan, that he was enamoured with a Farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described; "The stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means *get her** out of my thought. I am the snake with a bruised head, I cannot turn myself."

* Revised from No. 42 to No. 43.—Read "Get you."

شنیدم¹ که² در گذری³ پیش⁴ قاضی⁵ باز آمد⁶ طرفی⁷ ازین⁸ معامله⁹

بگوشش¹⁰ رسیده¹¹ بود و زاید الوصف¹² رنجیده¹³ دشنام¹⁴ بی تحاشی¹⁵ داد¹⁶

و سقط¹⁷ گفت¹⁸ و سنک¹⁹ برداشت²⁰ و هیچ²¹ از بی حرمتی²² فرو نگذاشت²³

قاضی²⁴ با یکی²⁵ از علماء²⁶ معتبر²⁷ که همعان²⁸ او بود²⁹ گفت³⁰

بیت

آن شاهدهی³² و خشم³³ گرفتن³⁴ بیتش³⁵

و ان عقده³⁶ بر ابروی³⁷ ترش³⁸ شیرینش³⁹

در بلاد⁴¹ عرب⁴² گویند⁴³

بیت

از دست⁴⁴ تو مشتب⁴⁵ بردهان⁴⁶ خوردن⁴⁷

خوشر⁴⁸ که بدست⁴⁹ خویش⁵⁰ نان⁵¹ خوردن⁵²

همانا⁵³ از وقاحت⁵⁴ او بوی⁵⁵ سماحت⁵⁶ می آید⁵⁷ پادشاهان⁵⁸ منحن⁵⁹

بصلاحت⁶¹ گویند⁶² و باشد⁶³ که در نهان⁶⁴ صلح⁶⁵ جویند⁶⁶

1 I have heard—2 that—3 in a street—4 before, in front of—5 the judge—6 came back—7 a little, a portion—8 of this—9 affair—10 to her (or his) ear—11 had reached—12 and beyond description—13 was displeased—14 abuse—15 without mercy, exception, fearlessly—16 gave—17 and error, defect, base, use-

less—18 spoke—19 and a stone—20 took up—21 and any (*i. e.*, of the means)
 —22 of disgrace, dishonour—23 down, left not, passed not over—24 the
 judge—25 to one of—26 the nobles, learned ones—27 respectable—28 who a
 companion (from *هم* the same *عنان* a rein)—29 of him—30 was—31 said
 —32 that lovely one—33 and anger—34 taking (*i. e.*, getting enraged)—35
 see her (or him)—36 and that—37 knot—38 on the eyebrow—39 sour—40
 hers sweet (*is*)—41 in the towns, cities—42 of Arabia—43 they say—44 from
 the hand of you, your hand—45 a fist, a blow—46 on the mouth—47 to en-
 dure, put up with, to receive (*lit.* to eat)—48 better than, nicer than—49 from
 the hand—50 one's arm—51 bread—52 to eat—53 again, ditto, like resembling—
 54 from the arrogance, pride, impudence, audacity—55 of her—56 the perfu-
 mer—57 of beneficence, kindness—57 proceeded, came out—59 kings—60
 speech—61 with severity, harshness—62 speak—[63 and it may be, and proba-
 bly and very likely—64 that in—65 secret, inwardly, hidden—66 they seek
 peace, they wish or desire peace.]

I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure and abused and reproached him without mercy, flung a stone and did every thing to disgrace him. The Cazy said to a respectable man of learning who was in his company, "behold that beauteous girl how rude she is, behold her arched eyebrow, what a sweet frown it exhibits. In Arabic they say, *that a blow from the hand of her we love, is as sweet as raisins.* To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, *when they inwardly desire peace.**

* Revised from No. 63 to No. 66.—Read "And it may be they inwardly desire peace."

بیت

انگور نو آورد¹ ترش² طعم³ بود⁴
 روزی دو صبر کن⁵ که شیرین⁶ گردد⁷
 این بگفت و بدسند⁸ قضا⁹ باز آمد¹⁰ تنی چند¹¹ از عدول¹² که ملازم¹³
 او بودند زمین¹⁴ خدمت¹⁵ ببوسیدند¹⁶ که باجارت¹⁷ سخنی¹⁸ داریم¹⁹
 در خدمت²⁰ بگوئیم²¹ اگرچه²² ترک²³ ادبست²⁴ و بزرگان²⁵ گفته اند²⁶

بیت

نه در هر سخن¹ بحث² کردن³ رواست⁴
 خطا⁵ بر بزرگان⁶ گرفتن⁷ خطاست⁸
 اما بحکم آنکه⁹ سوابق¹⁰ انعام¹¹ خداوندی¹² ملازم¹³ روزگار¹⁴ بندگانشست¹⁵
 مصلحتی¹⁶ که بینند¹⁷ و اعلام¹⁸ نکنند¹⁹ نوعی²⁰ از خیانت²¹ باشد²² طریق²³
 صواب²⁴ آنست²⁵ که پیرامن²⁶ این طمع²⁷ نگردی²⁸ و فرش²⁹ ولع³⁰ در نوردی³¹
 که منصب³² قضا³³ پایگاهی³⁴ منیع³⁵ است³⁶ تا بگماهی³⁷ شنیع³⁸ ملوت³⁹ نگردی⁴⁰
 حریف⁴¹ اینست⁴² که دیدی⁴³ و حدیث⁴⁴ اینست⁴⁵ که شنیدی⁴⁶

1 Grapes—[2 newly gathered, newly brought]—3 sour—4 food, victuals
 —5 are—6 a day—7 too—[8 have patience]—9 when—10 they will become
 sweet—11 this he said—12 and on the seat throne—13 of justice, judicature,
 judgment, decree—14 returned, came back—15 a few persons—16 of refusing,
 receding, declining (i. e., those who did not approve of his conduct)—17 who
 servants, attendants—18 of him—19 were—20 the ground—21 of service—22
 kissed—23 saying by permission—24 a word—25 we possess—26 in your

service—27 we would say—28 although—29 abandonment, abandoning, omission, forsaking—30 of politeness is—31 and the great (*i. e.*, sages)—32 have said—33 not in not concerning—34 every word, every matter, or subject—35 to argue—36 is proper—37 a fault, crime—38 on the great—39 to seize (*i. e.*, to attribute blame)—40 is a crime—41 but—42 by reason of that—43 former—44 presents, bounties, gifts, favors—45 of your lordship—46 assiduous diligent, attentive—47 service—48 of servants is—49 of what is fit, advisable—50 that they see—51 and do not represent, make know—52 a manner, species—53 of treachery—54 may be—55 the path, way—56 of rectitude, right, truth—57 that is—58 that in the vicinity, environs—59 of this ambition, avarice greediness—60 you should not perambulate, walk round—61 and the carpet—62 of desiring, intent, falsehood—63 you should fold up—64 because the dignity, office—65 of judicature, judgment—66 a rank—67 inaccessible is, impregnable is, lofty is—[68 for which reason, so that, by a crime—69 abominable, shocking, disgraceful—70 you should not be polluted]—71 the friend, rival—72 this is, such is—73 as you have observed—74 and the history, the case—75 this is, such is—76 as you have heard.

*Unripe** grapes are sour, *but keep them*† a day or two and they will become sweet. The Cazy having said thus repaired to his court. Some well disposed persons, who were in his service, made obeisance and said, “that with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, it is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The Laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires, for the office of Cazy is a high dignity, *which ought not to be polluted with a crime.*‡ You are acquainted with your mistress’s character, and have heard her conversation.

* *Revised No. 2.*—Read “newly gathered.”

† *Revised No. 8.*—Read “have patience.”

‡ *Revised from No. 68 to* No. 70.*—For which reason you ought not to be polluted by an abominable crime.

مثنوی

یکی کرد بی آبرویی بسی چه غم دارد از آبرویی کسی
 بسا نام نکوئی پنجاه سال که ایک نام زشتش کند پایمال
 قاضی را نصیحت یاران یکدل پسند آمد و برحسن رای و
 حفظ وفای ایشان افزین کرد و گفت نظر عزیزان در مصلحت
 حال من عین صوابست و مسئله بی جواب ولکن

بیت

ملامت کن مرا چندان که خواهی
 که نتوان شستن از زنگی سیاهی
 این بگفت و کسانرا بتفحص حال او برانگیخت و نعمت بیکران
 بریخت که گفته اند هرکرا زر در ترازوست زور در بازوست
 و آنکه بردنیا دست رسی ندارد در همه دنیا کسی ندارد

[1 One—2 who has done, committed—3 without honor, dishonorable deeds
 —4 much]—5 what—6 sorrow has, grief entertains—7 for the honor, reputa-
 tion—8 of any one—9 many—10 a name—11 of goodness—12 of fifty—13
 years (i. e., standing)—14 that one—15 name (i. e., act—16 bad of him—17
 does—18 tread down, trample upon, ruin—19 to the judge—20 the advice—21

of friends—22 of one heart (*i. e.*, unanimous)—23 become acceptable, approved of—24 and as the good—25 wisdom—26 and—27 keeping or preservation of fidelity—28 of them—29 did praise—30 and said—31 the glance, the view—32 of dear ones, beloved ones (*i. e.*, friends)—33 concerning the expedience—34 of the state—35 of one—36 truly—37 right is—38 and the case, subject, question—39 unanswerable—40 but—41 do reprehend, admonish—42 me—43 as much as—44 you wish, desire—45 because—46 it is impossible to wash—47 from the negro—48 the blackness—49 this he said—50 and persons—51 for the sake of enquiring—52 of her state—53 raised up, roused up—54 and wealth—55 beyond bounds—56 scattered—57 as they have said—58 to whoever—59 gold—60 in the balance is, scales is (or has)—61 strength—62 in the arm is (or has)—63 and that one who and he who—64 in the world—65 means, power—66 possesses not—67 in the whole, in all—68 the world—69 any one—70 possesses not.

● *She who has lost her reputation,** what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity and said, "the advice which my friends have given, in regard to my situation is perfectly right, and their arguments are unanswerable. (*Arabic*) *Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood.* Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world."

* Revised from No. 1. to No. 4.—One who has been guilty of much dishonour.

بیت

هر که¹ زردید² سرفرو³ آورد⁴ ورترازوی آهنین⁵ دوشست⁷
 فی الجمله⁸ شبی⁹ خلوتی¹⁰ میسر شد¹¹ و هم¹² دران¹³ شب¹⁴ شکنه¹⁵ را
 خبر شد¹⁶ که قاضی¹⁷ همه¹⁸ شب¹⁹ شراب²⁰ در سر²¹ و شاهد²² در بر²³ از تنعم²⁴
 نخفتی²⁵ و بتونم²⁶ گفتی²⁷

غزل

امشب²⁸ مگر²⁹ بوقت³⁰ نمی خواند³¹ این خروس³²
 عشاق³³ بس نگرده³⁴ هنوز³⁵ از کنار³⁶ و بوس³⁷
 رخسار³⁸ یار³⁹ در خم⁴⁰ گیسوی⁴¹ تابدار⁴²
 چون⁴³ گوی⁴⁴ عاج⁴⁵ در خم⁴⁶ چوگان⁴⁷ آبنوس⁴⁸
 یکدم⁴⁹ که چشم⁵⁰ فتنه⁵¹ نخفتست⁵² زینهار⁵³
 بیدار⁵⁴ باش⁵⁵ تا نرود⁵⁶ عمر⁵⁷ برفسوس⁵⁸
 تا نشنوی⁵⁹ ز مسجد⁶⁰ آدینه⁶¹ بانگ⁶² صبح⁶³
 یا از⁶⁴ در سرای⁶⁵ آتابک⁶⁶ غریو⁶⁷ کوس⁶⁸

1 Whoever—2 looked at gold—3 head down—4 brings (lit. brought)—5 although the scales—6 is of iron (i. e., the beam of the scales is)—7 is bent curved—8 in short—9 one night—10 a private meeting—11 was obtained —[12 and also—13 during that—14 night—15 the head of the police—16

get intelligence]—17 that the judge—18 the whole night—19 wine—20 in head—21 and mistress in embrace, bosom—22 from enjoyment pleasure—23 slept not—24 and verses—25 he recited—26 to night—27 but perhaps—28 at time (*i. e.*, proper time)—29 has not crowed (*lit. read*)—30 this—31 cock—32 the lovers—33 enough had not done—34 as yet—35 of embracing—36 and kissing—37 cheeks—38 of the mistress—39 in the curve—40 of the ringlets—41 shining—42 ~~the~~—43 the ball—44 of ivory—45 in the curve—46 of the bat—47 of ebony—[48 one moment—49 when the eye—50 of enmity calamity mischief—51 ~~is~~ not asleep—52 take care—53 awake cautions alert—54 remain]—55 so that may not depart—56 your age, life—57 in sorrow—58 until you hear not—59 from the mosque—60 of Friday—61 the morning call—62 or from—63 the gate of the caravansary—64 of atabak—65 the noise—66 of the drum.

“Whosoever sees money, lowers his head; like the beam of the scales, which stops although it be made of iron.” To be brief, one night he obtained a meeting in private, *and the superintendent of the police was immediately informed of the circumstance,** that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep and was singing, “that the Cock had not crowed that night at the usual hour.” The lovers were not yet satisfied with each other’s company; the cheeks of the mistress were shining between her curling ringlets, like the ivory ball of the ebony bat in the game of Chowgong. *In that instant, when the eye of enmity is asleep,†* be thou upon the watch, lest some mischance befall you until you hear the Mouzzin proclaiming the hour of prayer; or the sound of the kettledrum from the gate of the police of Atabuk.

* Revised from No. 12. to No. 16.—And also during that night the head of the police gained information.

† Revised from No. 48 to No. 54.—One moment whilst the mischievous eye sleeps not, take care!

N. B.—That is as long as the mischievous eye is awake, be not off your guard for a single moment.

لب بر لبی¹ چو چشم² خروس³ ابلهی⁴ بود
 برداشتن⁵ بگفتن⁶ بیهوده⁷ خروس⁸
 قاضی⁹ درین حالت¹⁰ بود یکی¹¹ از متعلقان¹² در آمد¹³ و گفت¹⁴ چه
 نشینی¹⁵ خیز و تاپای¹⁶ داری¹⁷ گریز¹⁸ که حسودان¹⁹ بر تو دق²⁰ گرفته اند
 بلکه²¹ حقی²² گفته اند تا مگر این²³ آتش²⁴ فتنه²⁵ که هنوز اندک²⁶ است
 بآب²⁷ تدبیری²⁸ فرو نشانیم²⁹ مبادا³⁰ که فردا³¹ چون³² بالا گیرد³³ عالمی³⁴ را
 فرا گیرد³⁵ قاضی³⁶ بتبسم³⁷ فرو نکه کرد³⁸ و گذشت³⁹

قطعه

پنجه⁴⁰ در صید⁴¹ کرده⁴² ضیغم⁴³ را چه تفاوت⁴⁴ کند⁴⁵ که سگ⁴⁶ آید⁴⁷
 روی⁴⁸ در روی⁴⁹ دوست⁵⁰ کن بگذار⁵¹ تا عدو⁵² پشت⁵³ دست⁵⁴ می⁵⁵ خاید⁵⁶
 ملک⁵⁷ را در آن شب⁵⁸ آگهی⁵⁹ دادند⁶⁰ که در⁶¹ ملک⁶² تو چنین⁶³ منکری⁶⁴
 حادث⁶⁵ شده است⁶⁶ چه فرمائی⁶⁷ گفت⁶⁸ من⁶⁹ او را از جمله⁷⁰ فضلاء⁷¹ عصر⁷²
 و یگانه⁷³ دهر⁷⁴ میدانم⁷⁵ باشد⁷⁶ که معاندان⁷⁷ در حق⁷⁸ او بغرض⁷⁹ خوض⁸⁰
 کرده⁸¹ باشند⁸² این⁸³ سخن⁸⁴ در سمع⁸⁵ قبول⁸⁶ من⁸⁷ نیاید⁸⁸ مگر⁸⁹ آنکه⁹⁰
 که⁹¹ معاینه⁹² گردد⁹³ که حکما⁹⁴ گفته اند⁹⁵

1 Lip upon lip—2 like the eye—3 of the cock—4 would be foolish—5 to
 take off—6 at the crowing, speaking—7 of the absurd, foolish—8 cock—9 the
 judge—10 in this—11 state—12 was—13 one of one from—14 hangers on,
 attendants—15 came in—16 and said—17 why—18 sit you?—19 rise—20
 and as long as feet—21 you possess (*i. e.*, as long as you can go)—22 fly, run,
 scamper—23 because enemies, malignant folks—24 upon you, as regards you
 —25 have seized a subtile (plan) are acting clandestinely, craftily—26
 moreover—27 truly verily—28 they have spoken—29 whilst perhaps this—30

fire—31 of mischief calamity—32 which as yet—33 little, small—34 is—35 with the water—36 of deliberation, contrivance, advice—37 we may set down extinguish—38 God forbid—39 that tomorrow—40 when—41 may reach a height (lit. seize a height)—42 a world, to a creation, universe—43 may carry above, consume—44 the judge—45 with laughter, smiling—46 did glance downwards—47 and said—48 claws—49 on game, prey,—50 having done—51 the lion (also biting)—52 what difference, apart—53 will do, does (*i. e.*, won't get out of his way)—54 because the dog—55 comes—56 face—57 toward, the face—58 of a friend—59 do—60 forsake, leave—61 so that the enemy—62 the back—63 of hand—64 bites, may gnaw—65 to the king—66 during that night—67 they acquainted, gave information—68 saying in, that in—69 your country—70 such—71 a wickedness, an unlawful act, prohibited deed—72 has made its appearance, has happened, occurred—73 what order you? what are your commands?—74 he replied—75 I to him—[76 from among the number—77 of the learned persons—78 of the times—79 and unequalled incomparable, unique—80 of the times, age]—81 I know (him to be) I consider him—82 it may be—83 that perverse folks, refractory ones, stubborn persons, ill disposed people—84 concerning him in his right, as regards him in his behalf—85 by design, hatred, spite, interestedness, selfishness—86 purposing, intending, consulting—87 they may have done—88 this speech—89 in the ear—90 of my acceptance, reception, approbation, assent—91 comes not, enters not (*i. e.*, will not gain admission)—92 until that time—63 that it becomes seen, visible—94 because the sages—95 have remarked, said.

It would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering said, "why are you sitting thus, arise and run, as fast as your feet can carry you, for your enemies have laid a snare for you, nay they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management; for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world." The Cazy smiling looked on the ground and said, "If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand. That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered. "I believe the Cazy to be the most learned man of the age;* and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story; without I see proofs with mine own eyes; for the sages have said;

* Revised from No. 76 to No. 80.—To be one of the most learned and incomparable men of the day (*i. e.*, present time.)

بیت

به نندي¹ صبك² دست³ بردن⁴ بتيغ⁵

بدندان⁶ برد⁷ پشت⁸ دست⁹ دريغ¹⁰

شنيدم¹¹ كه سحرگاهي¹² ملك¹³ با تني چند¹⁴ از خاصان¹⁵ بر بالين¹⁶

قاضي¹⁷ رسيد¹⁸ شمع¹⁹ را²⁰ ديد²¹ ايستاده²² و شاهد²³ نشسته²⁴ و مي²⁵ ريخته²⁶

و قدح²⁷ شكسته²⁸ و قاضي²⁹ در خواب³⁰ مستي³¹ بي خبر³² از ملك³³ هستي³⁴

ملك³⁵ بلطفش³⁶ بيدار³⁷ كرد³⁸ و گفت³⁹ برخيز⁴⁰ كه آفتاب⁴¹ بر آمد⁴² قاضي⁴³

در يافت⁴⁴ و گفت⁴⁵ از کدام⁴⁶ جانب⁴⁷ بر آمد⁴⁸ گفت⁴⁹ از جانب⁵⁰ مشرق⁵¹

گفت⁵² الحمد لله⁵³ كه در توبه⁵⁴ باز ست⁵⁵ بحكم⁵⁶ اين⁵⁷ حديث⁵⁸ كه

قطعه

اين⁵⁹ دو چيزم⁶⁰ بر گناه⁶¹ انگيختند⁶² بخت⁶³ نا فرجام⁶⁴ و عقل⁶⁵ نا تمام⁶⁶

گر گرفتارم⁶⁷ كني⁶⁸ مستوجم⁶⁹ و ربيخشني⁷⁰ عفو⁷¹ بهتر⁷² ز انتقام⁷³

1 With impetuousness, sharpness, fierceness—2 light—3 hand—4 to take, carry—5 on the sword—6 with teeth—7 gnaws (lit. carries)—8 the back—9 of the hand—10 of sorrow, grief—11 I have heard—12 that toward morning in the morning time—13 the king—14 with a few persons—15 of his private

followers—16 at the pillow—17 of the judge—18 arrived—19 the candle—20 he observed—21 standing—22 and the mistress—23 sitting—24 and the wine—25 spilt—26 and the goblet, cup—27 broken—28 and the judge—29 in the sleep—30 of intoxication—31 regardless, unaware—32 of the world—33 of existence—34 the king—35 him with kindness—36 waked, aroused—37 and said—38 arise—39 because the sun—40 has come out (*i. e.*, risen)—41 the judge—42 understood—43 and said—44 from which or what—45 side, quarter, direction—46 has come out (risen)—47 he replied—48 from the quarter, side—49 of the East—50 he said—51 all praise to God—52 because the door—53 of repentance—54 is open—55 by reason of this—56 saying, tradition—57 *viz.*—58 these—59 two things of mine—60 in sin, crime—61 have raised up, (*i. e.*, caused to be led into)—62 fortune, fate, destiny—63 not ended, not completed—64 and wisdom, sense—65 not complete (*i. e.*, weak, foolish)—66 if me a prisoner—67 you make—68 I am deserving—69 and if you pardon—70 pardon, forgiveness—71 is better—72 than revenge, vengeance, retaliation.

“He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow.” I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy's bedchamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy stupified between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, “and said, get up for the sun is risen.” The Cazy perceiving him, asked, “from what quarter has the sun risen?” The king answered from the East. The Cazy replied, “God be praised, then the door of repentance is still open, according to the tradition,” (*Arabic*) *the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west; adding, now I ask pardon of God, and vow to him that I will repent.* These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance.”

ملک گفت توبه درین حالت که بر هلاک خود اطلاع یافتی
 سودی ندارد⁸

قطعه

چه سود از دزدی انگه توبه کردن¹²
 که نتوانی کمند انداخت بر کاخ¹⁶
 بلند از میوه گو کوتاه کن دست²¹
 که کوتاه خود ندارد دست بر شاخ²⁶
 ترا با وجود چنان منکری که ظاهر شد سمیل خلاصی صورت³³
 نه بندد این بگفت و موکلان عقوبت بروی در آویخت گفت⁴⁰
 مرا در خدمت سلطان یک سخن باقیست ملک پرسید⁴⁶
 که آن چیست⁴⁸

قطعه

باستین ملالی که بر من افشانی⁵²
 طمع مدار که از دامنم بدارم دست⁵⁷

[1 The king said—2 repentance—3 during this—4 state, condition—5 that on destruction, death, doom, ruin—6 your own—7 you have received intima-
 tion—8 possesses no advantage, is futile, useless]—9 what use—10 of the
 thief—11 that time—12 to repent—13 when is unable—14 the noose—15 to

throw (lit. thrown)—16 on the upper story—17 the tall person—18 concerning the fruit—19 say—20 shorten—21 your hand—22 because the small one, because one of low stature—23 himself—24 possesses not—25 hand—26 on the branch, towards the branch—27 to you—28 by the existence—(*i. e.*, possessing)—29 such sin, wickedness—30 which has come to light, became visible—31 the path, road, way—32 of release, escape—33 form, shape—34 makes not—35 this he said—36 and the superintendents, guardians—37 of punishment—38 on him—39 clung to, (*i. e.*, seized him)—40 he said—41 to me—42 in service—43 of the Sultan—44 one word—45 remaining is—46 the king asked—47 *viz.*—48 what is that?—49 with the sleeve—50 of sadness—51 that over me, on me—52 you scatter—53 ambition—54 have not, place not—55 that from your skirt—56 I will place (*i. e.*, take off)—57 my hand.

The king "said repentance can now avail nothing, as you know that you are about to suffer death." What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment."*

* Revised from No. 1 to No. 8.—"The king said repentance at this time, when you have received intimation of your doom, is useless."

اگر خلاص محالست ازین گنه که مواست

بدان کرم که تو داری امید واری هست

ملک گفت این لطیفه بدیع آوردی و این نکته غریب گفتی
ولیکن محال عقلست و خلاف شرع که ترا فضل و بلاغت

امروز از چنگ عقوبت من برهاند مصلحت آن بینم که ترا از
قلعه به نشیب بیندازم تا دیگران عبرت گیرند گفت ای

خداوند جهان پرورده نعمت این خاندانم و نه تنها من این

گنه کرده ام دیگر را بینداز تا من عبرت گیرم ملک را ازین

سخن خنده آمد و بعفو از سر خطای او در گذشت و متعندان

او را که اشارت بکشتن او کرده بودند گفت

بیت

همه حمال عیب خویشتمید طعنه بر عیب دیگران مزیند

هر که او عیب خویشتمین بیند طعنه بر عیب دیگران نکند

1 If—2 release—3 is impossible—4 from this, by reason of this—5 fault, crime—6 which mine is—7 with that clemency, upon that mercy or kindness —8 that you possess—9 hope, expectation—10 is—11 the king—12 said—13 this joke, facetiousness—14 rare—15 you have brought—16 and this pithy saying, subtle or quaint conceit—17 rare—18 you have spoken—19 but—20 contrary, impossible—21 to reason is, wisdom is—22 and contrary—23 to the

law—24 that your—25 insolence, excellence—26 and eloquence—27 to day—
 28 from the clutch, claw, grasp, gripe—29 of punishment—30 of me—31
 should set free, release, rescue—32 fit—33 that I see, or consider—34 that to
 you—35 from—36 the fort—37 towards the hollow slope, declivity—38 I
 should hurl down—39 so that—40 others—41 may take an example—42 he
 said O!—43 Lord—44 of the world—45 nourished, reared—46 of the benefits,
 favors—47 of this household I am, of this family I am—48 and not singly,
 not alone—49 I—50 this—51 sin, crime—52 have I done, committed—53 to
 some other—54 hurl down, throw down—55 so that I—56 may take example,
 benefit by the example—57 to the king—58 from this—59 speech—60 laughter
 came (*i. e.*, smiled)—61 and with pardon—62 from the affair of the crime,
 from the head of the crime—63 of him—64 passed over—65 and to the ene-
 mies—66 of him—67 who the signal, the wink—68 for killing him—69 had
 done, given—70 said—71 all (*i. e.*, of us)—72 the bearers, supporters—73 of
 faults—74 of ourselves are—75 reproach—76 on the faults, defects—77 of
 others—78 ought not to strike (*i. e.*, ought not to reproach)—79 whoever—80
 that—81 he—82 fault—83 of his own body, self—84 sees—85 reproach—86
 on the faults—87 of others—88 does not.

Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The king said, "you have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life; and said to his enemies, "All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

TABLE 21.

منظومه

جوانی پاک باز و پاک رو بود که با پاکیزه رویی در گرو بود
 چنین خواندم که در دریای اعظم بگردابی در افتادند با هم
 چو ملاح آمدش تا دست گیرد مبادا که اندران سختی بمیرد
 همی گفت از میان موج تشویر مرا بگذار و دست یار من گیر
 درین گفتن جهان بروی در آشفست شنیدندش که جان میداد و میگفت
 حدیث عشق ازان بطل منبوش که در سستی کند یاری فراموش
 چنین کردند یاران زندگانی ز کار افتاده بشنو تا بدانی
 که سعدی راه و رسم عشق بازی چنان داند که در بغداد تازی
 دلارامی که داری دل درو بند دگر چشم از همه عالم فرو بند
 اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

1 A young man—2 an honourable lover, (from پاک pure and باختن to play, sport) 3 a sincere lover—4 and handsome faced, (from پاک pure and رو, a face) of good character, upright—5 there was—6 with a lovely faced one, pure faced one, one of chaste countenance—7 was pledged, betrothed—8 thus—9 I have read—10 that—11 upon the river—12 great (i. e., the sea)—13 into a whirlpool—14 the fell—15 together—16 when—17 the boatman—18 came to him—19 so that hand—20 might seize, catch hold of—21 God forbid (i. e., in case, lest)—22 that—23 in the midst of that—24 difficulty, danger—25 he might die—26 thus he said—27 from the middle—28 of the waves

—29 of anguish, sorrow—30 to me—31 leave—32 and the hand—33 of the friend—34 of mine—35 seize—36 in this saying, for this speech—37 the world—38 upon him—39 became astonished (*i. e.*, admired)—40 they heard him—41 when life—42 he gave, (*i. e.*, gave up his last breath)—43 and was saying—44 the tale—45 of love—46 from that—47 false one, faithless one, vain person—48 listen not to—49 who during—50 distress—51 does—52 friend—53 forgotten, forgetful (*i. e.*, does forget)—54 thus—55 they did, they passed—56 these friends—57 their lives—[58 from work—59 fallen, passed (*i. e.*, from past events)—60 listen—61 so that you may know]—62 because Sady—63 the way and custom—64 of love, play—65 thus—66 knows—67 as in—68 Baghddad—69 the Arabian language—70 a beloved one—71 who you possess—72 heart—73 upon her—74 fix close—75 the other—76 eye—77 from all, the whole—78 world—79 shut downward—80 if—81 Leila and Mujnoon—82 were to become alive, were to come to life—83 the tale, history—84 of love—85 from this—86 volume, book, journal, register—[87 might write, compose, draw up.]

There was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; *hearken and learn from those of experience*,* for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghddad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, *they might learn†* the history of love from this book.

* Revised from No. 58 to No. 61.—"Listen that you know from past events."

† Revised No. 87.—"They might write," or, "draw up."

CHAPTER VI.

TALE 1.

باب ششم در ضعف و پیری

1 Chapter—2 the sixth—3 concerning—4 infirmity, weakness, imbecility of mind or body—5 and old age. On Imbecility and Old age.

با طائفه دانشمندان در جامع دمشق بحثی همی کردم | ناگاه
 جوانی از در در آمد و گفت با شما کسی هست که زبان فارسی
 داند | اشارت بمن کردند . گفتیم . خیرست . گفت | پیری صد
 و پنجاه ساله در حالت نزعست و بزبان فارسی چیزی می گوید
 و مفهوم ما نمی گردد اگر بکرم قدم رنجه شوی | مرد یابی باشد
 که وصیتی کند چون ببالینش فرارسیدم اینی میگفت

قطعه

دمی چند | گفتم بر آرم بکام دریغا که بگرفت راز نفس
 دریغا که بر خوان الوان عمر دمی چند خوردیم و گفتند | بس
 معنای این سخن با شامیان بعربی گفتم تعجب کردند از عمر
 دراز و تأسف خوردن او بر حیات دنیا | گفتمش | چه گونه درین
 حالت گفت | چه گویم

1 With a set, band—2 of wise men—3 in the mosque—4 of Damascus—5 I was holding an argument, discussing, debating—6 suddenly—7 a young man—8 from the door—9 entered, came in—10 and said—11 amongst you, with you—12 any person—13 is—14 who the language—15 of Persia, Persian

—16 knows, understands—17 sign, wink—18 towards me—19 they did (*i. e.*, gave)—20 I said—21 is it well? is there anything wrong?—22 he said—23 an old person—24 of an hundred—25 and fifty—26 years—27 in the state—28 of expiration is, is in the agonies of death—29 and with the language—30 of Persia, Persian—31 something—32 says—33 and the meaning to us—34 does not appear, is unintelligible—35 if—36 by kindness—37 you will trouble yourself to come—38 a reward—39 you will obtain—40 it may be, perhaps—41 that he a will—42 would make, do—43 when—44 at his pillow—45 I arrived over against, above, opposite—46 this he was saying—47 a breath, a moment—48 few—49 I said—50 I will bring, cause to suit—51 according to my wish, work—52 alas!—53 that—54 has seized—55 the way of the breath (the wind pipe)—56 alas!—[57 that at the tray—58 of various colors, variegated—59 of life]—60 a few moments—61 I eat—62 and they said—63 enough—64 the meaning—65 of this speech—66 to the people of Damascus—67 in Arabic—68 I said, explained—69 they were astonished—70 at his age—71 long—72 and regret, sorrow—73 to do (*i. e.*, feeling) *lit.* to eat—74 of him at life, existence—75 worldly, of the world—76 I said to him—77 how are you? in what manner?—78 during this, in this—79 state, condition—80 he replied—81 what shall I say? what can I say?

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of an hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that *at the table of variegated life*,* I ate a little and they said it is enough." I explained to the Damasciensi in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?"

* Revised from No. 57 to No. 59.—"At the variegated tray of life."

قطعه

ندیده¹ که² چه³ سختی⁴ همی رسد⁵ بکسی⁶
 که از⁷ دهانش⁸ بدر می کنند⁹ دندان¹⁰ی.
 قیاس کن¹¹ که چه¹² حالش¹³ بود¹⁴ دران¹⁵ ساعت¹⁶!
 که از¹⁷ وجود¹⁸ عزیزش¹⁹ بدر رود²⁰ جانی²¹.
 گفتم²² تصور²³ مرگ²⁴ از خیال²⁵ بدر کن²⁶ و وهم²⁷ را بر طبیعت²⁸
 مستولی²⁹ مگردان³⁰ که فیلسوفان³¹ گفته اند³² مزاج³³ اگر چه³⁴ مستقیم³⁵ بود³⁶
 اعتماد³⁷ بقارا³⁸ نشاید³⁹ و مرض⁴⁰ اگر چه⁴¹ هایل بود⁴² دلالت⁴³ کلی⁴⁴ بر هلاک⁴⁵
 نکند⁴⁶. اگر فرمانی⁴⁷ طبیبی⁴⁸ را بخوانیم⁴⁹ تا معالجه⁵⁰ کند⁵¹ که به⁵² شوی⁵³
 گفت⁵⁴ هیات⁵⁵

مثنوی

خواجه⁵⁶ در بند⁵⁷ نقش⁵⁸ ایوانست⁵⁹!
 خانه⁶⁰ از پای⁶¹ پست⁶² ویرانست⁶³.
 دست⁶⁴ بر هم⁶⁵ زند⁶⁶ طبیب⁶⁷ ظریف⁶⁸
 چون⁶⁹ خرف⁷⁰ بیند او⁷¹ قتاده⁷² خریف⁷³.
 پیر مردی⁷⁴ زنزع⁷⁵ می⁷⁶ نالید⁷⁷!
 پیر زن⁷⁸ صندلش⁷⁹ همی⁸⁰ مالید⁸¹.
 چون⁸² مخبط شد⁸³ اعتدال⁸⁴ مزاج⁸⁵
 نه⁸⁶ عزیمت⁸⁷ اثر کند⁸⁸ نه⁸⁹ علاج⁹⁰

1 Have you observed, seen—2 that—3 what—4 distress, hardship—5 arrives, happens—6 to a person—7 that from—8 his mouth—9 they draw out, extract—10 a single tooth—11 imagine—12 that what—13 his state—14 may be, is likely to be—15 during that—16 moment—17 that from—18 body—19 his dear, precious—20 goes out, departs—21 life—22 I said—23 the imagination, thought, idea—24 of death—25 from imagination, fancy—26 drive out,

dismiss—27 and anxiety, apprehension conjecture, imagination, fancy—28 upon your temperament, constitution, nature—29 and 30—allow not to take possession of, permit not to overcome—31 because the philosophers—32 have said—33 the temperament, constitution, habit of body—34 although—35 right straight, resolute, rightly constituted—36 may be—37 reliance, trust—38 upon stability, firmness, (*i. e.*, future perfectness of health)—39 ought not (*i. e.*, we should not rely upon)—40 and the sickness—41 although—42 may be deadly, terrible, dangerous, horrible—43 proof, indication, token, argument, demonstration, sign—44 entirely, fully—45 in ruin, death, dissolution—46 does not—47 if you direct, order—48 to a physician—49 we will call—50 so that a remedy, curing, healing, treatment—51 may do, use, apply—52 so that better—53 you may become—54 he replied—55 alas!—56 the gentleman, Master of a house—57 in the reflection, consideration—58 of the painting, decorating—59 of the hall is, of the gallery is—[60 the house—61 from the foundation, foot—62 lower, below, beneath—63 is ruined, decayed]—64 hand—65 together—66 strikes—67 the physician—68 skilful, wise—69 when like—70 a potsherd—71 he sees him—72 fallen—73 the friend, associate—74 the old man—75 from pain, the agonies of death—76 wept, cried—77 the old woman—78 on him sandal wood—79 rubbed—80 when—81 has become insane, foolish—82 the equilibrium, moderation, evenness—83 of the temperament—84 not—85 an amulet, charm—86 does good, is of advantage—87 nor medicine.

Have you not seen what pain he suffers, who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour yet we ought not to rely in its continuance; and on the other hand although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, "Alas! the master of the house considering how to decorate his hall, whilst the foundation is in a state of decay.* The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

* Revised from No. 60 to No. 63.—"Whilst the house from beneath the very foundation is decayed."

N. B.—اوان Is an open gallery supported on columns, and when Sady says the house was decayed from beneath the foundation, he means, that the poor old man's legs (*i. e.*, the columns which support the mortal structure) were tottering over the grave, all his limbs had lost their strength, that state of decrepitude had arrived when life itself became a perfect burden, what therefore was the use of administering medicines when indeed the whole system was totally undermined or decayed?

TABLE 2.

| | | | | | | | |
|----------|---------|---------|----------|--------|---------|--------|------------------|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 | |
| پیری | حکایت | کرده | بود | که | دختری | خواسته | بودم و حجره بگل |
| 16 | 15 | 14 | 13 | 12 | 11 | 10 | 9 |
| آراسته | و بخلوت | باو | نشسته | و دیده | و دل | درو | بسته شبهای |
| 25 | 24 | 23 | 22 | 21 | 20 | 19 | 18 |
| دراز | نخفتمی | و بذلها | و لطیفها | گفتمی | تا باشد | که | وحشت نگیرد |
| 33 | 32 | 31 | 30 | 29 | 28 | 27 | 26 |
| و موانست | پذیرد | ازان | جمله | شبی | میگفتم | که | بخت بلندت |
| 42 | 41 | 40 | 39 | 38 | 37 | 36 | 35 |
| یار | بود | و چشم | دوالت | بیدار | که | صحبت | پیری افتادی بسته |
| 50 | 49 | 48 | 47 | 46 | 45 | 44 | 43 |
| و جهان | دیده | و گرم | و سرد | روزگار | چشیده | و نیک | و بد آزموده |
| 58 | 57 | 56 | 55 | 54 | 53 | 52 | 51 |
| حق | صحبت | بداند | و شرط | مودت | بجای | آرد | و مشفق و مهربان |
| 62 | 61 | 60 | 59 | | | | |
| خوش | طبع | و شیرین | زبان | | | | |

1 An old man—2 had told a story, related—3 saying—4 a girl, a daughter—5 I had married (from خواستن, to desire, demand)—6 and chamber, cell, closet, apartment—[7 with roses]—8 adorned, bedecked—9 and in retirement, privacy, solitude, a closet, cabinet—10 with her—11 sat—12 and eye—13 and heart—14 upon her—15 had fixed, closed—16 nights—17 long—18 I slept not—19 and jokes, jests—20 and pleasantries, witty speeches—21 I said, repeated—22 so that perhaps, so that it might be—23 that—24 dread, fear, awe—25 might not acquire, take, (i. e., feel)—26 and companionship, familiarity, intimacy, society—27 might accept—[28 from that—29 number, total (i. e.,

of jests and witty speeches)—30 one night]—31 I said—32 that, viz.—[33 your high fate, fortune—34 was friendly (from *يار* a friend)—35 and the eye—36 of fortune, happiness, prosperity, felicity, wealth—37 awake, watching, wakeful, vigilant]—38 that—39 into the society, companionship—40 of an old man—41 you fell—42 ripe, mature—43 and a traveller—44 and the warmth—45 and coldness—46 of fortune, the time—47 has stated, (*i. e.*, experienced) knows by the flower—48 and good—49 and bad—50 has tried, proved—51 the rights, duties, laws, just claims—52 of companionship, society—53 knows, understands—54 and the conditions, agreements—55 of friendship, love—56 performs—57 and kind, merciful—58 and indulgent, kind, affectionate—59 happy—60 temperament, disposition, nature—61 and sweet—62 tongued (*i. e.*, affable.)

An old man telling a story about himself said, “when I married a young virgin, I bedecked a chamber *with flowers*,* sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. *On one of those nights†* I said, *fortune has been propitious to you,‡* in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable.”

* *Revised No. 7.*—“With roses.”

† *Revised from No. 28. to No. 30.*—“One night from amongst the number of those” (*i. e.*, nights of witty sayings.)

‡ *Revised from No. 33 to No. 37.*—“Your sublime fortune was friendly and the eye of prosperity was vigilant (*i. e.*, in your behalf.)”

مثنوي

⁶ تا توانم ¹ دلت ² بدست آرم ³ و ⁴ بیازاریم ⁵ نیازم ⁶
¹⁴ و ⁷ چوطوطی ⁸ شکر بود ⁹ خورشت ¹⁰ جان ¹¹ شیرین ¹² فدای ¹³ پرورش ¹⁴
²⁰ نه گرفتار آمدی ¹⁵ بدست ¹⁶ جوانی ¹⁷ معجب ¹⁸ و خیره ¹⁹ رای ²⁰ سرتیز
²⁶ و سبک پای ²¹ که ²² هر دم ²³ هوایی ²⁴ پزد ²⁵ و هر لحظه ²⁶ رایی ²⁷ زند ²⁸ و هر شب
³⁰ جای ²⁹ خسپد ²⁸ و هر روز ²⁷ یاری ³⁰ گیرد

قطعه

³⁸ جوانان ³⁷ خورم ³⁶ اند ³⁵ و خوب ³⁴ رخسار ³³ و لیکن ³² در وفا ³¹ با کس ³⁸ نیایند
⁴⁶ وفا ⁴⁵ داری ⁴⁴ مدار ⁴³ از بلبلان ⁴² چشم ⁴¹ که ⁴⁰ هر دم ³⁹ بر گلی ⁴⁶ دیگر ⁴⁵ سرایند
⁵³ اما ⁵² طائفه ⁵¹ پیران ⁵⁰ بعقل ⁴⁹ و ادب ⁴⁸ زندگانی ⁴⁷ کنند ⁵³ نه ⁵² بر مقتضای
⁵⁵ ⁵⁴ ⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹

⁵⁵ ⁵⁴ ⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸ ⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹

بیت

⁶⁰ ز خود ⁵⁹ بهتری ⁵⁸ جوی ⁵⁷ و فرصت ⁵⁶ شمار
⁶⁵ که ⁶⁴ با چون ⁶³ خودی ⁶² کم کنی ⁶¹ روزگار

1 As far as I am able—2 your heart—3 I will gain, bring in hand—4 and if, and although—5 you annoy me, should vex me—6 I will not be offended, vexed—7 and if—8 like a parrot—9 sugar should be—10 your food—11 life—12 dear, precious—13 a sacrifice—14 for your support, nourishment—15 you are not made prisoner—16 in the hand, possession—[17 of a young man—18

conceited, pleased with himself]—19 and of dark understanding, vain understanding—20 head-strong—21 and light-footed, a gadder^{*}—22 who every moment—23 cherishes a lust, desire—24 and every moment—25 *lit.*, strikes wisdom (*i. e.*, acts contrary to wisdom, sets wisdom at defiance)—26 and every night—27 a place (*i. e.* different locality)—28 sleeps—29 and every day—30 gets or seizes a friend, associate, forms an intimacy—31 young men—32 are happy, joyful, lively—33 and pretty, handsome—34 faced—35 but—36 as regards fidelity—37 towards any one, with any person—38 they came not—39 fidelity—40 expect not, place not —41 from nightingales—42 eyes—43 who every moment—44 in a rose—45 another—46 they sing—47 but—48 the band, set—49 of old men—50 with wisdom—51 and manners, politeness—52 pass their time, live—53 not on the demands, requisitions, calls—54 of foolish—55 youth—56 than self—57 one better—58 seek—59 and leisure, rest, ease, happiness—60 count, consider—61 because—62 with such—63 as you are yourself—64 you will do little (*i. e.*, you will waste)—65 life.

“I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with a *youth of a rude disposition*,* with a weak understanding, head strong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; for with one like yourself, you would pass your life without improvement.”

* Revised from No. 17 to No. 18.—“A conceited youth.”

9 8 7 6 5 4 3 2 1
 گفت چندان برین نمط بگفتم و گمان بردم که دلش در تید
 20 19 18 17 16 15 14 13 12 11 10
 من آمد و صید من شد ناگاه نفسی سرد از دل پردرد برآورد
 28 27 26 25 24 23 22 21
 و گفت چندین سخن که گفتی در ترازوی عقل من وزن آن یک
 28 35 34 33 32 31 30 29
 سخن ندارد که از قابله خویش شنیده ام که زن جوان را
 44 42 41 40 39 38 37
 اگر تیری در پهلوی نشیند به که پیری فی الجمله امکان موافقت
 52 51 50 49 48 47 46 45
 نبود و مفارقت انجامید مدت عدت برآمد عقد نکاحش
 60 59 58 57 56 55 54 53
 با جوانی بستند تند ترش روی تهی دست بدخوی جور و جفا
 69 68 67 66 65 64 63 62 61
 میدید ورنج و عنا میکشید و شکر نعمت حق همچنان میگفت
 77 76 75 74 73 72 71 70
 که الحمد لله که ازان عذاب الیم برهیدم و بدین نعمت مقیم
 76
 برسیدم

بیت

86 85 84 83 82 81 80 79
 با این همه جور و قند خوئی نازت بکشم که خوبروئی
 قطع

94 93 92 91 90 89 88 87
 با تو مرا سوختن اندر عذاب به که شدن با دگری در بهشت
 102 101 100 99 98 97 96 95
 بوی پیاز از دهن خوبروی نغز تر آید که گل از دست زشت

1 He said—2 so much—3 in this—4 manner, mode, way—5 I spoke—6 and I
 fancied, imagined—[7 that—8 her heart—9 in captivity—10 of me, mine—11
 had come]—12 and prey, gain—13 of me, mine—14 had become—15 sud-
 denly—16 a breath, sigh—17 cold—[18 from heart—19 full of pain]—20
 brought forth—22 so many—23 speeches—24 that you have uttered spoken—
 25 in the scull—26 of my understanding—27 weight—28 of that one—29
 word, speech—30 possessor not—31 that from—32 nurse—33 own—34 I have

heard—35 that a woman—36 young—37 if an arrow—38 in side—39 you should place, dart into—40 better than—41 an old man—42 in short—43 possibility—44 of agreement, friendship—45 was not—46 and separation—47 ended—48 the time—49 of custom, law—50 passed—51 the knot—52 of her marriage—53 with a young man—54 they tied—55 impetuous, harsh—56 sour faced, crabbed—57 empty handed, poor—58 had disposition, ill-natured—59 violence—60 and tyranny—61 experienced, saw—62 and distress, trouble—63 and want, penury—64 endured, bore up with—65 and thanks—66 for favours—67 to God—68 in such a way—69 was saying—70 viz.—71 all praise to God—72 that from that—73 infernal torment—74 I have escaped from—75 and in this—76 favour—77 permanent, lasting—78 I have obtained, arrived at—79 with this, notwithstanding this—80 all—81 violence and—82 impetuous—83 disposition—84 your airs—85 I endure—86 because you are handsome—87 with you—88 to me—89 to burn—90 within torment (*i. e.*, hell)—91 better than—92 to be—93 with the other—94 in heaven—95 the smell—96 of onions—97 from the mouth—98 of a handsome faced one—99 is pleasanter, more delightful—100 than roses—101 from the hand—102 of an ugly person.

He said, "I spoke a great deal after this manner, and thought *that I had made a conquest of her heart*;* when all of a sudden, she fetched a cold sigh *from the bottom of her heart*,† and replied; all the fine speeches that you have been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill natured and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amidst all this violence, and impetuosity of temper, I will put up with your airs, because you are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

* Revised from No. 7 to No. 11.—"That her heart had become my captive, and that she was now my prey."

† Revised from No. 18 to No. 19.—"From her heart full of sorrow" or "from her sorrow charged heart."

T A L E 3.

1 مېهان پيري بودم 2 هر 3 ديار بکر 4 مال 5 فراوان 6 و فرزند 7 خوبروي
 8 داشت 9 شبي 10 حکايت کرد 11 مرا 12 در عمر 13 خویش 14 بجز این 15 فرزند
 16 نبودست 17 درختي 18 درين 19 وادي 20 زيارت 21 گاهست 22 که 23 مردمان 24 بجايت
 25 خواستن 26 انجا 27 روند 28 شهباي 29 درياي 30 آن 31 درخت 32 بحق 33 نالیده ام
 34 تا 35 مرا 36 اين 37 فرزند 38 بخشيده است 39 شنيدم 40 که 41 پسر 42 بارفيقان 43 آهسته
 44 ميگفت 45 چه 46 بودي 47 که 48 من 49 آن 50 درخت 51 را 52 بدانستمي 53 که 54 کجاست
 55 تا 56 دعا 57 کردم 58 که 59 پدرم 60 بميرد

حکمت

1 خواجه شادي کنان 2 که 3 فرزند 4 عاقلست 5 و پسر 6 طعنه زنان 7 که
 8 پدرم 9 فرتوت

قطعه

1 سالها 2 برتو 3 بگذرد 4 که 5 گذر 6 نکني 7 سوي 8 تربت 9 پدرت
 10 توبجاي 11 پدر 12 چه 13 کردي 14 خير 15 تا 16 همان 17 چشم 18 داري 19 از 20 پست

1 The guest—2 of an old man—3 I was—4 in—5 the land of Bekr—6
 wealth, goods—7 great, abundant—8 and a son—9 handsome—10 possessed—
 11 one night—12 did relate—13 to me—14 during ages, life time—15 of my
 own—16 with the exception of this—17 son, child—18 has not been, (i. e., I
 never had)—19 a tree—20 in this—21 valley, vale, a desert, any low ground

—22 a place of pilgrimage is]—23 where—24 men, folks—25 for wants—26 to ask for—27 that place, spot,—28 they go—29 nights—30 at the foot—31 of that tree—32 to God—33 I complained, cried—34 until to me—35 this son—36 had bestowed—37 I have heard—38 that the son—39 with friends, companions—40 in a low tone, quietly—41 was saying—42 what would it be? (i. e., how nice)—43 if I—44 to that tree—45 I were acquainted with, were to know—46 that *viz.*—47 where it is—48 so that I might implore, pray—49 that my father—50 might die—51 the gentleman—52 making glad, is pleased.—53 that the son—54 is wise—55 and the son—56 makes fun of, reproaches—57 saying—58 my father—59 is decrepit, old, worn out—60 years—61 over you—62 have passed, gone by—63 that—64 you pass not, visit not—65 the direction, side, locality—66 of the grave, tomb—67 of your father—68 you in the place, you towards—69 your father—70 what have you done?—71 good, well—72 that the same as that, that such also—73 eye—74 you possess (i. e., expect)—75 from your son.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, "during my whole life, I never had any child but this son. *Near this place is a sacred tree,** to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "how happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

Revised from No. 19 to No. 22.—There is a tree in this valley which is a place of pilgrimage &c. &c.

TABLE 4.

روزي بغرور جواني سخت رانده بودم و شبانگه بيابي كوهي
 سست مانده پيرمردى ضعيف از پس كاروان همي آمد و گفت
 چه خسپي خيز نه جاي خفتنست گفتم چون روم كه نه ياي
 رفتنست گفت نشنیده كه گفته اند رفتن و نشستن به كه
 دويدن و گستن

تضع

اي كه مشتاق منزلي مشتاق پند من كار بند و صبر آموز
 اسب تازي دو تك رود بشتاب اشتر آهسته ميرود شب و روز

1 One day—2 with the pride, by reason of the arrogance—3 of youth—4 hard, (*i. e.*, with hardship) greatly—5 I had travelled, urged myself on—6 and in the evening—7 at the foot—8 of a mountain—9 tired, fatigued—10 remained—11 an old man—12 feeble, infirm, weak, debilitated—13 from the rear—14 of a caravan—15 came, arrived—16 and said—17 why sleep you?—18 rise, get up—19 not a place, spot—20 for sleeping is—21 I said—22 how—23 can I go on? proceed?—24 because, seeing that—25 not feet—26 to travel is (*i. e.*, have not the power)—27 replied—28 have you not heard?—29 that—30 they have said—31 to go (*i. e.*, to walk)—32 and to sit (*i. e.*, halt)—33 better than—[34 running—35 and to leave off]—36 O! thou who—37 art desirous—38 of the days journey (*i. e.*, who wish to get on)—39 do not hasten, go, not quickly—40 my advice—41 make applicable, use to advantage—42 and patience—43 learn—44 the Arab horse—45 two runs, two bounds—46 goes—47 with speed, celerity, quickness—48 the camel—49 slowly—50 progresses, travels, advances—51 night and day.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "why do you sleep? get up, this is not a place for repose." I said to him, "how can I proceed, not having the use of my feet?" He replied, "have you not heard how it has been said, that proceeding and halting, is better than *running until you are fatigued*."* O ye, who wish to reach the end of your day's journey, be not in haste; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

* Revised from No. 34 to No. 35.—"Running and giving up," or running and leaving off (*i. e.*, entirely).

T A L E 5.

جواني چست و لطيف و خندان و شيرين زبان در حلقه
 عشرت ما بود كه در دلش از هيچ نوعي غم نيامدي و لب از
 خنده فراهم نياوردي روزگاري برآمد كه اتفاق ملاقات
 نيافتاد بعد از آن ديدمش زن خواسته و فرزندانش خاسته و
 بيمع نشاطش بريده و گل هوشش پشورده پرسيدمش كه اين چه
 حالتست گفت تا كودكان بياوردم دگر كودكي نكردم

بيت

چون پير شدي ز كودكي دست بدار
 بازي و ظرافت بچوانان بگذار

مثنوي

طرب نوجوان ز پير محبوي كه دگر نايد آب رفته بجوي
 زرع را چون رسيد وقت درو نخرامد چنانكه سبزه نو

قطعه

دور جواني بشد از دست من آه دريغ آن زمن دلفروز
 قوت سر پنجه شيري برفت راضيم اكنون به پيري چويوز
 پيرزني موي سياه كرده بود گفتمش اي مامك ديرينه روز
 موي به تلبيس سياه كرده گير راست نخواهد شدن اين پشت كوز

1 A young man—2 active, agile, fleet, alert—3 and pleasant, nice, elegant, benevolent, witty—4 and merry, laughing—5 and sweet tongued—6 in the circle, society—7 of happiness—8 of us—9 was—10 who—11 in his heart—12 from any—13 way, kind—14 grief—15 came not—16 and lips from—17

laughter—18 together—19 brought not (*i. e.*, did not close)—20 time—21 passed away—22 that—23 the opportunity, chance—24 of meeting—25 did not fall, occur—26 after that—27 I saw him—28 married (from *زن* a woman and *خواستن* to ask, to desire)—29 and children—30 risen up, got up—31 and —[32 the root—33 of his joy, pleasure, mirth—34 cut, severed—35 and the rose—36 of his ambition, lust, desire—37 dead, withered]—38 I asked him—39 saying—40 this what—41 state is, condition is—42 he replied—43 so soon as children—44 I brought forth, reared—45 further, again—46 childish sport—47 I did not—48 when—49 old—50 you have become—51 from childish sports—52 refrain, hold back your hand—53 play—54 and wit, joking—55 to young folks—56 leave—57 the sprightliness, cheerfulness, hilarity, joy, mirth, merriment—58 of new youth—59 from the aged, old—60 seek not—61 because—62 again—63 comes not—64 the gone-water, water that has flowed away—65 to the rivulet, stream—66 the cross-sown field—67 when—68 arrives, reaches—69 the time—70 of reaping—71 does not wave, move proudly—72 such as when—73 it was green and new—74 the period, age, cycle—75 of youth—76 has become, (*i. e.*, passed)—77 from my hands—78 Oh Alas!—79 that time—80 enchanting, heart-enlightening—81 the strength, power—82 of the grasp—83 of the lion—84 has departed—85 I am contented—86 now—87 with a cheese—88 like a panther—89 an old woman—90 hair—91 black—92 had done—93 I said to her—94 O! little mother—95 of lengthened days, (*i. e.*, old)—[96 hair—97 by fraud, cheat, imposture—98 made black, done black—99 I allow, I admit—100 straight—101 is not likely to become—102 this back—103 bent, crooked.]

An active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children; *his merriment had ceased, and countenance was much altered.** I asked him what was the matter. He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, *you have made your hair black, but cannot straighten your bent-back.†*

* *Revised from No. 82 to No. 37.*—The "root of his joy" was severed and the "rose of his ambition withered."

† *Revised from No. 96 to No. 103.*—I admit you have *fraudulently* made your hair black but this bent back is not likely to become straight.

TABLE 6.

روزي ¹ بجهل ² جواني ³ بانگ ⁴ بر مادر زدم ⁵ دل ⁶ آزوده ⁷ بکنچي ⁸
 نشست ⁹ گريان ¹⁰ همي گفت ¹¹ مگر ¹² خوردي ¹³ فراموش کردي ¹⁴ که ¹⁵
 درشتي ¹⁶ ميکني ¹⁷

قطعہ

چه خوش ¹⁸ گفت ¹⁹ زالي ²⁰ بفرزند ²¹ خویش ²²
 چو دیدش ²³ پلنگ ²⁴ افکن ● و پیل تن ²⁵
 گر از عهد ²⁶ خوردیت ²⁷ یاد آمدی ²⁸
 که بمچاره ²⁹ بودی ³⁰ در آغوش من ³¹
 نکردی ³² درین ³³ روز ³⁴ بر من ³⁵ جفا ³⁶
 که تو ³⁷ شیرمردی ³⁸ و من ³⁹ بیرۀ زن ⁴⁰

1 One day—2 by the stupidity, ignorance—3 of youth—4 call, noise—5 on my mother I struck (*i. e.*, I spoke badly to my mother)—6 heart—7 distressed—8 in a corner—9 sat-down—10 crying—11 was saying—12 perhaps—13 your infancy. (*i. e.*, when you were small)—14 you have forgotten—15 that—16 severity, harshness—17 you exercise, do, practise—18 how good—19 said—20 an old woman—21 to son—22 her own—23 when she saw him—24 able to throw a tiger (پلنگ a tiger and افگندن to throw down)—25 and a body like an elephant—26 if—27 from, of regarding—28 the season, time, period—29 of your infancy, littleness—30 you were to remember—31 when a helpless one—32 you were—33 in—34 my embrace, bosom—35 you would not do—36 during this—37 day—38 upon me—39 oppression, violence—40 when—41 you—42 are a lion-like man—43 and I myself—44 an old woman.

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TABLE 7.

⁶ توانگری ⁵ بخیل را ¹ پسری ⁷ رفجور بود ⁸ نیک خواهانش ⁹ گفتند
¹⁵ مصلحت ¹⁴ آنست ¹³ که ¹² از بهر او ¹¹ ختم ¹⁰ قران ⁹ کنی ⁸ و یا ⁷ بذل ⁶ قربان
²³ باشد ²² که ²¹ خدای تعالی ²⁰ شفا دهد ¹⁹ لختی ¹⁸ باندیشه ¹⁷ فرو رخت ¹⁶ و گفت
³¹ ختم ³⁰ مصحف ²⁹ بحضور ²⁸ که ²⁷ اولیتر ²⁶ که ²⁵ ناله ²⁴ دورست ²³ صاحب دلی ²² بشنید
³⁹ و گفت ³⁸ ختمش ³⁷ بعلت ³⁶ آن ³⁵ اختیار افتاد ³⁴ که ³³ قران ³² بر سر ³¹ زبانست
⁴² وزر ⁴¹ در میان ⁴⁰ جان

مثنوی

⁵⁰ دریغا ⁴⁹ گردن ⁴⁸ طاعت ⁴⁷ نهادن ⁴⁶ گوش ⁴⁵ همراه ⁴⁴ بدی ⁴³ دست دادن
⁵⁷ بدیناری ⁵⁶ چو خر ⁵⁵ در گل ⁵⁴ بماند ⁵³ ورا ⁵² الحمدی ⁵¹ بشواهی ⁵⁰ صد بخواند

1 A rich person, a wealthy—2 miser's—3 a son—4 was sick, ill—5 his well wishers—6 said—7 fit, proper—8 that is—9 that—10 for the sake of him—11 the conclusion, to the end—12 of the Koran—13 you should do—14 or the expense, gift, munificence—15 of sacrifice—16 it may be—17 that—18 the great God—19 may grant health, may restore to health—20 a moment, instant—21 in thought, reflection, meditation—22 went down and—23 said—24 the conclusion (*i. e.*, reading from beginning to the end)—25 of the volume, book (*i. e.*, the Koran—26 in presence (*i. e.*, being at hand) 27 is better—28 because the flocks—29 are distant, far away—30 a man of heart, a good man—31 heard—32 and said—33 to him the conclusion (*i. e.*, reading to the end of the Koran)—34 by reason, cause—35 of that—36 has chosen, selected—37 because the Koran—38 on the tip, head—39 of his tongue is—40 and gold, money—41 in the middle, midst—42 of his life, soul, heart—43 Alas!—44 the neck—45 of obedience (*i. e.*, prayer)—46 to bend down, place—47 if to him—48 at the same time, way—49 were to be—50 to give the hand (*i. e.*, giving alms)—51 with dinars (*i. e.*, money)—52 like an ass—53 in the mud, clay, mire—54 would remain—55 but if praise (*i. e.*, to God)—56 you desire, wish for, require, want—57 an hundred will repeat, say, read, recite.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health. After a little consideration he said, "it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, "he preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ass in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

T A L E 8. *

⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 پیر مردی را گفتند چرا زن نکنی گفت با پیر زنم الفتی نباشد
¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰ ⁹
 گفتند زن جوان بخوان چون مکنیت داری گفت مرا که پیرم
²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸
 با پیر زنم الفتی نباشد اورا که جوان باشد با من که پیرم چون
²⁸ ²⁷
 دوستی صورت بندد

1 To an old man—2 they said—3 why—4 do you not take a wife (from
 زن a woman and کردن to do)—5 he replied—6 I with an old woman—7
 pleasure, happiness—8 would not have, would not be—9 they said—10 a
 young woman—11 ask, engage, take—12 when, seeing that—13 power, might,
 means—14 you possess—15 he said—16 to me—17 who am old—18 with an
 old woman I—19 pleasure, happiness—20 would not be; would not have—21
 to her—22 who young—23 may be—24 with me—25 who am old—26 how
 —27 friendship—28 can I expect, is likely (صورت shape, form, probability,
 'circumstance, state.)

They asked an an old man, why he did not marry. He answered, "I
 should not like an old woman." They said, "marry a young one, since you
 have property." He replied, "since I, who am an old man, should not be
 pleased with an old woman, how can I expect that a young one would be
 attached to me."

T A L E 9.

منظومه

⁶ شنیده¹ ام² که³ درین⁴ روزها⁵ کهن⁶ پیری
¹⁰ خیال⁷ بست⁸ به پیرانه⁹ سر¹⁰ که گیرد¹¹ جفت¹²
¹⁵ بخواست¹³ دخترکی¹⁴ خوب روی¹⁵ گوهر¹⁶ نام¹⁷
²⁰ چو درج¹⁸ گوهر¹⁹ از چشم²⁰ مردمان²¹ بنهفت²²
²⁵ چنانکه²³ رسم²⁴ عروسی²⁵ بود²⁶ تماشا²⁷ بود²⁸
³¹ ولی²⁹ بحمله³⁰ اول³¹ عصای³² شیخ³³ بنخفت³⁴
³⁶ کمان³⁵ کشید³⁶ و نزد³⁷ برهذف³⁸ که³⁹ نتوان⁴⁰ دوخت⁴¹
⁴¹ مگر⁴² بسوزن⁴³ فولاد⁴⁴ جامه⁴⁵ هنگفت⁴⁶
⁴⁵ بدوستان⁴⁷ گله⁴⁸ آغاز⁴⁹ کرد⁵⁰ و حجت⁵¹ ساخت⁵²
⁵⁰ که⁵³ خانمان⁵⁴ من⁵⁵ این⁵⁶ شوخ⁵⁷ دید⁵⁸ پاک⁵⁹ برفت⁶⁰
⁵⁷ میان⁶¹ شوهر⁶² وزن⁶³ جنگ⁶⁴ فتنه⁶⁵ خاست⁶⁶ چنان⁶⁷
⁶³ که⁶⁸ سر⁶⁹ بشکن⁷⁰ و قاضی⁷¹ کشید⁷² و سعدی⁷³ گفت⁷⁴
⁶⁸ پس⁷⁵ از خلافت⁷⁶ و شنعت⁷⁷ گناه⁷⁸ دختر⁷⁹ نیست⁸⁰
⁷⁴ ترا⁸¹ که⁸² دست⁸³ بلرزد⁸⁴ گهر⁸⁵ چه⁸⁶ دانی⁸⁷ سفت⁸⁸

1 I have heard—2 that—3 during these—4 days—5 an old, ancient—6 old
 man—7 formed a fancy, took an idea—8 into his old head—9 that he should
 take, seize—10 a match, a pair (i. e., a wife)—11 he asked—12 a girl—13 hand-
 some—14 jewel, “gem”—15 named—16 like a casket—17 of jewels, gems—

18 from the eyes—19 of men—20 concealed, hidden—21 such as—22 the custom—23 of bridal ceremonies—24 was—25 the splendour was (*i. e.*, the entertainments were given) the spectacle, show took place—26 but—27 in the attack, onset, assault, (*i. e.*, attempt at entry)—28 first (*i. e.*, the first onset)—29 the stick, club (here means *membrum virile*)—30 of the old man—31 slept, (*i. e.*, was sluggish, wanted vivacity)—32 he drew the bow—33 and struck not—34 on the mark, the butt (*i. e.*, could not penetrate) هدف here means “maiden-head”—35 because—36 it is impossible to sew—37 except—38 with a needle—39 of steel (*i. e.*, a hard one)—40 clothes—41 of sack-cloth, dense, thick, coarse (vide No. 34 for the meaning here of جامه هنگفت)—42 with friends—43 complaint—44 commenced—45 and made proof, made reason—46 saying—47 my family (*i. e.*, honor of my family)—48 this—49 impudent one—50 has taken clean away—51 between—52 the husband—53 and the wife—54 battle—55 and calamity, disturbance—56 arose—57 to such a degree—58 that the subject—59 to the superintendent of police—60 and the judge—61 took, drew—62 and Sady—63 said—64 after all—65 from fighting, contention—66 and baseness, brutality—67 the fault, crime—68 of the girl is not—69 to you whose—70 hand—71 trembles, shakes (vide the meaning of هدف)—72 a “gem”—73 how know you—74 how to bore, thread (vide No. 34).

I have heard, that, not long ago, a decrepit old man, in his dotage, took it into his head to marry; and wedded a beautiful virgin named Gem; who, like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, Sady said, “the girl is not to blame, how can you, with your trembling hand, be able to bore pearls.”

N. B.—The translation of the three lines within brackets is not given for reasons which will be obvious on referring to the vocabulary above!!!

CHAPTER VII.

TABLE 1.

باب هفتم در تاثیر تربیت

1 Chapter—2 the Seventh—3 concerning—4 the effects, operations, impressions—5 of Education. Of the effects of Education.

یکی از وزرا پسرِ کُودن داشت پیش یکی از دانشمندان
 فرستاد که مرأین را تربیتی کن مگر عاقل شود مدتی تعلیمش
 کرد موثر نبود پیش پدرش کسی فرستاد که این عاقل نمیشود
 و مرا دیوانه کرد

قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد
 هیچ صیقلی نکو نداند کرد آهني را که بد گهر باشد
 سگ بدریای هفتگانه مشو که چو ترشد پلید تر باشد
 خر عیسی گوش بمکه برند چون بیاید هنوز خر باشد

1 One—2 of the Viziers—3 a son—4 stupid, foolish—5 had, possessed—6 before, in front of—7 one of—8 the wise persons—9 sent—10 saying, that viz.—11 to this one—12 teach—13 perhaps—14 wise—15 may become—16

a long time—17 his instruction, his teaching—18 did—19 was without effect, made no impression, was not efficacious—20 before, in front of, into the presence—21 of his father—22 some one—23 he sent—24 saying this, *viz.* this—25 does not become wise—26 and to me—27 has made mad, distracted—28 when—29 there is (*lit.* may be)—30 the root, origin, foundation—31 of the jewel—32 of capacity, skill, cleverness—33 instruction—34 upon it—35 may have effect, be efficacious—36 any—37 polish—38 good, clean—39 cannot make—40 iron—41 that—42 of bad quality, bad essence—43 may be (*i. e., is*)—44 a dog—45 and—46 in the seven rivers—47 wash not—48 because when—49 he becomes wet, moist—50 more impure, more dirty—51 may be (*i. e., will become*)—52 the ass that carried Jesus—53 if it—54 to Mecca—55 should take, carry—56 when—57 he returns—58 yet—59 may be an ass (*i. e., will be*).

A certain Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Wash not a dog in the seven rivers, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would still be an ass.

TABLE 2.

9 حکیمی پسران را پند همی داد که جانان پدر هنر آموزید که
 17 16 15 14 13 12 11 10 ملک و دولت دنیا اعتماد را نشاید و جا از دروازه بدر برود
 26 25 24 23 22 21 20 19 18 و سیم و زر در سفر محل خطر است یادزد بیکبار ببرد و یا
 34 33 32 31 30 29 28 27 خواجه بتفاریق بخورد اما هنر چشمه زاینده است و دولت
 42 41 40 39 38 37 36 35 پاینده و اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
 51 50 49 48 47 46 45 44 خود دولتست هنرمند هر جا که رود قدر بیند و در صدر نشیند
 58 57 56 55 54 53 52 و بی هنر هر جا که رود لقمه چمند و سختی بیند

بیت

67 66 65 64 63 62 61 60 59 سختست پس از جاہ تحکم بردن خو کرده بنار جور مردم بردن
 قطعه

74 73 72 71 70 69 68 وقتی افتاد فتنه در شام هر کس از گوشه فرارفتند
 79 78 77 76 75 روستا زادگان دانشمند بوزیری پادشا رفتند
 86 85 84 83 82 81 80 پسران وزیر ناقص عقل بگدائی بروستا رفتند

بیت

91 90 89 88 87 میراث پدر خواهی علم پدر آموز

95 94 93 92 کین مال پدر خرچ توان کرد بده روز

1 A wise man, a philosopher—2 to his sons—3 advice, admonition—4 gave, was giving—5 saying, that—6 lives—7 of your father (*i. e.*, darlings)—8 acquire knowledge—9 because—10 lands, country—11 and wealth—12 of the world—13 reliance, trust—14 it behoves not, it is not fit to have—15 and honor, state, rank—16 from the door (*i. e.*, away from home)—17 goes out (*i. e.*, is useless) departs—18 and silver—19 and gold—20 during a journey—21 an occasion, abode—22 of danger is (*i. e.*, are)—23 either the robber—24 all at once—25 may carry away—26 or—27 the master (*i. e.*, possessor)

—28 by degrees, separately—29 may devour (*i. e.*, spend)—[30 but—31 wisdom, knowledge—32 a fountain—33 productive, is—34 and a wealth, a fortune—35 firm, lasting, durable, stable, fixed, permanent]—36 and if—37 a wise man—38 from wealth—39 falls, should decline—40 there is no need of grief—[41 because wisdom—42 in breath, life, substance, soul—43 his own—44 is wealth]—45 the wise man—46 every place that—47 he goes—48 dignity, respect—49 sees, meets with—50 and on the highest seats, the most honorable places—51 sits—52 and one without wisdom, the ignorant man—53 every place—54 that he goes—55 scraps, morsels—56 picks up—57 and hardship, trouble—58 endures, sees, experiences—59 it is hard—60 from after—61 rank (*i. e.*, possessing rank)—62 to have to endure power, authority—63 one accustomed—64 to caresses, kind treatment—65 the violence—66 of men—67 to bear up with, endure, submit to—68 one time, once—69 occurred, happened—70 disturbance, mutiny—71 in Damascus—72 every one—73 from his corner (*i. e.*, place of residence)—74 went out—75 villagers' children (from *روستا*, a village and *زادن* to be born, to bring forth)—76 wise—77 to the rank of viziers—78 of the king—79 went, (*i. e.*, reached)—80 the sons—81 of the vizier—82 wanting—83 of understanding—84 for the purpose of begging, in beggary—85 in or about the village—86 went, walked about, wandered—87 the heritage—88 of your father—89 if you desire—[90 the knowledge of your father, your father's wisdom—91 learn, acquire]—92 because this—93 wealth of your fathers, paternal fortune—94 it is possible to spend—95 in ten days.

A Philosopher was thus exhorting his sons, "My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country, and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a *perennial spring of wealth*," and if a man of education ceases to be opulent, yet he need not be sorrowful, *for knowledge of itself is riches*.+ A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, *acquire from your father knowledge*,† for his wealth may be spent in ten days.

* Revised from No. 30 to No. 35.—"But wisdom is a *productive fountain*, and a *permanent fortune*."

† Revised from No. 41 to No. 44.—"Because the wisdom in his *own soul* is wealth itself."

‡ Revised from No. 90 to No. 91. "Acquire *your father's knowledge*," (*i. e.*, to the same extent that your father has studied.)

T A L E 3.

يکي از فضلا تعليم ملک زاده کردی و ضرب بی محابا زدی
 و زجر بی قیاس کردی پسر از بی طاقتی شکایت پیش پدر
 برد و جامه از تن دردمند برداشت پدر را دل بهم برآمد
 استاد را بخواند و گفت بر پسران احاد رعیت چندین جفا و
 توبیخ روا نمي داری که پسر مرا سبب چیست گفت سخن
 باندیشه باید گفتن و حرکت پسندیده باید کردن همه خلق را
 خاصه پادشاهان را که هرچه بردست و زبان ملوک رفته شود
 هراينه باقواء گفته شود و قول و فعل عوام را چندان اعتبار نباشد

قطعه

اگر صد ناپسند آید زدرویش رفیقانش یکی از صد ندانند
 و اگر یک ناپسند آید ز سلطان ز اقلیمی ده اقلیمی رسانند
 پس در تهذیب اخلاق خداوند زادگان اجتهاد بیش از آن
 باید کرد که در حق عوام

1 One of—2 the learned—3 the instruction—4 of a prince—5 did—6 and
 blows—7 unmercifully, without respect, regard—8 struck—9 and threatening
 —10 beyond idea, beyond imagination—11 did—12 the son—13 from want
 of power, helplessness—14 complaint—15 before—16 his father—17 carried
 —[18 and the clothes—19 from body—20 sore, painful—21 took off, stripped]
 —22 the father's—23 heart—24 became vexed, enraged—25 to the master
 —26 sent for, called—27 and said—28 on the sons—29 ones—30 of the

subjects, peasants—31 to such a degree, so much—32 violence, and—33 speaking harshly, threatening—34 you permit not—35 that, as—36 to my son—37 reason—38 what is?—39 he replied—40 speech—41 with reflection, thought—42 ought to speak, it behoves to speak—[43 and action—44 agreeable—45 it behoves to perform, do]—46 to the whole creation, as regards every mortal—47 but especially, particularly—48 to kings—49 because whatever—50 from the hand—51 and the tongue—52 of kings—53 may pass, issues, proceeds—54 certainly, undoubtedly—55 by the public, (lit. in mouths)—56 will be spoken (*i. e.*, repeated)—57 and the sayings—58 and the actions—59 of the vulgar folks, the common people—60 to such a degree, so much—61 consequence, importance, trust, reliance—62 may not be (is not)—63 if—64 one hundred—65 disagreeables (*i. e.*, unworthy things)—66 should come, proceed—67 from a devotee, a beggar—68 his friends—69 one of—70 the hundred—71 know not, remark not—72 but if—73 one improper, one disagreeable (*i. e.*, act or saying)—74 should proceed—75 from a king—76 from country—77 to country—78 they convey, cause to arrive, they (*i. e.*, folks) circulate—79 therefore—80 as regards the forming, the arrangement, adjusting, refinement, purifying—81 of the manners—82 of princes, of the sons of rulers (*i. e.*, kings)—83 labour, assiduity, diligence, close application—84 more, greater—85 than that—86 it behoves to do, it is requisite to employ—87 than as regards—88 the rights (*i. e.*, in behalf)—89 of the vulgar, the low people.

A learned man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, *and stripped himself, to shew the marks of violence.** The father's heart being troubled, he sent for the master, and said "you do not use any of my subject's children in the cruel manner that you treat my son, what is the reason of this?" He replied, "to discourse with propriety, *and to have a pleasing conciliating manner,†* becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of every one; whilst the words and actions of common people are not of so much consequence. If a durwaish should commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper step, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains should be bestowed than on the vulgar.

* Revised from No. 18 to No. 21.—"And stripped the clothes from off his sore body."

† Revised from No 43 to No. 45.—"And (it is proper) to do agreeable acts."

N. B.—The above will then run thus "to discourse with propriety and to do agreeable acts becomes mankind in general &c. &c."

قطعه

هر که در خوردیش ادب نکند در بزرگی فلاح ازو برخاست
 چوب تر را چنانکه خواهی پیچ نشود خشک جز بآتش راست
 ملک را حسن تدبیر ادیب و تقریر سخن او موافق رای آمد
 خلعت و نعمت بخشید و پایگاه از آنچه بود بر تر گردانید

1 Whoever—2 during—3 his youth, infancy—4 manners, politeness—5 does not do, does not exercise—6 in manhood, old age, in advanced life—7 prosperity, happiness, safety—8 from him—9 has arisen, (*i. e.*, has left)—10 a stick-twig—11 green—12 as much as—13 you wish—14 twist, bend—15 will not be—16 dry (*i. e.*, wood)—17 except by fire—18 straight—[19 to the king—20 good—21 counsel, advice, prudence—22 of the master, teacher—23 and detail, avowal, declaration, confirmation—24 of speech—25 of him, his—26 conformable agreeing, according, suitable—27 to his wisdom, judgment, opinion (*i. e.*, his own ideas on the subject)—28 came]—29 a dress of honor—30 and a largess, bounty, money—31 bestowed—32 and rank—33 from that which—34 it was—35 made greater, increased, promoted.

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. (*Arabic*) *Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood.* The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech,* bestowed on him a dress of honor, and a largess, and promoted him.

* Revised from No. 19 to No. 28.—The king coincided with the master's good advice and confirmative speech.

TABLE 4.

⁶ معلم کتابی را ¹ دیدم ³ در دیار ⁴ مغرب ⁵ ترش روی و ⁶ تلخ گفتار
 و ⁷ بدخوی و مردم ⁸ آزار و ⁹ گدا طبع و ¹⁰ ناپرهیزگار ¹¹ که عیش
 مسلمانان ¹² بدیدن ¹³ او ¹⁴ تبه گشتی ¹⁵ و خواندن قرانش ¹⁶ دل مردم ¹⁷
 میگردی ¹⁸ جمعی ¹⁹ پسران ²⁰ پاکیزه ²¹ و دختران ²² دوشیزه ²³ بدست ²⁴

1 A school master (from معلم a teacher, preceptor, and کتاب a book)
 one who instructs—2 I saw—3 in the country—4 of the west—5 of crabbed
 countenance, sour faced—6 and bitter language, harsh spoken, sarcastic—[7
 and bad temperament, disposition—8 and a man annoyer, an oppressor, one
 who injures people—9 beggarly disposition—10 and not abstemious, unres-
 trained, licentious, dissolute, a libertine]—11 so that the happiness—12 of
 Moslems—13 by seeing—14 him—15 became wretched—16 and his reading
 of the Koran—17 the hearts—18 of men—19 distracted (*lit.* made black)—20
 an assembly—21 of boys—22 pure, beautiful, good—23 and daughters, girls
 —24 virgins—25 in the hand.

I saw a school master in Africa, who had a crabbed countenance, and a
 bitter tongue; *he was an enemy to humanity, mean spirited, and impetuous**
 so that the sight of him interrupted the pleasure of Moslems, and his reading
 of the Koran distracted the hearts of men, A number of beautiful boys, and
 tender virgins, who were subject to

* Revised from No. 7 to No. 10.—“Ill dispositioned, an oppressor, of beggarly disposi-
 tion, and a libertine.”

جفای او گرفتار نه زهره خنده و نه یارای گفتار که عارض همین
یکي را طباچه زدي و گاه ساق بلورين ديگري را شکنجه کردي
القصة شنيدم که طرفي از خيانت او معلوم کردند بزدندش
و برانندند و مکتب او را بمصلحي دادند پارسائي سليم
نيک مردی حلیم که سخن جز بحکم ضرورت نگفتي و موجب
آزار کس بزبانش نرفتي کودکان را هيبت استاد نخستين از سر
بدررفت و معلم دومين را اخلاق ملکی دیدند دیویکديگر شدند
و باعتماد حلم او ترک علم کردند و در اغلب اوقات
ببازیچه فراهم نشستند و لوح درست ناکرده بر سر یکدیگر
شکستندی

بیت

اوستاد معلم چو بود کم آزار خرسنگ بازند کودکان در بازار
بعد از دو هفته برادر آن مسجد گذر کردم معلم اولین را
دیدم که دل خوش کرده بودند و بمقام خویش باز آورده

1 Of his oppression—2 prisoners, captives—3 not the boldness (also the gall, bladder, bile)—4 to laugh, of laughter—5 and not the power, strength, courage—6 of speech—7 because—8 the cheeks—9 of silver—10 of one—11 a slap—12 he struck—13 and sometimes—14 the leg—15 of crystal—16 of the others—17 in the stocks—18 he put, did—19 in short—20 I heard—21 that a little, some—22 of the knavery, perfidy, treachery—23 of him—24

they knew, found out—25 they beat him—26 and they drove (him) out—27 and the school—28 of him, his—29 to a pious man, a reformer, pacifier, corrector—30 they gave—31 a just man, a chaste person, an abstemious one—32 mild, meek, affable—33 a good man—34 mild, affable, unassuming, clement, tractable—35 who—36 a word—37 except by reason—38 of necessity—39 spoke not—40 and—41 the cause—42 of the distress, grief, annoyance—43 of any one—44 from his tongue—45 went not, proceeded not—46 to the boys—47 the dread, fear—[48 of the teacher—49 the former, the first]—50 from head—51 went out, departed—52 and the preceptor—53 the second—54 manners—55 of an angel—56 they observed—[57 demons towards one another—58 became]—59 a son on the trust, reliance—60 of his mildness—61 abandonment—62 of knowledge—63 did—64 and during many—65 times—66 in play—67 sat together—68 and slates, tablets—69 proper—70 did not—71 on the heads—72 of one another—73 they broke, smashed—74 the teacher—75 of knowledge—76 when he is—77 relax, mild, torments little (from کم little, less and زار pain, torment)—78 they play leap frog—79 the boys—80 in the market—81 after two—82 weeks—83 at the door of that—84 mosque—85 I passed by—[86 the first master]—87 I observed—88 whose heart—89 happy—90 they had made—91 and to his own place, locality—92 had brought back, reinstated.

His tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of *the old master** out of their heads, and seeing *the new one*† of angelic manners, *they became furious towards one another*;‡ and relying on his forbearance, they neglected their studies, and spent most of their time in play, and without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market place. A fortnight after, I passed by the gate of the Mosque, and saw *the old master*,§ whom they had encouraged and reinstated in his office.

* Revised from No. 47 to No. 48.—“Of the former master.”

† Revised from No. 53 to No. 54.—“The second master.”

‡ Revised from No. 58 to No. 59.—“They became like demons towards one another.”

§ Revised No. 87.—“The first master.”

انصاف برنجیدم و لاهول کنان گفتم که ابلیس را دگر بار معلم
 ملائکه چرا کردند پسر مردی جهان دیده بشنید و گفت
 نشنیده که گفته اند

مثنوی

پاد شاهی پسر بمکتب داد لوح سیمینش بر کنار نهاد
 بر سر لوح او نوشته بزر جور اوستاد به که مهر پدر

1 I grieved at the justice (*i. e.*, of this)—2 and invoking God to avert the evil—3 I said—4 that—5 the devil—6 a second time—7 the teacher, instructor—8 of angels—9 why have they made?—10 an old—11 man—12 a traveller—13 heard, over heard—14 and said—15 have you not heard? —16 what they have said, what has been related—17 a king—18 his son—19 sent to a school—20 him a tablet of silver—[21 on his bosom]—22 placed—[23 on the face, head, front—24 of the tablet—25 of him, his—26 was written—27 in gold—28 the tyranny, oppression, violence, severity—29 of the master, teacher, preceptor, instructor—30 is better than—31 the love, affection, kindness, indulgence, fondness—32 of the father, parent.

In truth, I was concerned, and invoking God I said, "Why have they a second time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and said, have you not heard what has been related? "A king sent his son to school, and placed a silver tablet under his arm.* On the face of the tablet was written in gold, The severity of the master is better than the indulgence of the father."

* Revised No. 21.—"Upon his bosom."

† Revised from No. 22 to No. 25.—"On the face of his table."

T A L E 5.

پارسازاده را نعمت بی قیاس از ترکه عمان بدست او فتاد فسق
 وفجور آغاز کرد و مبدّری پیشه گرفت فی الجمله چیزی نماند
 از سایر معاصی و منکری که نکرد و مسکری که نخورد باری
 به نصیحتش گفتم ای فرزند دخل آب روانست و عیش آسیای
 گردان یعنی خرج فراوان مسلم کسی را باشد که دخل معین
 41
 دارد

1 The son of a religious person (from پارسا abstemious, chaste, and زاده born)—2 wealth—3 immense, beyond imagination, inconceivable, incomprehensible—4 from the will, by the bequest—5 of his uncle—6 in hand—7 fell into—8 obscenity, adultery, sin, impiety, iniquity—9 and adultery—10 commenced—11 and the trade of a prodigal, the life of a rake—12 assumed, seized—13 in short, to be brief—14 any one thing—15 remained not—16 of all—17 sins, crimes—18 and things forbidden—19 that he did not—20 and drink, intoxicating draughts—21 that he had not tasted, drunk—22 once—23 for the purpose of advising him, for his benefit—24 I said—25 O! son—26 income, wealth—27 is a passing stream, is running water—[28 and—29 pleasure—30 a mill-stone—31 revolving]—32 that is, to say—33 expenditure—34 great, large, excessive—35 preserved, committed, safe (*i. e.*, becomes)—36 to any one—37 may be (*i. e.*, is)—38 who—39 an income, allowance, produce—40 established, fixed, certain, permanent—41 possesses.

The son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no heinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him saying, "O my son, wealth is a running stream, and pleasure revolves like a millstone;" or in other words, profuse expence suits him only who has a certain income."

* Revised from No. 28 to No. 31.—"And pleasure is a revolving mill-stone."

قطعه

⁶ چو ⁵ دخلت ⁴ نیست ³ خرج ² آهسته ¹ تر ⁰ کن
¹⁰ که ⁹ می ⁸ گویند ⁷ ملا ⁶ حان ⁵ سر ⁴ و ³ دی
¹⁴ اگر ¹³ باران ¹² بکو ¹¹ هستان ¹⁰ نبار ⁹ د
¹⁹ بسالی ¹⁸ دجله ¹⁷ گردد ¹⁶ خشک ¹⁵ رودی
²⁶ عقل ²⁵ و ²⁴ ادب ²³ پیش ²² گیر ²¹ و ²⁰ لهو ¹⁹ و ¹⁸ لعب ¹⁷ بگذار ¹⁶ که ¹⁵ چون ¹⁴ نعمت
³³ سپری ³² شود ³¹ سختی ³⁰ بری ²⁹ و ²⁸ پشیمان ²⁷ خوری ²⁶ پسر ²⁵ از ²⁴ لذت ²³ نای ²² و ²¹ نوش
⁴¹ این ⁴⁰ هتخی ³⁹ در ³⁸ گوش ³⁷ نیاورد ³⁶ و ³⁵ بر ³⁴ قول ³³ من ³² اعتراض ³¹ کرد ³⁰ و ²⁹ گفت
⁴⁹ راحت ⁴⁸ عاجل ⁴⁷ را ⁴⁶ بتشویش ⁴⁵ محنت ⁴⁴ آجل ⁴³ منقص ⁴² کردن ⁴¹ خلاف ⁴⁰ رای
⁵⁰ خردمندانست

مثنوی

⁵⁸ خدا ⁵⁷ و ⁵⁶ نیک ⁵⁵ بختی ⁵⁴ چرا ⁵³ سختی ⁵² برند ⁵¹ از ⁵⁰ بیم ⁴⁹ سختی
⁶⁸ برو ⁶⁷ شادی ⁶⁶ کن ⁶⁵ ای ⁶⁴ یار ⁶³ دل ⁶² افروز ⁶¹ غم ⁶⁰ فردا ⁵⁹ نشاید ⁵⁸ خوردن ⁵⁷ امروز
⁷³ فکیف ⁷² مرا ⁷¹ که ⁷⁰ در ⁶⁹ صدر ⁶⁸ مروت ⁶⁷ نشسته ⁶⁶ ام ⁶⁵ و ⁶⁴ عقد ⁶³ فتوت ⁶² بسته
⁷⁸ و ⁷⁷ ذکر ⁷⁶ انعام ⁷⁵ من ⁷⁴ در ⁷³ افواه ⁷² عوام ⁷¹ افتاده

1 When—2 your incomes—3 is not, exists not—4 expenditure—5 more
 slowly—6 do—7 because—8 they say—9 the sailors, mariners—10 a song
 —11 if—12 the rain—13 in the mountains—14 did not rain, fall—15 in one
 year—16 the Tigris—17 would become—18 a dry—19 river—20 wisdom,

knowledge—21 and politeness, manners—22 get in front, acquire—23 and sensuality, libidinous pleasures—24 leave off, relinquish—25 for when, because when—26 wealth—27 is spent, ended, completed—28 you will suffer distress, trouble, hardship—29 and endure shame—30 the son—31 from the taste, relish—32 of the flute, fife, pipe (*i. e.*, music)—33 and drink—34 this—35 speech—36 in ear—37 brought not, did not admit—38 and upon the saying, words—39 of me—40 objected, animadverted—41 and said—[42 ease, pleasure, tranquillity—43 transitory, agile, fleeting, passing]—44 by the dread—45 of the calamity, trouble, difficulty—46 of death—47 to disturb, interrupt—48 contrary—49 to the wisdom—50 of wise men is—51 the Lords, masters—52 of desire, the palate—53 and good fortune, fortunate—54 what, why—55 trouble, difficulty, distress—56 should endure, suffer, feel—57 from the dread—58 of hardship, trouble—59 go, depart—60 amuse yourself, be happy—61 O! friend—62 heart enlightening—[63 the grief of to-morrow—64 ought not, it befits not—65 to suffer, endure, feel—66 to-day]—67 why then should I—68 who—69 in the highest seats—70 of humanity, generosity urbanity, affability, manliness, fortitude—71 I sit, am seated—72 and the knot of liberality, generosity—73 have tied, fastened—74 and the mention, memory, commemoration, fame, recital, relation, praise—75 of my bounty, munificence, benefits, favours, gifts—76 in the mouths—77 of the common people, the vulgar, populace—78 has fallen, reached.

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb our *present enjoyments** by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, *O my heart-enchanting friend! we ought not to be uneasy to-day for what may happen to-morrow.*† How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

* Revised from No. 42 to No. 48.—"Read Transitory pleasures."

† Revised from No. 63 to No. 66.—O my heart-enlivening friend, it befits not to endure to-day the anxieties of to-morrow, (*i. e.*, sufficient for the day is the evil thereof.)

مثنوي

هر که¹ علم شد² بسجا³ و کرم⁴ بند⁵ نشاید⁶ که نهد⁷ بر درم⁸
 نام نکوئی⁹ چو برون شد¹⁰ بکوی¹¹ در نتوانی¹² که به بندی¹³ بروی¹⁴
 دیدم¹⁵ که نصیحت¹⁶ نمی پذیرد¹⁷ و دم¹⁸ گرم من¹⁹ در آهن²⁰ سرد او²¹
 اثر نمی کند²² ترک²³ مناصحت²⁴ کردم²⁵ و روی²⁶ از مصاحبت²⁷ او²⁸
 بگردانیدم²⁹ و بکنج³⁰ سلامت³¹ بنشستم³² و قول³³ حکما را³⁴ کار بستم³⁵
 که گفته اند³⁶

قطعه

گرچه³⁷ دانی³⁸ که نشنوند³⁹ بگو⁴⁰
 هرچه⁴¹ میدانی⁴² از نصیحت⁴³ و پند⁴⁴
 زود⁴⁵ باشد⁴⁶ که خیره⁴⁷ سر بینی⁴⁸
 بدو پای⁴⁹ او فتاده⁵⁰ اندر بند⁵¹
 دست⁵² بردست⁵³ میزند⁵⁴ که دریغ⁵⁵
 نشنیدم⁵⁶ حدیث⁵⁷ دانشمند⁵⁸

1 Whoever—2 has become known, famous, eminent, renowned—3 by
 liberality munificence, generosity—4 and kindness, liberality, benignity,
 clemency, graciousness—5 closed (a fastening)—6 it befits not—7 that he

should place—8 on his direms, money—9 a good name—10 when outside—11 has become—12 in the street—13 the door you cannot, it is impossible the door—14 that you should shut—15 on the face (*i. e.*, of those asking for money)—16 I observed—17 that—18 advice, admonition—19 he did not accept—20 and breath—21 warm of me, my warm—22 on iron—23 cold of him, his cold—24 did not effect—25 abandonment, leaving off—26 of giving advice, advising—27 I did—28 and face—29 from the society, companionship—30 of him—31 I turned away, turned round, averted—32 and in the corner—33 of safety—34 I sat down—35 and the words, sayings—36 of the sages—37 I made use of—38 who, that—39 have said—40 although—41 you know, you are aware—42 that will not hear, listen to—43 speak, say—44 whatever—45 you know—46 of advice, admonition—47 and counsel, advice, admonition—48 quickly, soon—49 it may be—50 that—51 the silly person (from خيره dark, vain, stupified dazzled, and سر the head)—52 you will see—53 with two feet, both feet—54 fallen, caught—55 within—56 “the fastenings” (*i. e.*, the stocks)—57 hand—58 upon hand—59 strikes, smites—60 saying—61 alas!—62 I heard not, I listened not—63 to the sayings, traditional sayings, history—64 of the wise man.

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your door against it.” I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, (*Arabic*) “*Admonish and exhort as your duty requires, if they mind not, it does not concern you.* Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, alas that I did not listen to the wise man’s advice!”

۱ پس از مدتی آنچه ۲ اندیشه کرده بودم از ۳ نکبت حالش بصورت
 ۴ بدیدم که ۵ پاره پاره برهم میدوخت و ۶ لقمه لقمه همی اندوخت
 ۷ دلم از ضعف حالش بهم برآمد ۸ سروت ندیدم در چنین حالت
 ۹ ریش درویش را بلامت خراشیدن و نمک پاشیدن بادل خود
 ۱۰ گفتم

مثنوی

۱۱ حریف صفله در پایان ۱۲ مستی نیندیشد ۱۳ ز روز تنگدستی
 ۱۴ درخت اندر بهاران ۱۵ برفشاند زمستان ۱۶ لاجرم بی برگ ماند

1 After—2 from a long time—3 that which—4 I had thought, predicted
 —5 from, by reason of—6 his dissolute state, unfortunate state (نکبت
 misfortune, calamity, adversity)—7 in appearance, reality—8 I saw—9 viz.—
 10 piece on piece—11 he sewed together—12 and scrap on scrap—13 he
 collected—14 my heart—15 from the weak, miserable, distressed—16 state of
 him—17 was grieved—18 humanity, manliness—19 I considered not (*lit.* saw
 not)—20 during—21 such—22 a state, condition—23 the wound, sore—24
 of the devotee—25 by reproach—26 to scratch—27 and salt—28 to sprinkle
 —29 within heart—30 my own—31 I said—32 the rival, adversary, friend,
 partner—33 low, mean, ignoble, contemptible—34 in the end, extreme—35
 of intoxication—36 thinks not—37 of the day—38 of adversity, poverty—39
 the tree—40 during—41 the spring—[42 scatters fruit]—43 in the winter
 —44 therefore, consequently—45 without leaves—46 remains.

After some time, that which I had predicted from his dissolute conduct,
 I saw verified, he was clothed in rags, and begging a morsel of victuals. I
 was distressed at his wretched condition, and did not think it consistent with
 humanity to scratch the durwaish's wound with reproach, or to sprinkle salt
 upon it, but I said in my heart, "profligate men when intoxicated with plea-
 sure, reflect not on the day of poverty. The tree which in the summer *has*
*a profusion of fruit,** is consequently without leaves in the winter."

TABLE 6.

⁸ پادشاهی ⁷ پسر ⁶ داد ⁵ و گفت ⁴ این ³ فرزند ² تست ¹ تربیتش
¹⁷ چنان ¹⁶ کن ¹⁵ که ¹⁴ یکی ¹³ از ¹² فرزندان ¹¹ خود ¹⁰ سالی ⁹ برو ⁸ سعی ⁷ کرد
²⁴ و بجائی ²³ نرسید ²² و فرزندان ²¹ ادیب ²⁰ در فضل ¹⁹ و بلاغت ¹⁸ منتهی ¹⁷ شدند
³⁰ ملک ²⁹ دانشمند ²⁸ را ²⁷ مواخذه ²⁶ کرد ²⁵ و گفت ²⁴ وعده ²³ را ²² خلاف ²¹ کردی
³⁷ و شرط ³⁶ وفا ³⁵ بجای ³⁴ نیامردی ³³ گفت ³² ای ³¹ ملک ³⁰ تربیت ²⁹ یکسانست
⁴⁰ ولیکن ³⁹ استعداد ³⁸ مختلف

قطعه

⁴⁸ گرچه ⁴⁷ سیم ⁴⁶ وزیر ⁴⁵ زسنگ ⁴⁴ آید ⁴³ همی ⁴² در ⁴¹ همه ⁴⁰ سنگی ³⁹ نباشد ³⁸ زرو ³⁷ سیم
⁵⁵ بر ⁵⁴ همه ⁵³ عالم ⁵² همی ⁵¹ تابد ⁵⁰ سہیل ⁴⁹ جای ⁴⁸ انبان ⁴⁷ میکند ⁴⁶ جائی ⁴⁵ ادیم

1 A king—2 a son—3 to a preceptor—4 gave—5 and said—6 this son, child
 —7 your's is—8 his instruction, education—9 such, in such a way—10 do, act
 —11 that, as—12 to one of—13 children—14 of your own (*i. e.*, would do
 understood)—15 one year—16 upon him—17 took pains, endeavoured—18
 and did not succeed (*lit.* arrived not at the place)—19 and the sons—20 of the
 preceptor, master—21 in excellence, gain, virtue, grace—22 and eloquence—
 23 learned, completed, finished, ended—24 became—25 the king—26 the wise
 man—27 reprimanded, did call to a severe account—28 and said—29 the

agreement stipulation—30 you did not perform, you acted contrary to—31 and the agreement, bargain, the stipulations—32 of fidelity—33 you did not perform, have not acted up to—34 he replied—35 O! king—36 the education, instruction—37 the same is (*i. e.*, was)—38 but—39 the capacity, talent—40 different, contrary—41 although—42 silver and gold—43 from a stone—44 proceed, come from—45 in all, in every—46 stone—47 there is not, may not be—48 gold and silver—49 upon the whole, upon all—50 the world—51 shines—52 the star Canopus—53 the place of scented leather—54 they make, manufacture—55 the place of scented leather (*i. e.*, Yemen.)

A king placed his son with a preceptor and said, "This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king the education was the same, but the capacities are different. Although silver and gold are produced from a stone, yet these metals are not to be found in every stone, The Star Canopus shines all over the world but the scented leather comes only from Yemen."

N. B.—The Persians have an idea that the Yemen leather (exposed to the air when the Star Canopus is at the "zenith of its glory") becomes perfumed, and it is this description which goes by the name of انبان *amban* or اديم *adim*. The better translation would be "The scented leather localities are those places, where the perfumed leather is manufactured," this gives the full translation of جاي انبان ميکند جاي اديم

T A L E 7.

یکی را شنیدم از پیران مرثی که مرید پیرا میگفت چندانکه
تعلق خاطر آدمی زاده بروزست اگر بروزی ده بودی بمقام
از ملائکه درگذشتی

قطعه

فراموشت نکرد ایزد دران حال
که بودی نطفه مدفون و مدهوش
روانت داد و عقل و طبع و ادراک
جمال و نطق و رای و فکر و هوش
ده انگشت مرتب کرد بردست
دو بازویت مرکب ساخت بردوش
کنون پنداری ای ناچیز همت
که خواهد کردنت روزی فراموش

1 One of—2 I have heard—3 of the old folks, aged—4 tutors, teachers, masters—5 who—6 to his scholars, pupils—7 was saying—8 to such a degree as, as much as—9 the dependence, concern, consideration—10 of the hearts, minds—11 of mankind—12 upon the means of support is, (i. e., making a living)—13 if—14 towards the giver of daily food (from روزی subsistence, and ده the giver) God—15 were, had—16 in place, in dignity—17 from the angels—18 would surpass—19 you forgotten—20 did not—21 God—22 during that—23 time, state, condition—24 when—25 you were—26 seed ("sperma hominis") pure water—27 concealed, buried—28 and senseless—29 your life, soul—30 gave—31 and wisdom—32 and temperament—33 and genius, capacity, comprehension, understanding—34 beauty—35 and speech—36 and judgment—37 and reflection—38 and sensation—39 ten fingers to you, your ten fingers—40 arranged, prepared, disposed—41 on hands—42 your two arms—43 combined and made, fixed together—44 on your shoulders—45 now—46 do you fancy, imagine—47 O! worthless—48 (as regards) spirit, mind, magnanimity—49 that—50 that he will do to you—51 (as regards) your subsistence, daily food—52 forgetfulness, non-remembrance.

I have heard that a learned old man was saying to one of his scholars, "If a man would but fix his mind as much on God, as he does on worldly goods, he would surpass the angels. God did not forget you when you were as yet unborn in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders. Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread."

TABLE 8.

اعرابي را دیدم که پسر خود را گفت یعنی ترا خواهند پرسید
 که عملت چیست و نگویند که پدرت کیست
 قطعه

جامه کعبه را که می بوسند او نه از کرم پیله نامی شد
 با عزیزی نشست روزی چند لاجرم همچو او گرامی شد

1 An Arab—2 I saw—3 who—4 to his own son—5 was saying—6 that is to say—7 to you—8 they will ask, are likely to ask—[9 viz.—10 your actions—11 what are, what have been—12 and will not say—13 that your father—14 who is (*i. e.*, who was)—15 the clothes, covering, cloth—16 of the kaaba—17 that—18 they kiss—19 it—20 not—21 from the silk worm (from کرم a small worm, and پیله the cocoon which the silk worm forms about itself)—22 famous, celebrated—23 became—24 with a dear one, one who is venerable—25 it sat, associated—26 a few days—27 therefore, consequently—28 such as, in like manner the same as—29 him—30 became venerable, revered, great dear, precious, excellent.

I saw an Arab who said to his son, "*O my child in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?*"* That is, they will inquire about your virtue, and not about your father,† "The cloth that covers the Kaaba and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

* Revised from No. 9 to No. 14.—"Saying" what were your actions? and not who was your father?

† The same words as used by the speaker, for instance natives say "He said I will not go" instead of He said he could not go.

T A L E 9.

⁹ در ⁸ تصانیف ⁷ حکما ⁶ آورده اند ⁵ که ⁴ کژدم را ³ ولادت ² معهود ¹ نیست
¹⁷ چنانکه ¹⁶ سایر ¹⁵ حیوانات ¹⁴ را ¹³ بلکه ¹² احشای ¹¹ مادر را ¹⁰ بخورند ⁹ و شکمش
²⁷ بدرند ²⁶ و راه ²⁵ صحرا ²⁴ گیرند ²³ و آن ²² پوستها ²¹ که ²⁰ در ¹⁹ خانه ¹⁸ کژدم ¹⁷ بینند
³⁷ اثر ³⁶ آنست ³⁵ این ³⁴ نکته ³³ را ³² پیش ³¹ بزرگی ³⁰ همی ²⁹ گفتم ²⁸ گفت ²⁷ دل ²⁶ من
⁴⁷ بصدق ⁴⁶ این ⁴⁵ حدیث ⁴⁴ گواهی ⁴³ میدهد ⁴² و ⁴¹ جز ⁴⁰ چنین ³⁹ نشاید ³⁸ بود ³⁷ که ³⁶ در
⁵⁰ حالت ⁴⁹ خردی ⁴⁸ با ⁴⁷ مادر ⁴⁶ و ⁴⁵ پدر ⁴⁴ چنین ⁴³ معامله ⁴² کرده ⁴¹ اند ⁴⁰ لاجرم
⁵⁴ در ⁵³ بزرگی ⁵² چنین ⁵¹ مقبولند ⁵⁰ و محبوب

قطع

⁶¹ پسری ⁶⁰ را ⁵⁹ پدر ⁵⁸ وصیت ⁵⁷ کرد ⁵⁶ کای ⁵⁵ جوانمرد ⁵⁴ یاد ⁵³ گیر ⁵² این ⁵¹ پند
⁶⁹ هر که ⁶⁸ با ⁶⁷ اهل ⁶⁶ خود ⁶⁵ وفا ⁶⁴ نکند ⁶³ نشود ⁶² دوست ⁶¹ روی ⁶⁰ دولتمند

لطیفه

⁷⁷ کژدم ⁷⁶ را ⁷⁵ گفتند ⁷⁴ چرا ⁷³ بزمستان ⁷² بیرون ⁷¹ نمی ⁷⁰ آئی ⁶⁹ گفت ⁶⁸ بتابستانم
⁸¹ چه ⁸⁰ حرمست ⁷⁹ که ⁷⁸ بزمستان ⁷⁷ نیز ⁷⁶ بیایم

1 In, amongst—2 the literary compositions, productions—3 of the sages—
 4 it is related, stated—5 that—6 of the scorpion—7 birth—8 established,
 determined, appointed—9 is not—10 such as, in the same manner as—11 all
 —12 the animal creation, animals—13 but—14 the entrails, bowels—15 of
 the mother—16 they devour—17 and her belly, stomach—18 they tear,

lacerate—19 and the road—20 of the desert—21 they take, seize—22 and those—23 skins—24 that in—25 the abodes, houses, holes—26 of the scorpion—27 they see, are found, observed—28 a proof of this is—29 this—30 pithy saying, this sharp speech—31 before, in front of—32 and old person, a venerable person—33 I was relating—34 he said—35 my heart—36 upon the truth, veracity—37 of this history—38 gives witness, gives evidence—39 and except, besides—40 ought else—41 should not be, befits not to be, is not likely—42 because during—43 the state, condition—44 of infancy, littleness—45 towards the mother—46 and father—47 such—48 actions—49 they have committed, done—50 therefore, consequently—51 in old age—52 in such a way—53 they are accepted approved—54 and beloved—55 to a son, a boy, child—56 a father—57 gave advice, exhorted—58 saying O!—59 brave man—60 take, remember, recollect—61 this advice—62 whoever—63 upon people, towards people—64 his own (*i. e.*, own relatives)—65 does not practice fidelity, is ungrateful—66 will not become—67 a friend—68 to the face—69 of the rich, fortunate—70 to a scorpion—71 they said, observed—72 why—73 in the cold season, during the winter—74 outside, out of doors, abroad, away from residence—75 why do you not come—76 he said, replied—77 I in the summer, me during the warm weather—78 what—79 reputation is, honor is, character is, esteem is, reverence is—80 that in the winter—81 also I should come, (*i. e.*, make my appearance.)

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's entrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said, my heart bears evidence to the truth of the observations; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age. A father exhorted his son saying, "Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth, will never be favored by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, "what reputation have I in summer, that I should come again in winter."

T A L E 10.

¹ فقیرہ ² درویشی ³ حاملہ بود ⁴ مدت حملش ⁵ بسر آمد ⁶ درویش را
⁷ در همه عمر ⁸ فرزند ⁹ نیامده بود ¹⁰ گفت ¹¹ اگر ¹² خدای عزوجل ¹³ مرا
¹⁴ پسری دهد ¹⁵ جز این ¹⁶ خرقة ¹⁷ که پوشیده ام ¹⁸ هرچه ¹⁹ ملک منست ²⁰ ایثار
²¹ درویشان ²² کنم ²³ اتفاقاً ²⁴ زنش ²⁵ پسری آورد ²⁶ شادمانی کرد ²⁷ و سفره ²⁸ یاران
²⁹ بموجب ³⁰ شرط ³¹ بنهاد ³² پس ³³ از چند ³⁴ سال ³⁵ که ³⁶ از سفر ³⁷ شام ³⁸ باز آمدم
³⁹ بحالہ ⁴⁰ آن درویش ⁴¹ برگزیدم ⁴² و از کیفیت ⁴³ حالتش ⁴⁴ پرسیدم ⁴⁵ گفتند
⁴⁶ بزدان ⁴⁷ شکنہ ⁴⁸ درست ⁴⁹ گفتم ⁵⁰ سبب ⁵¹ چیست ⁵² گفتند ⁵³ پسرش ⁵⁴ خمر
⁵⁵ خورده ⁵⁶ است ⁵⁷ و عریضہ ⁵⁸ کردہ ⁵⁹ و خون ⁶⁰ یکی ⁶¹ ریختہ ⁶² و از شہر ⁶³ گریختہ
⁶⁴ پدر را ⁶⁵ بعلت ⁶⁶ آن ⁶⁷ سلسلہ ⁶⁸ در نای ⁶⁹ و بند ⁷⁰ گران ⁷¹ بر پای ⁷² نہادہ ⁷³ اند
⁷⁴ گفتم ⁷⁵ این ⁷⁶ بلا ⁷⁷ را ⁷⁸ بدعا ⁷⁹ از خدا ⁸⁰ خواستہ ⁸¹ است

قطعہ

⁸¹ زنان ⁸² باردار ⁸³ ای ⁸⁴ مرد ⁸⁵ ہشیار ⁸⁶ اگر ⁸⁷ وقت ⁸⁸ ولادت ⁸⁹ سازیند
⁹⁰ از آن ⁹¹ پتر ⁹² بنزدیک ⁹³ خودمند ⁹⁴ کہ ⁹⁵ فرزندان ⁹⁶ نا ⁹⁷ ہموار ⁹⁸ زاینند

1 A female dervis, (i. e., the wife)—2 of a devotee, dervis—3 was with child, pregnant—4 the time of her pregnancy—5 was ended—6 to the devotee—7 during his whole life-time—8 a son, child—9 had not come, (i. e., been born)—10 he said—11 if—12 the God of glory and majesty—13 to me—14 should give a son, will grant a son—15 with the exception of this, except this—16 tattered garment—17 that I wear, am clothed with—18 whatever—19 property mine is, (i. e., I possess)—20 the offering, gift, sacrifice—21

of devotees—22 I will do—23 by chance—24 his wife, woman—25 brought forth a son—26 he rejoiced, made glad—27 and the table, banquet—28 of friends, for friends—29 in conformity with, agreeable to—30 promise, agreement, stipulation—31 he placed, spread, prepared—32 after—33 of a few—34 years—35 that from a journey, trip—36 from Damascus—37 I returned—38 towards the quarter, abode, residence—39 of that devotee—40 I passed—41 and from the circumstances—42 of his condition—43 I enquired; asked—44 they (*i. e.*, folks) said—45 in the prison—46 of the head of the police, (*i. e.*, the town prison)—47 within is, is enclosed, shut up—48 I said—49 the reason, cause—50 what is?—51 they said—52 his son—53 wine, spirituous liquors—54 had drunk—55 and did dispute, quarrel—56 and the blood—57 of one (*i. e.*, some person)—58 spilt, shed—59 and from the city—60 fled, bolted, absconded—61 to his father—62 by reason of that, on that pretence or pretext—63 chains—64 on the neck, throat—65 and fastenings (*i. e.*, fetters)—66 heavy—67 on feet—68 they have placed, fixed—69 I said—70 this misfortune, calamity—71 by prayer—72 from God—73 has asked, desired*—[74 women]—75 pregnant (from بار a load, burden, fruit, and دار having, possessing)—76 O! man—77 wise—78 if—79 the time—80 of giving birth, labour—81 they should produce a snake—82 than that—83 better (*is*)—84 near, (*i. e.*, in the opinion)—85 of the wise—86 than—87 children, sons—88 wicked (from لا not, and, هموار even, level, smooth)—89 they should produce, give birth to, bring forth.

The wife of a Durwaish was with child, and the term of pregnancy completed. The durwaish, who never yet had a son, said; "if the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town gaol. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wise, *that a woman** in labour should bring forth a serpent than wicked children."

T A L E 11.

۱ طفل بودم که ۲ بزرگی را ۳ پرسیدم ۴ از بلوغ ۵ گفت ۶ در کتب
 ۷ مسطور است که ۸ سه نشان ۹ دارد ۱۰ یکی پانزده ۱۱ سالگی ۱۲ و دوم ۱۳ احتلام
 ۱۴ سیوم بر آمدن موی ۱۵ زهار اما ۱۶ در حقیقت ۱۷ یک نشان ۱۸ دارد آن
 ۱۹ که در بند ۲۰ رضای حق جل و علا ۲۱ بیش ۲۲ ازان باشد ۲۳ که در بند
 ۲۴ حظ نفس خویش ۲۵ هر که ۲۶ درو ۲۷ این صفت ۲۸ موجود نیست ۲۹ محققان
 ۳۰ بالغ ۳۱ نشمارندش ۳۲

1 A child—2 I was—3 when—4 of or from a great man, holy personage
 •5 I asked—6 regarding manhood, puberty—7 he replied, said—8 in the
 books—9 it is written—10 that—11 three signs—12 has, possesses—13 one
 —14 fifteen—15 years (*i. e.*, of age)—16 and the second—17 pollutio noctur-
 na, (from حلم he dreamt)—18 and the third—19 the coming up, (*i. e.*,
 appearance)—20 of the hairs—21 of the pubes—22 but—23 in reality, truth
 —24 one sign—25 has, possesses—26 that—27 viz.—28 in the object (*lit.*
 fastening) means—29 of the pleasure—30 of the glorious and majestic God
 —31 more—32 than that may be (*i. e.*, has)—33 than concerning—34 the
 means—35 of gratifying the passions (from حظ pleasure, taste, and نفس
 sensuality)—36 his own—37 whoever—38 in him—39 this quality, disposi-
 tion—40 is not manifest, apparent, existent—41 the pious, the religious—42 a
 youth, one arrived at puberty—43 they do not count him—they do not con-
 sider him.

When I was a boy, I was conversing with a holy man about manhood,
 who replied that the greatest proof of being arrived at a state of maturity
 was one's being more intent on the means of pleasing the Almighty, than
 how to gratify the passions; and he added that whosoever possesses not this
 disposition, the profoundly learned do not consider him in a state of puberty.

قطعه

بصورت آدمی شد قطره آب
 که چل روزش قرار اندر رحم ماند
 وگر چل ساله را عقل و ادب نیست
 بنحقیقتش نشاید آدمی خواند

قطعه

جوانمردی و لطفست آدمیت
 همین نقش هیولانی مپندار
 هنر باید که صورت میتوان ساخت
 بایوانها در از شنگرف و زنگار
 چو انسانرا نباشد فضل و احسان
 چه فرق از آدمی با نقش دیوار
 بدست آوردن دنیا هنر نیست
 یکی را گرتوانی دل بدمت آر

1 In the shape, form—2 of a mortal, a man—3 becomes (*lit.* became)—4 a drop of water—5 that, which—6 it for forty days—7 rest, ease, quiet—8 within—9 the womb—10 remained—11 and if—12 a forty years, (*i. e.*, a person of forty years of age)—13 wisdom—14 and manners—15 has not (*lit.* is not)—16 him with truth—17 ought not, it is not proper—18 to call a man—19 bravery, manliness, generosity, magnanimity, gallantry—20 and kindness is—21 humanity—22 even this, this very, merely this—23 painting, portrait, mark, impression—24 material, outward, outline—25 fancy not, think not—26 virtue is requisite—27 because a form, shape—28 it is possible to make, one can make—29 on balconies, on halls,—30 door (*i. e.*, on hall doors)—31 with vermilion—32 and verdigrease—33 when to man—34 may not be, there exists not—35 virtue—36 and favor, kindness, benevolence—37 what difference—38 from the man—29 with the picture, form—40 of the wall (*i. e.*, the painting on the wall)—41 into the hand—42 to bring—43 the world—44 is, not wisdom, is not virtue—[45 to one (*i. e.*, mortal)—46 if you are able, if it is possible for you—47 a heart—48 get in hand, gain over.]

A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth,* but to gain one single heart.

* Revised from No. 45 to No. 48.—“Gain the heart of one (*i. e.*, person) if it be possible (or if you have the power.)

T A L E 12.

سالي نزع درميان پيادگان حجاج افتاد و داعي هم دران
 سفر پياده بود انصاف در سر وروي يکديگر افتاديم و داد فسق
 وجدال بداديم کجاوه نشيني را شنيدم که با عدیل خود ميگفت
 يا للعجب پياده عاج چون عرصه شطرنج بسر مي برد فرزین
 مي شود يعني به ازان مي شود که بود و پيادگان حجاج باديہ را
 بسر بردند و بتر شدند

از من بگوي حاجي مردم گزاي را
 کو پوستين خلق بازار مي درد
 حاجي تونيستي شترست از براي آنکه
 بپچاره خار مي خورد و بار ميبرد

1 One year—2 a quarrel, contention, dispute—3 amongst—4 the foot-travellers, pilgrims—5 of Hujaz—6 fell, happened—[7 and the plaintiff, claimant (*i. e.*, the author)—8 also—9 in that—10 journey—11 was a foot-traveller]—12 justice—13 concerning the head and face—14 of one another—15 we fell upon (*i. e.*, we mutually recriminated)—16 and justice, revenge, complaint—17 of obscenity, imprudence—18 and contest, altercation—19 we gave—20 one sitting on a litter (*i. e.*, a camel seat)—21 I heard—22 who—23 with companion, alike (equal load *i. e.*, one who has an equal share of the کجاوه or camel saddle *i. e.*, a companion)—24 his own—25 was saying—26 how wonderful—27 the foot travellers (*i. e.*, the pawns)—28 of ivory—29 when—30 the expanse, space, interval—31 of the chess-board—32 arrive at, have crossed over—33 viziers (*i. e.*, Queens)—34 become—35 that is to say—36 better than that—37 become—38 than they were—39 and the foot travellers—40 of Hujaz—41 the desert—42 have crossed, come to the end of—43 and have become worse—44 from me—45 say you—46 to the Hajee (*i. e.*, pilgrim)—47 man biter (from مردم men and گزیدن to bite)—48 who (*i. e.*, he who)—49 the coats, skins—50 of the creation, mortals—51 in the injury, affliction, vexation—52 tears—53 a pilgrim—54 you are not—55 the camel is—56 for that reason—57 the poor creature—58 thorns—59 eats—60 and a load—61 carries.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number.* They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of Chess on crossing the whole board become Viziers (or Queens) increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load.

* Revised from No. 7 to No. 11.—And the author was also a foot traveller on that journey.

T A L E 13.

⁷ هندوئی ¹ فقط ² اندازی ³ همی ⁴ آموخت ⁵ حکیمی ⁶ گفتش ⁷ تراکه ⁸ خانه
¹⁰ نیست ⁹ بازی ⁸ نه اینست

بیت

¹⁶ تا ¹¹ ندانی ¹² که ¹³ سخن ¹⁴ عین ¹⁵ صوابست ¹⁶ مگوی
²² و آنچه ¹⁷ دانی ¹⁸ که ¹⁹ نه ²⁰ نیکوش ²¹ جوابست ²² مگوی

1 An Indian—2 fireworks (from ^{نفت} naphtha, and ^{انداختن} to throw)
 —3 did learn or taught—4 a wise man—5 said to him—6 to you whose—7
 house—8 is of reeds—9 play, sport—10 not this is—11 as long as you know
 not—12 that—13 the speech, saying, discourse—14 truly, strictly, perfectly—15
 proper is—16 speak you not—17 and that which—18 you know—19 that—20
 not good (its)—21 answer is—22 speak not, say not.

An Indian was teaching others how to make fireworks, when a wise man
 said to him "this is not a fit play for you who inhabit a house made of reeds."
 Until you are persuaded that the discourse is strictly proper, speak not;
 and whatever you know will not obtain a favourable answer, ask not.

TABLE 14.

¹⁰ ⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 مردکی را درد چشم خاست پیش بیطاری رفت که مرا دواکن
¹⁹ ¹⁸ ¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹
 بیطار از آنچه در چشم چهارپایان کردی در دیده او کشید کور
²⁹ ²⁸ ²⁷ ²⁶ ²⁵ ²⁴ ²³ ²² ²¹ ²⁰
 شد خصومت پیش داور بردند گفت برو هیچ توان نیست
³⁸ ³⁷ ³⁶ ³⁵ ³⁴ ³³ ³² ³¹ ³⁰
 اگر این خرنبودی پیش بیطار نرفتی مقصود ازین سخن
⁴⁷ ⁴⁶ ⁴⁵ ⁴⁴ ⁴³ ⁴² ⁴¹ ⁴⁰ ³⁹
 آنست که هرکه نا آزموده را کار بزرگ فرماید با آن که
⁵³ ⁵² ⁵¹ ⁵⁰ ⁴⁹ ⁴⁸
 ندامت برد بنزدیک خردمندان بشفقت رای منسوب گردد

قطعه

⁵⁹ ⁵⁸ ⁵⁷ ⁵⁶ ⁵⁵ ⁵⁴
 ندهد هوشمند روشن رای بفرومایه کارهای خطیر
⁶⁵ ⁶⁴ ⁶³ ⁶² ⁶¹ ⁶⁰
 بوریاناف اگرچه بافندست نبردش بکارگاه حریر

1 To a little man—2 a pain—3 of the eyes—4 arose—5 before, in front of
 —6 a farrier, a horse doctor—7 he went—8 saying—9 to me—10 give medi-
 cine, apply a remedy (دوا medicine)—11 the farrier—12 from that which
 —13 on the eyes—14 of brutes, four footed animal—15 applied (*lit. did*)—16
 upon—17 his eyes—18 applied (*lit. drew across*)—19 blind—20 he became—21
 enmity, quarrelling, contention, strife—22 before—23 a judge, a sovereign—
 24 they (*i. e.*, his friends) carried—25 he said—26 upon him—27 nothing any-

hing—28 retaliation, recompense, fine, mulct—29 is not—30 if—31 this (*i. e.*, person)—32 had not been an ass—33 before, in front of—34 a farrier—35 would not have gone (*i. e.*, for advice)—36 the intention, design, purpose—37 of this—38 speech, saying, (*i. e.*, story)—39 that is—40 viz.—41 whoever—42 to one unacquainted, a novice, to an inexperienced person (from **ألم**; not and **ازمودن** to try, prove)—43 a work, duty—44 great, important, weighty—45 orders, employs, commits to the care of—46 with that, notwithstanding—47 that—48 regret endures, contrition suffers, repentance undergoes—49 near (*i. e.*, in the opinion)—50 of the wise—51 with light, weak—52 understanding, judgment—53 will become imputed, accused of, considered, blamed of, wrongly called—54 gives not—55 a wise man—56 of brilliant understanding, enlightened mind—57 to a low person (from **فرو** down, below, and **سأله** means, stock, capital)—[58 works, duties—59 important, great, honourable]—60 a mat maker (from **بوریا** a mat and **بافتن** to weave)—61 although—62 a weaver is (*i. e.*, one who makes a kind of web or texture of reeds when making a mat)—63 they carry him not, they don't employ—64 in the manufactory—65 of silk.

A little man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind; upon which he complained to the magistrate. The magistrate said get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not *an important** business to one of mean abilities. The mat maker, although a weaver, yet is not employed in the silk manufactory.

* Revised from No. 58 to No. 59.—Read "important duties."

T A L E 15.

یکی از بزرگان پسری شایسته داشت وفات یافت پرسیدندش
 که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را
 عزت و شرف بیش از آنست که بر چنین جاها نویسند که
 بروزگار سوده گردد و خلایق برو بگذرند و سگان بزو شاشند
 اگر بضرورت چیزی مینویسید این دو بیت کفایت میکند
 قطعه

وۀ که هر که که سبزه در بستان
 بد میدی چه خوش شدی دل من
 بگذر ای دوست تا بوقت بهار
 سبزه بینی دمیده از گل من

1 One of—2 the great personages—3 a son—4 worthy, honourable, proper, well-bred, polite—5 possessed—6 who died (from وفات death, decease, and یافتن to get, receive)—7 they asked him—8 saying—9 on the box, coffin, case, (i. e., the slab)—10 of his tomb, sepulchre—11 what shall we write, inscribe—12 he replied—13 the verses—14 of the book—15 glorious, noble, honourable (i. e., the Koran)—16 dignity, glory, grandeur, respect, honour—17 and nobility, eminence, rank, excellency—18 more, further, —19 than that is—20 viz. that—[21 on such—22 places, spots, localities —23 should write, should be written—24 so that, because (i. e., where)—25 by time, age, fortune—26 will become obliterated, (from سودن to rub) will be rubbed out—27 and mortals, the creation folks, the public—28 on it will pass over, will trample—29 and dogs—30 on it—31 will make water, pass their urine—32 if by necessity, if indispensably, without fail—33 something—34 you would write—35 these—36 two verses—37 appear sufficient, will be enough—38 alas—39 when—40 since, whenever—41 when verdure —42 in the garden—43 sprung up, grew up, sprouted—44 how happy—45 became (i. e., was)—46 my heart—47 leave off, wait—48 O! friend—49 until the time—50 of spring—51 you will observe verdure, greenness, grass —52 grow up, spring up—53 from my clay, earth (i. e., over my grave.)

A certain great man, having lost a worthy son, they asked what inscription should be put upon his grave stone. The father replied, "verses of the Koran are too sacred and holy to be written *on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs.** If there is a necessity of writing some thing, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of spring, when you will behold grass growing out of my clay.

* Revised from No. 21 to No. 31.—On such places; where it (i. e., the slab on which the inscription is written) will become obliterated by time, the common people will walk over it, and dogs will defile it."

TABLE 16.

پارسائي بر يکي از خداوندان نعمت گذر کرد دید که بنده را
 دست و پاي استوار بسته عقوبت همي کرد گفت اي پسر
 همچو تو مخلوق را خدای عزوجل اسير حکم تو گردانیده است
 و ترا بروي فضيلت نهاده شکر نعمت حق تعالی بجاي آر
 و چندین جفا بروي روا مدار نباید که فردا در قیامت این
 بنده از تو به باشد و شرمساري بري
 مثنوي

بر بنده مگیر خشم بسیار جورش مکن و دلش میازار
 او را تو بده درم خریدي آخر نه بقدرت آفریدی
 این حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند
 اي خواجه! ارسلان و آغوش فرمان ده خود مکن فراموش
 در خبر هست از پیغمبر علیه السلام که بزرگتر حسرتي در روز
 قیامت آن باشد که بنده صالح را ببیشت برند و خداوند
 فاسق را بدوزخ

قطعه

بر غلامی که طوع خدمت تست
 خشم بی حد مران و طیر مگیر
 که فضیحت بود بروز شمار
 بنده آزاد و خواجه در زنجیر

1 A holy man, an abstemious person—2 on one, by one—3 of—4 the masters—5 of favours, benefits (i. e., a rich man)—6 passed—7 he saw—8 that—9 a slave's—10 hands—11 and feet—12 tight, strongly—13 tied, fastened—14 punishment—15 was administering, giving—16 he said—17 O! son—18 like as—19 yourself—20 a mortal, human creature—21 God—22 of grandeur and majesty—23 a prisoner—24 of the command (i. e., under the orders)—25 of you—26 has turned (i. e., converted)—27 and to you—28 upon him—29 excellence, superiority—30 has placed, deposited (i. e., has given)—31 thanks

—32 of favours (*i. e.*, benefits received)—33 towards the high God—34 perform—35 and to such a degree, so much—36 violence, tyranny—37 upon him—38 allow not, permit not—39 it may not be, it should not be, it is not fit or proper—40 that tomorrow—41 at the resurrection—42 this—43 slave—44 from yourself, than you—45 better—46 may be—47 and shame—48 you should endure—49 on the slave—50 draw not, exercise not—51 anger—52 excessive, much—53 his oppression—54 do not, exercise not—55 and his heart—56 do not vex, distress—57 to him—58 you—59 with ten direms—60 purchased—61 at last, for all that, after all—62 not—63 by your power—64 did you create—65 this—66 command (*i. e.*, commanding tone) order—67 and pride, insolence—68 and anger, rage—69 to what a degree—70 is—71 from you, than you—72 a greater, a higher—73 Lord, master (*is understood*)—(74 O! master—75 of Arselan, and Aghoash—76 the giver of commands, Lord—77 your own—78 do not—79 forget—80 in the traditions it is (*i. e.*, *it is stated*))—81 of the prophet, messengers—82 on whom be peace—83 that the greatest—84 regret, remorse, mortification—85 in the day—86 of judgment—87 that may be, that probably will be—88 when the slave—89 pious, good, meek—90 to Heaven—91 they convey, carry—92 and the master—93 bad, wicked—94 into Hell—95 upon the slave—96 who subservient, obedient—97 to command—98 of you is—99 anger—100 beyond bounds, boundless—101 exercises not—102 and levity—103 seize not, (*i. e.*, be not capricious, or inconstant)—104 because—105 disgraceful—106 will be, may be—107 on the day of reckoning (from روز a day شمردن to count, number)—108 the slave—109 free, set at liberty—110 and the master—111 in chains.

A holy man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, "O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame." Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoash, forget not thy superior lord. There is a tradition of the prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity, nor capriciousness; for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

TABLE 17.

⁸ سالې ⁷ از بلخ ⁶ با شاميان ⁵ سفر بود ⁴ راه ³ از حراميان ² پر خطر ¹ جواني
¹⁵ بدرقه ¹⁴ همراه ¹³ ماشد ¹² سپرباز ¹¹ و چرخ ¹⁰ انداز ⁹ و سلهشور ⁸ و بيش زور
²² كه ²¹ ده ²⁰ مرد ¹⁹ تانا ¹⁸ كمان ¹⁷ اورا ¹⁶ زه ¹⁵ نكردندي ¹⁴ و زور ¹³ اوران ¹² روي ¹¹ زمين
²⁹ پشت ²⁸ اورا ²⁷ بزمين ²⁶ نياوردندي ²⁵ اما ²⁴ متنعم ²³ بود ²² و سايه ²¹ پرورده
³⁷ نه ³⁶ جهان ³⁵ ديده ³⁴ و نه ³³ سفر ³² كرده ³¹ رعد ³⁰ كوس ²⁹ دلاوران ²⁸ بگوش ²⁷ او
⁴² نرسیده ⁴¹ و برق ⁴⁰ شمشير ³⁹ سواران ³⁸ ندیده

بيت

⁴⁶ نيافته ⁴⁵ دردست ⁴⁴ دشمن ⁴³ اسير
⁵⁰ بگردش ⁴⁹ نباريد ⁴⁸ باران ⁴⁷ تير
⁵⁸ اتفاقا ⁵⁷ من و اين ⁵⁶ جوان ⁵⁵ در پي ⁵⁴ هم دوان ⁵³ هران ⁵² ديوار ⁵¹ قديم

1 One year—2 from Balk—3 with people of Damascus—4 a journey happened, I had a journey—5 the road—6 on account of robbers, assassins, rascals, cheats—7 full of danger (*i. e.*, was)—[8 a young man—9 a guide, convoy, guard on the road—10 a fellow traveller, (*i. e.*, in company)—11 of us was, of me was]—12 a handler of the shield (from سپر a shield and باختن to play, sport, wield)—13 and a quoit-hurler (from چرخ a wheel, an orb, and انداختن to hurl, throw, (N. B.—In the Punjab this weapon was used by the Seiks in action during the two late campaigns in that country, it was made of very thin

metal and the outer edge made as sharp as a sword)—14 and a champion, a gladiator, (from سلاح weapon and شاور exercise) one expert at arms—15 and of great strength—16 so much so viz. because—17 ten men—18 strong, powerful—[19 his bow—20 could not string §; a bow-string]—[21 and the strong men]—22 on the face of the earth—23 the back—24 of him—25 to the ground—26 had not brought, bent—27 but—[28 he was pampered, high fed, accustomed to luxury (delicately or effeminately brought up) fed on dainties]—29 and nursed in the shade—30 and—31 not a traveller or one who had seen the world—32 and not—33 one who had travelled—34 the thunder—35 of the drum—36 of brave men, warriors—37 in his ears—38 had not reached—39 and the lightning—40 of the swords—41 of horsemen—42 had not seen—43 had not fallen—44 into the hand—45 of the enemy—46 a prisoner—47 about him, around him—48 had not rained—49 an inundation, showers, rain—50 of arrows, —51 by chance—52 I and this, myself and this—53 young man—54 in pursuit, intent on following—55 together running, —56 every—57 wall—58 old, ancient.

On a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. *There was a young man of our party,** an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could *not draw his bowstring;†* and the most powerful wrestler‡ on the face of the earth, had never brought his back to the ground: *but he was rich,§* and had been nursed in the shade, was inexperienced in the world and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy nor had the arrows fallen in showers around him. It happened that I and this young man were running together, every wall

* Revised from No. 8 to No. 11.—A young man (a guide or guard) was in company with us.

† Revised from No. 19 to No. 20.—Not string his bow (i. e., bend the bow so as to fasten the string.)

‡ Revised No. 21.—And (any) of the warriors (or strong men.)

§ Revised No. 28.—But he had been effeminately brought up.

که پیش آمدی ب قوت بازو بیفکندي و هر درخت عظیم که
دیدي بزور سر پنجه بر کندي و تفاخر کنان گفتي

بیت

بیل کو تا کتف و بازوي گردان بیند
شیر کو تا کف و سر پنجه مردان بیند
ما درین حالت بودیم که دو هندو از پس سنگ سر بر آوردند
و قصد قتل ما کردند در دست یکی چوبی و در بغل دیگری
کلوخ کوبی جوانرا گفتم چه پائی

بیت

بیار آنچه داری ز مردي وزور
که دشمن بیائی خود آمد بگور
تیر و کمان را دیدم از دست جوان افتاده و لپزه بر استخوان

بیت

نه هر که سوي شکافد بتیر جوشن خاي
بروز حمله جنگ آوران بدارد پای

1 That—2 in front—3 came—[4 with the power—5 of his arm—6 threw down]—7 and every tree—8 great, noble, large—9 that—10 he observed—[11 with the strength—12 of his grasp]—13 he drew up, pulled up, tore up—14 and boasting—15 doing—16 he said—17 the elephant—18 where is?—[19 so that the shoulders—20 and the arm—21 of warriors]—22 may behold—23 where is the lion—24 so that the palm—25 and the grasp, claw—26 of brave men—27 may see—28 we in this—29 state—30 were we—31 when two—32 Indians, Hindoos—33 from the rear, from behind—34 stone—35 raised their heads—36 and intention, design—37 of killing us—38 they did—39 in the hand—40 of one—41 a stick—42 and in the bosom—43 of the other—[44 a rummer, a

wooden instrument for beating down earth (from *كلوخ* a clod of earth *كوتن* to beat, thump, strike)—45 to the young man—46 I said—47 why wait you?—48 bring—49 that which—50 you possess—51 of bravery, valour—52 and strength—53 because the enemy—54 with foot—55 his own (*i. e.*, of his own accord)—56 has come—57 to the grave]—58 the arrow—59 and the bow—60 I saw—61 from the hand—62 of the young man—63 fallen—64 and trembling—65 on his bones, joints, limbs—66 not every one who—67 a hair—68 can cut, split, rend in two—69 with the arrow—70 mail piercer (from *جوشن* armour, and *خايدن* to gnaw, eat through, champ)—71 in the day of attack (*i. e.*, battle)—[72 of warriors]—73 will hold, place, keep—74 his foot, (*i. e.*, will be steady.)

that came in his way *he pulled down** and every large tree that he saw, *by the force of his arm,†* he tore up by the roots. He was boasting saying, “where is the elephant that you may behold *the shoulders of the hero?‡* where is the lion that you may see the fingers and palm of the brave man?” We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other *a sling§* under his arm. I said to the young man, “why do you stop? Show your strength and valour, *for here is the enemy within a foot of his grave.*”|| I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against *the warrior¶* in the day of battle.

* Revised from No. 4 to No. 6.—He threw down with the strength of his arm.

† Revised from No. 11 to No. 12.—By the power of his grasp or clutch.

‡ Revised from No. 19 to No. 21.—The shoulders and arms of warriors.

§ Revised No. 44.—A clod rammer.

|| Revised from No. 53 to No. 57.—Because the enemy has of his own accord come to his grave (*i. e.*, seeks his own destruction.)

¶ Revised No. 72.—Warriors.

چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم
و جان بسلامت بدر بردیم

قطعه

بکارهای گران مرد کار دیده فرست
که شیرش رزه در آرد بزیر خم کند
جوان اگرچه قوی بال و پیلتن باشد
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آزموده معلومست
چنانکه مسئله شرع پیش دانشمند

1 remedy—2 besides that, with the exception of that—3 we know not (*lit.* saw not)—4 that goods, property, apparel, chattels, apparatus—5 and arms, weapons—6 and clothes—7 surrendered, gave up (رها released, delivered)—8 and life—9 with safety—10 carried away, escaped—[11 in works, duties]—12 heavy, noble, important—13 a man—14 experienced (from کار work and دیدن to see)—15 is the best—16 who—17 the devouring lion—18 brings, draws—19 under, betwixt—20 the coil, ply, curl, curve, bend, crook—21 of the snare, noose—22 a young man—23 although—24 strong—25 of arm (*lit.* a wing, a pinion)—26 and an elephant form, a body like an elephant—27 may possess (*lit.* may be)—28 in the battle—29 of his enemy—30 from fear—31 will slip, tremble—32 his joints—33 war, battle—34 before, in front of—35 one accustomed to war, a warrior (from مصاف a field of battle, the ranks of an army, battle, and آزمودن to try, prove,)—36 is known, understood—37 such as, in the same way as—38 a question, proportion, problem—39 of the law—40 before, in front of—41 a wise man, learned person.

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On an affair* of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

* Revised No. 11.—Read "In works."

T A L E 18.

⁷توانگرزاده¹ را دیدم² بر سر³ گور پدرش⁴ نشسته⁶ و با درویش⁷ بچه
⁷⁵مناظره⁸ در پیوسته⁹ که صندوق¹⁰ تربت پدرم¹¹ سنگین¹² است و کتابه¹³
⁹⁴رنگین¹⁴ و فرش رخام¹⁵ انداخته¹⁶ و خشت¹⁷ پیروزه¹⁸ درو ساخته¹⁹ بگور²⁰
³²پدرت²¹ چه ماند خشتی²² دو فراهم آورده²³ و مشتی²⁴ دو خاک بران²⁵
³⁹پاشیده²⁶ درویش پسر این بشنید²⁷ و گفت²⁸ خاموش²⁹ که تا پدرت³⁰
⁴⁵زیر این³¹ سنگ گران³² بر خود³³ بجنبیده³⁴ باشد پدرم³⁵ به بهشت³⁶
⁴⁷رسیده³⁷ باشد در خبرست³⁸

بیت

⁵⁶خر که⁵⁷ کمتر نهند⁵⁸ بروی⁵⁹ بار بره⁶⁰ آسوده⁶¹ تر کند⁶² رفتار⁶³
 قطعه

⁶¹مرد درویش⁶² که⁶³ بار ستم⁶⁴ فاقه⁶⁵ کشید⁶⁶
⁶⁶بدر مرگ⁶⁷ همانا⁶⁸ که⁶⁹ صکبار⁷⁰ آید⁷¹
⁷¹وانکه⁷² در نعمت و در راحت⁷³ و آسایش⁷⁴ زیست⁷⁵
⁷⁷مردنش⁷⁸ زین همه⁷⁹ شک نیست⁸⁰ که دشوار⁸¹ آید⁸²
⁸²بهمه⁸³ حال⁸⁴ اسیری⁸⁵ که زبندی⁸⁶ برهد⁸⁷
⁸⁷بهترش⁸⁸ دان⁸⁹ ز امیری⁹⁰ که گرفتار آید⁹¹

1 The son of a rich person—2 I saw—3 at the head—4 of the tomb, grave
 —5 of his father—6 sitting—7 and with the son of a devotee—8 dispute—9
 joined in—10 saying—11 the box, slab—12 of the tomb—13 of my father—14
 is of stone—15 and the inscription—16 painted, bright, showy, flowery, coloured,

gaudy—17 and the carpet, pavement—18 marble—19 thrown (*i. e.*, placed)—20 and the bricks—21 of turquoise—22 upon it—23 inlaid, made, prepared—24 upon the grave—25 of your father—26 what remains—27 a brick—28 two—29 brought together—[30 and two handfuls]—31 of earth—32 on them—33 sprinkled—34 the son of the devotee—35 heard this—36 and said—37 silence!—38 because till—39 your father—40 from under this—41 heavy stone—42 of himself—43 my move—44 my father—45 to heaven—46 may have arrived, reached—47 in the traditions, there is a saying—48 the ass—49 who, that—50 less they place—51 upon him—52 a load—53 upon the way, road—54 more easily, with greater comfort—55 does—56 walk, pace, makes progress—57 the man devotee, the manly devotee—58 who—[59 the cruel load, the oppressive, or vexatious load]—60 of poverty—61 draws, bears up with, endures—62 at the gate of death—63 like, resembling, immediately (*i. e.*, it is probable)—64 that—65 light loaded—66 will come—67 and he who—68 in wealth, ease, affluence—69 and in ease, repose, comfort—70 and ease—71 lived—72 his death—73 from all this (*i. e.*, for these very reasons)—74 a doubt—75 there is not—76 that difficult—77 will come—78 in every—79 respect, state, circumstance—80 a prisoner—81 who from imprisonment—82 is released—83 him better—84 consider, know, suppose—85 than a nobleman—86 who—87 becomes a prisoner, is taken captive.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwaish, saying "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turquois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled *with a handful** of earth?" The son of the durwaish on hearing this said "hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, (*Arabic*) "*that to the poor, death is a state of rest.*" The ass who carries the lightest burden travels easiest. In like manner the durwaish who bears *the burthen†* of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

* *Revised No. 30.*—Read "With a *couple* of handfuls."

† *Revised No. 59.*—Read "The *oppressive* burden."

TABLE 19.

| | | | | | | | |
|-------|------|----------|---------|-------|--------|-------|------|
| 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| بزرگی | را | پرسیدم | از معنی | این | حدیث | که | گفت |
| 18 | 17 | 16 | 15 | 14 | 13 | 12 | 11 |
| هران | دشمن | که | باوی | احسان | کنی | دوست | گردد |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 | |
| چندان | که | مدارا | پیش | کنی | مخالفت | زیادت | کند |
| قطعه | | | | | | | |
| 30 | 29 | 28 | 27 | 26 | | | |
| فرشته | خوی | شود | آدمی | بکم | خوردن | | |
| 36 | 35 | 34 | 33 | 32 | 31 | | |
| وگر | خوری | چوبه‌ایم | بیوفتی | چو | جماد | | |
| 41 | 40 | 39 | 38 | 37 | | | |
| مراد | هرکه | بر آری | مطیع | امر | توشد | | |
| 47 | 46 | 45 | 44 | 43 | 42 | | |
| خلاف | نفس | که | گردن | کشد | چویافت | مراد | |

1 Of a great personage, a venerable person—2 I asked—3 of the meaning—4 of this—5 saying, tradition—6 viz.—7 he replied—8 by reason of that—9 every—10 enemy—11 that—12 to him, towards him—13 you grant a favor, shew kindness to—14 your friend—15 becomes—16 but, except—17 lust—18 who—19 so much as—20 civility, kindness—21 before—22 you do, exercise—23 opposition, enmity—24 the more—25 does—26 of an angel—27 temperament—28 becomes—29 a man, a mortal—30 by little eating, by abstinence—31 and if—32 you eat—33 like a brute—34 you will fall—35 like—36 an inanimate thing, a stone, a fossil—37 the desire, intention, wish—38 of whoever—39 you accomplish, perform—40 obedient of the order of—41 you will become—42 contrary—43 is lust—44 who neck—45 draws (*i. e.*, becomes rebellious)—46 when he gets, receives—47 his desire, wish, inclination.

They enquired of a religious man the meaning of this tradition, “(*Arabic*) *You have not any enemy so powerful as the passion of lust, which is within you.*” He replied, “because that any enemy to whom you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity.” By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust on the contrary, when indulged, is rebellious.

T A L E 20.

⁸ یکی ⁷ در صورت ⁶ درویشان ⁵ نه ⁴ بر سیرت ³ ایشان ² در محفلی ¹ دیدم
¹⁵ نشسته ¹⁴ و شغعتی ¹³ در پیوسته ¹² و دفتر ¹¹ شکایت ¹⁰ باز کرده ⁹ و ذم
²³ توانگران ²² آغاز ²¹ سخن ²⁰ بدینجا ¹⁹ رسانیده ¹⁸ که ¹⁷ درویشان ¹⁶ را ¹⁵ دست
²⁹ قدرت ²⁸ بسته است ²⁷ و توانگران ²⁶ را ²⁵ پای ²⁴ ارادت ²³ شکسته

بیت

³⁴ کریمان ³³ را ³² بدست ³¹ اندر ³⁰ درم ²⁹ نیست
³⁸ درم ³⁷ دران ³⁶ عالم ³⁵ را ³⁴ کرم ³³ نیست

1 One—[2 in the form, shape, appearance—3 of devotees, durwaishes—4 not—5 on the morals, way of life, manners, conduct—6 of them]—7 in an assembly—8 I saw—9 sitting—10 and in baseness, brutality—11 engaged in, joined to—12 and the book—13 of complaint—14 had opened, (threw back the pages)—15 and the blame, reproach—16 of the rich—17 commenced (lit. commencement)—18 the speech—19 to this place—20 had reached—21 saying, viz.—22 to the poor—23 the hand—24 of power—25 is closed, shut—26 and to the rich—27 the foot—28 of wish, inclination, desire—29 is broken—30 to the liberal—31 in hand—32 within—33 direms—34 are not—35 the direm possessors, the rich—36 of the world—37 liberality—38 have not.

I saw, sitting in a company, a certain person *who wore the habit of a durwaish, but without possessing the disposition of one,** and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse was turning on this point, that durwaishes have not the means, and the rich not the inclination to be charitable. Those possessed of liberal minds have no command of money, and the wealthy worldings have no munificence.

* Revised from No. 2 to No. 6.—In appearance a devotee without the morals of one.

مرا که پروردهٔ نعمت بزرگانم این سخن ناپسند آمد گفتم
 ای یار توانگران دخل مسکینانند و ذخیره گوشه نشینان و مقصد
 زائران و کهف مسافران و متحمل بارگران از بهر راحت دیگران
 دست تناول بطعام آنکه برند که متعلقان و زیردستان بخورند
 و فضلۀ مکارم ایشان بارامل و پیران و اقارب و جیران رسیده

نظم

توانگران را وقفست و نذر و مہمانی
 زکوٰۃ و فطرہ و اعتاق و ہدی و قربانی
 توکی ببولت ایشان رسمی کہ نتوانی
 جز این دورکعت و آن ہم بصد پریشانی
 اگر قدرت جودست و اگر قوت سجود توانگران را بہ
 میسر میشود کہ مال مزکی دارند و جامہ پاک و عرض مصون
 و دل فارغ و قوت طاعت درلقمہ لطیفست و صحت عبادت
 در کسوت نظیف بیداست کہ از معدہ خالی چہ قوت آید
 و از دست تہی چہ مروت و از پای بستہ چہ سیر آید و از شکم
 گرسنہ چہ خیر

1 To me who—2 the nourished—3 of the favors, by the bounty—4 of the great I am—5 this speech—6 disagreeable—7 came—8 I said—9 O!—10 friend—11 the rich—12 the income, produce—13 of the poor are—14 and the storehouse—15 of recluses—16 and the hope, desire—17 of pilgrims—18 and the cave, asylum—19 of travellers—20 and the bearers—[21 of heavy loads]—22 for the sake of—23 the ease, pleasure, tranquillity—24 of others—25 the hand—26 of eating—27 in food, towards the food—28 at that time they take, (i. e., stretch not or extend)—29 when—30 their dependants, hangers on—31 and inferiors (from زیر under and دست the hand)—32 eat—33 and the remainder—34 of the bounty, kind acts—35 of them—36 to widows—37 and aged folks—38 and relations, connections—39 and neighbours

—40 has reached (*i. e.*, goes to)—41 to the rich—42 is the duty of leaving legacies for pious purposes, giving endowments for public charity—43 and gifts—44 and the rites of hospitality, feasting people—45 alms, property given in charity—46 and alms, (also creation, form)—47 and the manumission of slaves—48 and gifts—49 and sacrifices—50 you how?—51 to the dignity, power—52 of them—53 can reach, arrive at—54 who—55 are not able—56 except these—57 two genuflexious (*i. e.*, to perform)—58 and those—59 also—60 with an hundred—61 difficulties—[62 if—63 the power—64 of liberality is (*i. e.*, if there exists)—65 and if—66 the virtue, power, faculty, strength—67 of adoration, bowing the forehead—68 to the wealthy, the rich—69 better—70 obtainable—71 becomes]—72 because—73 the property, goods—74 of alms, $2\frac{1}{2}$ percent yearly—75 they possess—76 and clothes, apparel—77 pure, clean—78 and a reputation, fame, soul, the body—79 guarded, laid up, immaculate, spotless—80 and a heart—81 at leisure disengaged, contented, free—82 and the power, virtue—83 of obedience—84 in morsels—85 good are, delicate are—86 and the truth, health, entire—87 of worship, prayer, adoration—88 in, amongst—89 clothes, apparel—90 clean, pure—91 is manifest, apparent, plain, evident, certain, obvious—92 because—93 from a stomach—94 empty (*i. e.*, hungry)—95 what strength, power—96 can come from, proceed out of—97 and from a hand—98 empty—99 what—100 bounty manliness—101 and from a foot—102 tied, bound—103 what walking—104 can come—105 and from a belly—106 hungry—107 what—108 munificence, liberality.

To me, who owe my support to the bounty of the ^{great}, this language was not at all grateful. I said, "O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of *burthens** for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? *The rich perform both moral and religious duties, in the most perfect manner*,† because they possess wealth, out of which they bestow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

* Revised from No. 21.—Read "of heavy burdens."

† Revised from No. 62 to No. 71.—If there exists the power of munificence and if there is the virtue of adoration the wealthy have the best means of attainment because &c. &c.

قطع

⁷ شب ⁶ پراگنده ⁵ خسپد ⁴ آن که ³ پدید ² نبود ¹ وجه ⁷ با ⁶ مداد ⁵ دانش
¹⁴ مور ¹³ گرد ¹² آورد ¹¹ بتابستان ¹⁰ تا ⁹ فراغت ⁸ بود ¹⁴ زمستانش
²² فراغت ²¹ با ²⁰ فافه ¹⁹ نه ¹⁸ پیوند ¹⁷ و ¹⁶ جمعیت ²² در ²¹ تنگدستی ²⁰ صورت ¹⁹ نه
³² بندگان ³¹ یکی ³⁰ تحریمه ²⁹ عشا ²⁸ بسته ²⁷ و ²⁶ دیگری ²⁵ منتظر ²⁴ عشا ²³ نشسته ³² هرگز
³⁵ این ³⁴ بدمان ³³ کی ³⁵ ماند

بیت

⁴³ خداوند ⁴² روزی ⁴¹ بحق ⁴⁰ مشغول ³⁹ پراگنده ³⁸ روزی ³⁷ پراگنده ³⁶ دل
⁵⁰ پس ⁴⁹ عبادت ⁴⁸ اینان ⁴⁷ بمحل ⁴⁶ قبول ⁴⁵ نزدیکترست ⁴⁴ که ⁵⁰ جمعند
⁵⁸ و ⁵⁷ حاضر ⁵⁶ نه ⁵⁵ پریشان ⁵⁴ و ⁵³ پراگنده ⁵² خاطر ⁵¹ که ⁵⁸ اسباب ⁵⁷ معیشت ⁵⁶ ساخته
⁶⁴ و ⁶³ باوراد ⁶² عبادت ⁶¹ پرداخته ⁶⁰ عرب ⁵⁹ گوید ⁶⁴ گشت ⁶³ نشنیده

1 At night—2 distressed, distracted, scattered dispersed—3 sleeps—4 he who
 —5 does not see, observe—6 the money (also mode, manner, cause, reason) *i. e.*,
 the articles of food—7 of his morning (*i. e.*, for the next day)—8 the ant—9
 collects—10 during the summer—11 so that—12 ease, tranquillity, rest—13
 may be (*i. e.*, may have)—14 to him in the winter—[15 contentment, leisure,
 repose, freedom from care, disengagement—16 and—17 in the poverty—18
 does not join, adhere to, assimilate, remain fixed with]—19 and peace of mind
 —20 in poverty, want, inability (from تنگی narrow, scanty and دست a hand)
 —21 shape, form, appearance, face, state, condition, case—22 not—23 shuts
 (*i. e.*, does not assume)—24 one—25 the commencement of the prayer—26 of

the first watch of the night (also supper)—27 has settled upon (from بستن to shut, close) determined upon—28 and the other—29 expecting, tarrying for, expectant—30 of supper—31 sitting—32 ever—33 this one—34 with that one—35 how can be compared, can remain or exist—36 the master—37 of wealth, fortune (*i. e.*, the rich man)—38 towards God—39 is employed—40 distressed—41 of means (*i. e.*, wealth)—42 distressed—43 of mind, heart—44 therefore—45 the worship, devotion—46 of them—47 in the place, house, mansion, abode—48 of approbation, consent, favourable reception—49 is nearer—50 because they are collected (*i. e.*, in mind)—51 and present, ready at hand—52 and not distracted—53 and distressed—54 of heart—55 because—56 the means—57 of subsistence, livelihood—58 are prepared, arranged—59 and with daily rehearsals, devotion, commemorations—60 of devotion—61 performed, completed, finished—62 the Arabs say—63 he said—64 have you not heard.

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer, that in winter they may enjoy rest. *Leisure and poverty are not found together*, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, (*Arabic*) *God defend me from distressful poverty and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds.*" My antagonist asked, "have you not heard."

* Revised from No. 15 to No. 18.—Leisure does not assimilate with poverty.

که پیغمبر علیه السلام گفت الفقر فثري گفتم خاموش که
 اشارت خواجه عالم بفقر طائفه ایست که مردان میدان رضا اند
 و تسلیم تیر قضا نه اینان که خرقة ابرار پوشند و لقمه ادرار فروشند

رباعي

اي طبل بلند بانگ در باطن هیچ
 بي توشه چه تدبیر کنی وقت پسیم
 روی طمع از خلق به پیچ ار مردی
 تسبیح هزار دانه بردست میبیم
 درویش بی معرفت نیار آمد تا فقرش بکفر انجامد که نشاید
 جز بوجود نعمت برهنه را پوشیدن یا در استخلاص گرفتاری
 کوشیدن ابناي جنس مارا بمرتبه ایشان که رساند و ید علیا
 بید سفلی چه ماند نه بینی که حق جل و علا در محکم تنزیل
 از نعیم اهل بهشت خبر میدهد که تا بدانی که مشغول کفاف
 از دولت عفاف محرومست و ملک فراغت زیرنگین رزق

معلوم

1 That—2 the prophet on whom be peace—3 said—4 poverty is my glory
 —5 I said—6 silence—7 because—8 the meaning (*lit.* signal, sign nod—9
 of the prince of the world, Lord of the world—10 to the poverty—11 of that
 set are—12 who—13 men—14 of the plain—15 of acquiescence are (*i. e.*,
 obedient to the will of destiny) are resigned to their fate—16 and resigned
 —17 to the arrow—18 of fate—19 not those—20 who the ragged clothes
 —21 of pious men, just, holy men—22 they wear—23 and the morsels, scrabs
 —24 of beggary (*i. e.*, food received as charity)—25 they sell—26 O! drum

—27 of high—28 noise, cry, sound—29 in the inside—30 nothing—31 without provisions, food—32 what—33 arrangement will you make? (تدبیر) deliberation, arrangement, expedient and کردن (to do)—34 in the time—35 of enterprise, preparation for action—36 the face—37 of avarice—38 from the creation, mankind—39 turn, draw off—40 if you are a man—41 the rosary—42 of a thousand beads—43 in the hand—44 twist not, turn not—45 a devotee—46 without divine grace, knowledge—47 will not rest—48 until his poverty—49 into blasphemy, infidelity—50 ends in—51 because, viz.—52 it is not likely; it is impossible—53 except—54 with the presence, existence—55 of wealth—56 to the naked—57 to clothe—58 or concerning—59 the liberation—60 of a prisoner—61 to endeavour, use the means, make an effort—62 equals, of the same rank or quality—63 like as, such as us—64 to the rank, quality, dignity—65 of them—66 how can reach, or arrive at—67 and of the hand that gives (يد the hand and عالية high) the high hand—68—with the hand that receives (يد the hand and سفلی mean, low, ignoble)—69 what comparison (*lit.* what remains?)—70 see you not, do you not observe—71 that—72 the glorious and majestic God—73 in—74 the laws rules—75 of the revelation, (*i. e.*, the Koran)—76 concerning, regarding—77 the pleasures, delights—78 of the dwellers of heaven, of the people of paradise—79 gives intimation, describes—80 saying—81 so that you may know—82 that—83 those intent (or whose minds think of)—84 on the means of subsistence—85 from the value, wealth—86 of virtue, chastity—87 are excluded, exempted—88 and the kingdom—89 of tranquillity—90 under the signet ring (*i. e.*, subservient to, depends on)—91 of a subsistence—92 known, used, established, sure.

That the prophet said, poverty is my glory?" I replied, "he silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice, instead of turning in your hand a string of a thousand beads. A durwaish without vital religion, will not rest until his poverty ends in blasphemy. (*Arabic*) *He who is in poverty, is in danger of blasphemy.* Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? (*Arabic*) *For them are appointed fruits in gardens of delight,* in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

بیت

تشنگان را نماید اندر خواب همه عالم چشم چشمه آب
هرکجا سختی کشیده و تلخی چشیده را بینی خود را بشو
در کارهای مخوف اندازد و از توابع آن نپرهیزد و از عقوبت
آخرت نه هراسد* و حلال از حرام نشناسد
قطعه

سگی را گو کلوخی بر سر آید ز شادی بر جهد کین استخوانست
وگر نعشی دوکس بردوش گیرند لئیم الطبع پندارد که خوانست
اما صاحب دنیا بعین عنایت ملحوظست و بحلال از حرام
محفوظ من همانا که تقریر این سخن نکردم و برهان بیان
نیاردم انصاف از تو توقع دارم هرگز دیدی که دست دعائی
برکتف بسته یا بی نوایی در زندان نشسته یا پرده معصومی دریده
یا کفی از معصم بریده آلا بعلت درویشی شیر مردان را بحکم
ضرورت در نقبها گرفته اند و کعبها سفته و محتملست که
درویش را

1 To the thirsty ones—2 appears—3 in, within, during—4 sleep—5 all—6 the world—7 in their eyes—8 a fountain, spring—9 of water—10 every place—11 one who has suffered distress (from سختی hardness, hardship, distress and کشیدن to draw, endure)—12 and one who has known bitterness, misery (from تلخی bitterness, acrimony, and چشیدن to taste)—13 you see, observe—14 to his own—15 countenance (*i. e.*, himself)—16 in works, actions—17 fearful, dangerous—18 hurls, throws—19 and from the followers, dependents (*i. e.*, the consequences, results)—20 of them—21 does not guard against, take care of, abstain from—22 and from the punishments—23 of the end, (*i. e.*, of futurity)—24 does not dread—25 and—26 the lawful—27 from the forbidden, unlawful—28 does know, distinguish, discriminate—29 to the dog—30 if—31 a clod of earth—32 should come to his head (*i. e.*, should be hurled at his head)—33 from joy,

gladness—34 jumps, frisks—35 saying (*i. e.*, thinking) this—36 is a bone—37 and if—38 a corpse, a dead body—39 two persons—40 on shoulders—41 should take away, seize, carry—42 one of a sordid disposition (from *لئيم* miserly and *طبع* temperament)—43 will think, supposes—44 that—45 it a tray is—[46 but—47 the rich man (*صاحب* lord, master, and *دنيا* the world)—48 with the eye (or the most perfect)—49 of kindness, favor, assistance, anxiety—50 is looked at kindly]—51 and with the lawful—52 from the forbidden—53 is guarded preserved—54 I—55 as before, thus, in the above manner—56 that—57 the exposition, detail, confirmation, narration—58 of this speech, subject—59 I have not done—60 and demonstration proof—61 of explanation, relation—62 I have not brought—63 justice—64 from you—65 hope, trust—66 I possess, have—[67 ever (*i. e.*, *this* understood)—68 did you see—69 viz. the hand—70 of prayer (*i. e.*, the devotees hand)—71 on the shoulder—72 tied, fastened to—73 or one without means, (*i. e.*, poor person)—74 in prison—75 sitting]—76 or the veil, curtain—77 of innocence—78 torn, rent—79 or the palm of the hand—80 from the wrist—81 cut off—82 except—83 by reason of (cause)—84 poverty—85 men like lions—[86 by reason—87 of necessity, of want—88 in cutting mines *نقب* a mine made by robbers)—89 are caught]—90 and their heels—91 pierced—92 it is possible, probable—93 that—94 to the devotee, to the religious mendicant.

To those who are thirsty, the whole world appears in their dreams a spring of a water. You will every where see a person who is in distress commit, atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders a mean wretch might suppose it a tray of victuals: *but the rich man, whom God hath regarded with the eye of favour*, by the performance of what is lawful is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. *Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible*

* Revised from No. 46 to No. 50.—But the rich man is looked upon with the eye of favor (*i. e.*, of the Almighty).

† Revised from No. 67 to No. 75.—Did you ever see the Devotee's hands tied to his shoulders or a poor person sitting in prison?

Revised from No. 86 to No. 89.—From poverty are caught undermining (*i. e.*, men) houses to steal.

8 7 6 5 4 3 2 1
 نفس اماره مطالبت کند چون قوت احسانش نباشد بعصیان
 17 16 15 14 13 12 11 10 9
 مبتلا گردد که بطن و فرج توامانند یعنی دو فرزند یک شکمند
 24 23 22 21 20 19 18
 مادام که این برجاست آن برپاست شنیدم که درویشی را
 32 31 30 29 28 27 26 25
 با حدث خبیثی بگرفتند با آن که شرمساری بود بیم سنگساری
 40 39 38 37 36 35 34 33
 بود گفت ای مسلمانان زرن دارم که زن کنم و قوت ندارم که
 49 48 47 46 45 44 43 42 41
 صبر کنم چه کنم و از جمله مواجب سکون و جمعیت درون که
 56 55 54 53 52 51 50
 خداوندان نعمت رامت یکی آن آنست که هر شب صمی
 64 63 62 61 60 59 58 57
 در بر گیرند و هر روز جوانی از سر که صبح تابانرا دست از
 72 71 70 69 68 67 66 65
 صباحت او بردلست و سرو خرامان را پای خجالت در گل

بیت

79 78 77 76 75 74 73
 بخون عزیزان فرو برده چنگ سرانگشته کرده عتاب رنگ
 87 86 85 84 83 82 81 80
 محالست که با وجود حسن طلعت او گرد مناهی گردند
 90 89 88
 و یا قصد تباهی کنند

بیت

95 94 93 92 91
 دلی که حور بهشتی ربود و یغما کرد
 100 98 97 96
 کی التفات کند بر بتان یغمائی

1 The desire, sensuality—2 imperious, headstrong, obstinate—3 may demand, insist on—4 when—5 the power—6 of conferring on it a favor, meeting its demands, meeting its wishes—7 is not, may not be—8 in crimes—9 becomes involved, captivated—10 because—11 the belly, paunch—12 and the “pudendum tum maris tum feminal”—13 are twins—14 that is to say—15 trod children—16 in one—17 belly are—18 always—19 when this (one)—20 on

its place is—21 that (one) is raised, on foot, established—22 I have heard—23 that—24 a devotee—25 in the production invention, innovation—26 of depravity, vice, wickedness—27 they caught, seized—28 notwithstanding—29 that—30 he was ashamed—31 the fear, dread—32 of being stoned—33 he possessed or had—34 he said—35 O! Mussalmen—36 I possess not gold—37 so that—38 I might get a wife (or woman)—39 and power I had not—40 that—41 I should be patient—42 what can I do?—43 and from—44 the number—45 of the causes, reasons—46 of tranquillity—47 and the peace, tranquillity—48 of the inside (*i. e.*, the heart, mind)—49 that—50 to the lords, masters—51 of wealth is—52 one—53 that is—54 because—55 every night—56 a mistress, damsel—57 in embrace, bosom—58 they seize, hold, clasp—59 and every day—60 a young person—61 from the head (*i. e.*, youthful virgins)—62 whom till day light (*i. e.*, morning sun shine)—63 hands—64 from—65 the beauty, gracefulness—66 of them—67 on the heart is—68 and to the cypress—69 stately strutting—70 the foot—71 of shame, bashfulness—72 in the mud, earth—73 with the blood—74 of darling ones—75 have taken down (*i. e.*, imbued)—76 the grasp, (*i. e.*, the hand)—77 the tips of the fingers—78 have made—79 the color of the jujube (*i. e.*, red)—80 it is impossible, very difficult—81 that—82 with the existence, presence—83 of the handsome—84 face countenances—85 of them—86 about things forbidden—87 they should follow after go about or around—88 or the intention—89 of wickedness, depravity—90 should possess (*lit.* should do)—91 a heart—92 who—93 a nymph of paradise—94 has carried off—95 and got as plunder, spoil made captive—96 what—97 kindness, inclination—98 will have feel—99 upon or towards the beauties, idols—100 of Yughma.

That the durwaish at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Yughma. (*Arabic.*) He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

اغلب تهیدستان دامی عصمت بمعصیت آلایند و گرسنگان
نان ربایند

بیت

چون مگ درند گوشت یافت
نپوسد کین شتر صالحست یا خر دجال
بسیار مستوران بعلت درویشی در عین فساد افتاده اند و عوض
گرامی بباد زشت نامی داده اند

بیت

با گرسنگی قوت پرهیز نمائد افلاس عنان از کف تقوی بستاند
حالی که من این سخن بگفتم عذرا طاعت درویش از دست
تحمل بُرفت و تیغ زبان بر کشید و اسب فصاحت در میدان
و قاحت جهانید و بر من دونید و گفت چندان مبالغه در وصف
ایشان کردی و سخنهای پریشان گفتی که و هم تصور کند که زهر
فاقه را تریاقد و یا کلید خزاینه از ازاق مشتبی اند متکبر و مغرور
و معجب و نفور و مشغول مال و نعمت مفتن جاء و اُروت
سخن نگویند الا بفساحت

1 Generally frequently—2 from folks—3 the skirt—4 of chastity, continence, honor—5 with defection sin—6 they pollute—7 and hungry people—8 bread—9 they steal—10 when—11 the dog—12 ravenous—13 to him meat—14 has received (i. e., gets)—15 he asks not—16 that this—17 the camel—18 of Saleh is—19 or the ass—20 of Dujal—21 many—22 chaste ones (veiled concealed covered)

—23 by reason—24 of poverty—25 in the very essence, the thing itself—26 of depravity, wickedness, iniquity—27 have fallen—28 and a reputation—29 good, excellent, revered, precious—30 to the words—31 of bad repute, disrepute—32 have given—33 with hunger—34 the power—35 of abstaining—36 remains not—37 poverty—38 the reins—39 from the hand—40 of piety—41 snatches—42 at the time, state—43 that I—44 this speech—45 uttered—[46 the reins—47 of power—48 of the devotee—49 from the hand—50 of patience, endurance—51 went, fell from—52 and the sword—53 of his tongue—54 he drew forth—55 and the horse—56 of eloquence—57 into the plain—58 of audacity, impudence, arrogance—59 urged at full speed, galloped impelled—60 and upon me—61 rushed, ran urged]—62 and said—63 as much—64 bombast, exaggeration, hyperbole—65 in the praise—66 of them—67 you have done or used—68 and words—69 absurd—70 you have spoken—71 that—72 the imagination—73 would suppose—74 that of the poison—75 of poverty—76 they are the antidote—77 or the keys—78 of the storehouses—79 of subsistences, allowances, daily articles of food—80 they are a handful—81 of proud—82 arrogant—83 and self-conceited, vain—84 and horrid abominable (*i. e.*, people)—85 and employed—86 after property, goods—87 and wealth—88 intoxicated—89 with rank—90 and opulence—91 a word—92 they speak not—93 except with insolence, stupidity folly, buffoonery.

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety. At the moment that I uttered these words, *the durwaishe's patience being exhausted, he attached me with all the vehemence of loquacity** and said, "You have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and and opulence, who speak not without insolence."

* Revised from No. 46 to No. 61.—The "reins of power" fell from the devotee's "hands of endurance," he drew "the sword of his tongue," and urged forward "the horse of loquacity" on the "plain of impudence" and rushed upon me.

و نظر نکنند ¹ الا بکراحت ² علما را ³ بگدائي ⁴ منسوب ⁵ کنند و فقرارا ⁶
 بگويي ⁷ سرو پائي ⁸ معيوب گردانند ⁹ بغير مالي ¹⁰ که دارند ¹¹ و عزت ¹²
 جايي ¹³ که پندارند ¹⁴ برتر ¹⁵ از همه ¹⁶ نشينند ¹⁷ و خود را ¹⁸ بهتر ¹⁹
 از همه ²⁰ بينند نه آن ²¹ در سر دارند ²² که بکسي ²³ سر بر دارند ²⁴ بخبر ²⁵
 از قول ²⁶ حکما ²⁷ که گفته اند هر که بطاعت ²⁸ از ديگران ²⁹ کمست ³⁰ و بنعمت ³¹
 بيش ³² بصورت ³³ توانگريست ³⁴ و بمعني ³⁵ درویش ³⁶

بيت

گر بي هنر ⁴³ بهال ⁴⁴ کند ⁴⁵ کبر ⁴⁶ بر حکيم ⁴⁷
 کون ⁴⁸ خرس ⁴⁹ شمار ⁵⁰ اگر ⁵¹ گاو عنبرست ⁵²

گفتم ⁵³ مذمت ⁵⁴ ايشان ⁵⁵ روا مدار ⁵⁶ که خداوندان ⁵⁷ کردند ⁵⁸ گفت ⁵⁹
 خطا ⁶⁰ گفتي ⁶¹ که بنده ⁶² درمند ⁶³ چه فايده ⁶⁴ که ابر ⁶⁵ آذرنند ⁶⁶ و بر کسي ⁶⁷
 نميبارند ⁶⁸ و چشمه ⁶⁹ آفتابند ⁷⁰ و بر کسي ⁷¹ نمي تابند ⁷² و بر مرکب ⁷³
 استطاعت ⁷⁴ سوارند ⁷⁵ و نمي رانند ⁷⁶ قدمي ⁷⁷ بهر خدا ⁷⁸ نه نهند ⁷⁹ و درمي ⁸⁰
 بي ⁸¹ و اذي ⁸² ندهند ⁸³ و مالي ⁸⁴ بمشقت ⁸⁵ فراهم ⁸⁶ آورند ⁸⁷ و بخست ⁸⁸
 نگه ⁸⁹ دارند ⁹⁰ و بحسرت ⁹¹ بگذارند ⁹² و حکما ⁹³ گفته اند سيم ⁹⁴ بخيل ⁹⁵ وقتي ⁹⁶
 از خاک ⁹⁷ برآيد ⁹⁸ که وي ⁹⁹ بخاک ¹⁰⁰ در آيد

1 And they look not—2 but with contempt—3 the wise—4 with beggary
 —5 they impute, ascribe to (*i. e.*, they accuse of)—6 and the religious mendi-
 cants—7 and—8 as wretched people (*lit.* without head or feet)—9 they reprehend,
 blame, attach disgrace—10 with the pride—11 of the property—12 that—13
 they possess—14 and the dignity—15 and rank—16 that—17 they fancy,
 imagine (*i. e.*, they possess)—18 greater, higher—19 than all—20 they sit—
 21 and themselves—22 better—23 than all—24 they look upon, consider
 not that—25 in head—26 they possess—27 that with any one—28 head

should raise up (*i. e.*, to look kindly upon)—29 unmindful, forgetful—30 of the sayings—31 of the sages—32 who have said—33 whoever—34 in obedience—35 from others—36 is less, (*i. e.*, inferior)—37 and in wealth—38 more (*i. e.*, inferior)—39 in appearance—40 is rich—41 and in reality—42 is a beggar, poor—43 if—44 one without skill—45 by reason of property, wealth—46 should exercise, practice—47 pride—48 upon a wise man—49 him the podex of an ass—50 consider, count—51 although—52 he be an ambergris ox—53 I said—54 reproach—55 of them—56 permit not—57 because the lords—58 of generosity they are—59 he said—60 you make a mistake, you speak erroneously—61 because—62 they are the slaves of money—63 what advantage—64 that the clouds—65 of the ninth month they are—66 and upon any one—67 do not rain, shower down—68 and the fountains—69 of the sun they are—70 and upon any one—71 they do not shine—72 and upon the steed, horse—73 of power, ability—74 they are mounted—75 and do not urge onwards, impel—76 a single step—77 for the sake of God—78 they place not—79 and a single direm—80 without obligation—81 and trouble, loss, vexation—82 they give not—83 and goods, wealth—84 with difficulty—85 they collect together—86 and with avarice, parsimony, stinginess, meanness—87 they watch over, guard—88 and with regret—89 they part with, they leave—90 and the sages—91 have said—92 the silver—93 of the miser—94 that time—95 from the earth, ground—96 comes out—97 viz. when he—98 to the earth, ground (*i. e.*, tomb, grave—99 he comes, goes into.

“Nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an Ambergris ox.” I said, “speak not disdainfully of them, as they are the masters of generosity.” He replied, “you speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a direm without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages. That the miser’s money comes out of the earth, at the time, that he goes into it.”

بیت

برنج¹ و سعی² کسی³ نعمتی⁴ بچنگ⁵ آرد
 دگر⁶ کس⁷ آید⁸ و بی⁹ رنج¹⁰ و سعی¹¹ بر دارد
 گفتم¹² بر بخل¹³ خداوندان¹⁴ نعمت¹⁵ و قوف¹⁶ نیافته¹⁷ الا بعلت¹⁸ گدائی¹⁹
 ورنه²⁰ هر که²¹ طمع²² یکسو²³ نهد²⁴ کریم²⁵ و بخلش²⁶ یکسان²⁷ نماید²⁸ محک²⁹
 داند³⁰ که³¹ زر چیست³² و گدا³³ داند³⁴ که³⁵ ممسک³⁶ کیست³⁷ گفتا³⁸ بتجربه³⁹
 آن⁴⁰ میگویم⁴¹ که⁴² متعلقان⁴³ بر در⁴⁴ بردارند⁴⁵ و غلیظان⁴⁶ شداد⁴⁷ را⁴⁸ بر
 گمارند⁴⁹ تا بار⁵⁰ عزیزان⁵¹ ندهند⁵² و دست⁵³ بر سینه⁵⁴ صاحب⁵⁵ تمیزان⁵⁶
 نهند⁵⁷ و گویند⁵⁸ که⁵⁹ کس⁶⁰ در سرائی⁶¹ نیت⁶² و بحقیقت⁶³ راست⁶⁴
 گفته⁶⁵ باشند⁶⁶

بیت

آن⁶⁷ را⁶⁸ که⁶⁹ عقل⁷⁰ و همت⁷¹ و تدبیر⁷² و رای⁷³ نیست⁷⁴
 خوش⁷⁵ گفت⁷⁶ پرده⁷⁷ دار⁷⁸ که⁷⁹ کس⁸⁰ در سرائی⁸¹ نیست⁸²
 گفتم⁸³ بعد⁸⁴ از آن⁸⁵ که⁸⁶ از دست⁸⁷ متوقعان⁸⁸ بجان⁸⁹ آمده⁹⁰ اند⁹¹ و از رقعہ⁹²
 گدایان⁹³ بفرغان⁹⁴ و محال⁹⁵ عقلست⁹⁶ که⁹⁷ اگر⁹⁸ ریگ⁹⁹ بیابان¹⁰⁰ در شود¹⁰¹
 چشم¹⁰² گدایان¹⁰³ پر نشود¹⁰⁴

1 With trouble—2 and exertion, endeavour—3 one person—4 a wealth, fortune—5 gets in hand, comes to hand—6 another person—7 comes—8 and without trouble—9 and exertion—10 takes it up—11 I said—12 on the parsimony—13 of the lords—14 of favors (i. e., wealthy folks)—15 you are not acquainted, have received no information—16 except by reason—17 of beggary—18 for if not—19 whoever—20 avarice—21 on one side, aside—22

places—23 the bountiful one—24 and to him the miser—25 the same, alike—26 appear—27 the touchstone—28 knows—29 that—30 what is gold—31 and the beggar knows—32 that—33 the miser—34 who is—35 he replied—36 from the experience, trial—37 of them—38 I speak—39 because dependents, hangers on—40 at the door—41 they place—42 and dirty people; gross, coarse creatures—43 and violent persons—44 and—45 they appoint, station, send round—46 so that admittance of dear ones—47 they grant not—48 and hands—49 on the breasts—50 of men of judgment, distinction, discretion—51 they place—52 and they say—53 that any one—54 in the house—55 is not—56 and truly, in truth, verily—57 the truth—58 they may have spoken—59 that one—60 who—61 wisdom—62 and liberality, spirit—63 and prudence—64 and understanding—65 has not—66 well—67 has said, remarked—68 the servant (*i. e.*, the one who holds back the screen to admit people)—69 that any person—70 in the house—71 is not—72 I said—73 by excuse of that (*i. e.*, for this reason)—74 because at the hands—75 of importunate persons—76 they are pestered to death—77 and from the letters—78 of beggars—79 complaining, lamenting—80 and contrary—81 to reason is—82 that if—83 the sand—84 of the desert—85 should become pearls—86 the eyes—87 of beggars—88 would not be satisfied (*lit.* filled.)

“One person by his exertions gets money, which another comes and takes away without pains or trouble.” I replied, “you know nothing of the parsimony of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man, and the miser. The touchstone proves what is gold, and the beggar him who is stingy.” He said, “I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare, that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly that no one is in the house.” I replied, “in this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eye of the beggars.”

بیت

دیدۀ اهل طمع بنعمت دنیا پر نشود همچنان که چاه بشبلم
 حاتم طائی که بیابان نشین بود اگر در شهر بودی از جوش
 گدایان بیچاره گشتی و جامه بر تن او پاره گفتا که من بر حال
 ایشان رحمت میبرم گفتم نه که بر مال ایشان حسرت منخوری
 مادرین گفتار و هردو بهم گرفتار بیدنی که براندی بدفع آن
 بکوشیدی و هر شاهی که بخواندی بفروزی بپوشیدی تا نقد
 کیسه همت همه در باخت و تیر جعبه حجت همه بینداخت

قطعه

هان تا سپر نیفگنی از حمله فصیح
 کورا جز آن مبالغه مستعار نیست
 دین و رز و معرفت که سخندان سبع گوی
 بر در سلاح دارد و کس در حصار نیست
 عاقبة الامر دلیلش نمازد ذلیلش کردم دست تعدی دراز کرد
 و بیهوده گفتن آغاز و سنت جاهلانست که چون بدلیل

1 The eye—2 of the man—3 of avarice—4 with the wealth—5 of the world—6 will not become filled, cannot be filled—7 in the same manner—8 that a well—9 with dew—10 Hatim Tai—11 who—12 a recluse, a sitter in the desert—13 was—14 if—15 in—16 a city—17 were to be (*i. e.*, were to dwell)—18 from the ebullitions, passions, (*i. e.* importunities)—19 of beggars

—20 helpless—21 would have become—22 and the clothes—23 on his body—24 in pieces—25 he said—26 that I—27 on the state, condition—28 of them—29 I pity, suffer mercy, feel kind—30 I said—31 not (so) because—32 on the wealth, riches—33 of them—34 you feel envious—35 we in this—36 speech—37 and each two (*i. e.* each of us)—38 together involved—39 a pawn—40 that he advanced—41 for the repelling of it—42 I endeavoured,—43 and every king—44 that he summoned (*i. e.* put in check)—[45 with a vizier (a queen)—46 I covered, protected, guarded, relieved—47 until—[48 the ready money, cash—49 of the purse—50 of spirit, resolution—51 all, the whole]—52 he played away, exhausted—53 and the arrows—54 of the quiver—55 of disputation—56 all he threw away, spent, discharged—57 have a care—58 that the shield—59 you throw not down—60 from the attack—61 of the eloquent one—62 that to whom—63 except that—64 bombast, exaggeration, hyperbole—65 borrowed—66 has not—67 practice religion—68 and the divine favor—69 because the intelligent one, the skilled in language—70 who measures his words (from *عزم* rhyme, metre, cadence)—71 at the gate, door—72 arms—73 possesses, exhibits—74 and any one—75 in the castle—76 is ~~not~~—77 at length—78 his proofs—79 remained not—80 I put him to shame—81 the hand—82 of violence, tyranny—83 long he did (*i. e.* extended)—84 and absurdly, foolishly—85 to speak,—86 he commenced—87 and the way, mode, rule—88 of the ignorant is—89 who when—90 in argument, proof.

“The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the clothes off his back.” He said, “I pity their condition.” I replied “not so, for you envy them their riches.” We were talking thus, opposing force to force; when he advanced a pawn I endeavoured to repel it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhausted *all the coin in his purse,** and had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practise thou religion and serve God, for the verbose orator who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous and spoke incoherently. It is the way with the ignorant, when confounded by the adversary’s arguments,

* Revised from No. 48 to No. 51.—All the cash from the “purse of resolution.”

از خصم فرومانند سلسله خصومت بجنبانند چون آذر
بت تراش که بحجت با پسر بر نیامد بچنگ برخاست که
دشنام داد سقطش گفتم گریبانم درید ز نخدانش گرفتم

قطعه

او در من و من درو فتاده خلق از پی ما دوان و خنده
انگشت تعجب جهانی از گفت و شنید ما بدندان
القصه مرافعه این سخن پیش قاضی بردیم و بحکومت عدل
راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و در میان تونگران
و درویشان فرتی بگوید قاضی چون هشیات ما بدید و منطق
ما بشنید سر بچیب تفکر فرو برد و بعد از تحمل بسیار سر
بر آورد و گفت ای آن که تونگران را ثنا گفتی و بردویشان جفا
روا داشتی بدان که هر جا که گلست خارست و با خمر خارست
و بر سر گنج مار و انجا که در شهوارست نهنگ مردم بخوارست
لذت عیش دنیا را لدغه اجل در پست و نعیم بهشت را
دیو مکاره در پیش

1 From their adversary, enemy—2 became helpless, (*i. e.*, are beaten)—3 the chains—4 of enmity, strife, contention, quarreling—5 they move, shake—6 like as—7 Azar—8 the idol cutter, (from بت an idol and تراشیدن to cut, pare)—9 who—10 in argument, proof—11 with his son—12 failed—13 in battle (*i. e.*, quarreling)—14 arose—15 saying viz.—16 abuse—17 he gave—18 to him harshly—19 I spoke (*i. e.*, retorted)—20 my collar—21 he tore—22 his chin (*i. e.*, beard)—23 I seized—24 he—25 upon me—26 and I—27 upon him—28 fallen—29 the folks—30 in rear of us, after us—31 running—32 and laughing—33 the fingers—34 of astonishment—35 of the world,

creation—36 from the conversation—37 of us—38 in teeth (*i. e.*, biting their fingers in wonder)—39 in short—40 the settling, deciding—41 of this subject—42 before—43 the judge—44 we carried—45 and by the authority, domination, sway—46 of justice—47 we agreed upon—48 so that a judge—49 of Mahommedans, of Mussalmen—50 what is right, fit, proper—51 should seek, find out—52 and betwixt, between—53 the rich—54 and the poor—55 the difference—56 might say, explain—57 the judge—58 when—59 our countenances, the faces of us—60 saw, observed—61 and the oration, logic, reasoning—62 of us—63 heard—64 his head—65 into the collar, breast, collar of a garment—66 of reflection—67 carried down, bent down—68 and after—69 of—70 reflection, consideration—71 great, excessive, much—72 his head—73 he brought up, raised—74 and said—[75 O! thou who—76 of the rich—77 did utter praise, did applaud, did speak well—78 and upon the poor (*i. e.*, beggars)—79 tyranny, injustice, injury—80 you permitted (*i. e.*, you spoke disparagingly)]—81 know—82 that every place—83 where the rose is, that the rose is—84 the thorn is—85 and with drink, wine—86 there is intoxication—87 and at the head of a treasure—88 a snake (is)—89 and that at the spot, place—90 that—91 royal pearls are—92 crocodiles, alligators—93 men-eaters there are—94 the relish—95 of the pleasure—96 of the world—97 the sting—98 of death—99 in the rear is (*i. e.*, is followed)—[100 and with the delights]—101 of heaven, paradise—102 a demon—103 crafty, subtile—104 in front, intercepted!

To have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, (*Arabic*,) "*Of a truth, if thou wilt not give up this point, I will stone thee.*" He gave abuse, I retorted harshly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a Mahommedan judge might resolve, what was advisable and discriminate between the rich and the poor. When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection and after mature consideration raised up his head and said, "*O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn*,"* and that wine is accompanied with intoxication, hidden treasure has it's dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the lights† of paradise are intercepted by crafty Satan."

* *Revised from No. 75. to No. 80.*—O! thou who didst applaud the rich and permitted yourself to speak with contempt of the poor.

† *Revised No. 100.*—Read "delights."

بیت

6 5 4 3 2 1
 جور دشمن چه کند گر نکشد طالب دوست
 13 12 11 10 9 8 7
 گنج و سار و گل و خار و غم و شادی بهمند
 20 19 18 17 16 15 14
 نظر نکنی در بستان که بید مشکست و چوب خشک همچنان
 27 26 25 24 23 22 21
 در زمرة توانگران شاگرد و کفور و در حلقه درویشان صابرند
 28
 و ضحور

بیت

37 36 35 34 33 32 31 30 29
 اگر ژاله هر قطره در شدي چو خرمهره بازار ازو بر شدي
 44 43 42 41 40 39 38
 مقربان حضرت حق جل و علا توانگرانند درویش میرت و
 51 50 49 48 47 46 45
 درویشانند توانگر همت مهین* توانگران آنست که غم درویشان
 61 60 59 58 57 56 55 54 53 52
 بخورد و بهین درویشان آنکه کم توانگران نگیرد پس روی عتاب
 69 68 67 66 65 64 63 62
 از من بدرویش کرد و گفت ای که گفتی توانگران مشغول
 77 76 75 74 73 72 71 70
 مناهي اند و مست ملاهي نعم طایفه چنین که گفتي هستند
 78
 قاصر همت

1 The violence—2 of the enemy—3 of what avail, (*i. e.*, what can do)—
 4 if it does not draw away—5 the searching (*i. e.*, for society)—6 of the
 friend—7 the treasure—8 and the snake—9 and the rose—10 and the thorn—
 11 and grief—12 and mirth, happiness—13 are together—14 do you not
 see—15 in the garden—16 that—17 there is the Beid Misk (a perfumed
 plant)—18 and the stick—19 dry, withered—20 in the same manner—21

in the circle—22 of the rich—23 there are grateful ones—24 and infidels, ungrateful ones—25 and in the circle—26 of the poor—27 there are patient ones—28 and melancholy ones, discontented—29 if—30 the hail—31 each drop—32 were to be a pearl—33 like—34 small shells, cowries—35 the market—36 of them—37 would become filled—38 the near ones (*i. e.*, beloved)—39 of the presence, majesty—40 of the glorious God—41 are rich folks—42 of devotees—43 morals—44 and—45 are devotees—46 of rich or lofty minds—47 the greatest, noblest—48 of the rich folks—49 that is—50 that the grief—51 of the poor—52 they feel, suffer for, feel anxiety—53 and the best—54 of the beggars (*i. e.*, poor)—55 that viz.—56 less, little—57 towards the rich—58 do not seize (*i. e.*, follow not after to ask charity)—59 then, at last—60 the face, countenance—61 of wrath, anger—62 from me—63 towards the devotee, beggar—64 he did (*i. e.*, turned)—65 and said—66 O! thou who—67 said—68 that the rich—69 are occupied, engaged—70 in wickedness, they are in sins, things prohibited—71 and intoxicated—72 with commerce, gain, property (filling, *i. e.*, accumulating)—73 yes—74 a set, a lot—75 such as—76 that you have said—77 there are—78 wanting of zeal, or mind.

“He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the Almighty consist of rich men, who have the disposition of durwaishes, and of durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor and the best of durwaishes is he who looketh not to the rich for his support: (*Arabic*,) *for God hath said, “He who trusteth in God, requires no other’s help.”* The Cazy, having ceased reprehending me, turned towards the durwaish and said, “You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,”

و کافر نعمت ببرند و بنهند و بخورند و ندهند اگر بمثل
 باران نبارد و یا جهان طوفان برآرد با اعتماد مکنش خویش
 از مکنش درویش نپرسند و از خدای تعالی نفرسند

بیت

گرا از نیستی دیگری شد هلاک
 همراهست بطرا ز طوفان چه باک

بیت

دوان چو گلیم خویش بیرون بردند
 گویند چه غم گر همه عالم مردند
 قومی برین صفت که بیان کردم و طایفه دیگر خوان نعم
 نهاده و صلاهی کرم در داده و ابرو بتواضع کشاده طالب نامند
 و مغفرت و صاحب دنیا و آخرت چون بندگان حضرت
 پادشاه عالم

1 And ungrateful—2 of benefits—3 they carry off—4 and they hoard up,
 "place away—5 and they eat—6 and they give not—7 if—8 resembling, for
 example—9 the rain—10 did not shower down—11 or if in the earth—12 a
 storm of wind or rain, a hurricane—13 should come—14 on the reliance,
 trust—15 of the power, might—16 their own—17 from the troubles—18 of
 the beggar, the poor—19 they would not enquire—20 and of the great
 God—21 they fear not—22 if from want (annihilation)—23 another—24

became ruined, were destroyed—25 to me is (*i. e.*, I possess)—26 to the goose—27 from the deluge—28 what danger, fear—29 the low, the mean persons—30 when—31 the blanket—32 their own—33 out—34 they take, have managed to snatch out—35 they say—36 what grief (*i. e.*, what matter)—37 if all—38 the world—39 were to die—40 a tribe—41 in this like, resembling* these, of this description, (quality, attribute)—42 who—43 I have described—44 and a lot, a set—45 of others—46 the tray—47 of benefits, comforts, favours—48 have placed, spread—49 and the voice, proclamation, annunciation, invitation—50 of liberality, kindness, generosity—51 have given—52 and the eye-brows—53 with affability—54 wide, open, expanded—55 searching, seeking—56 of (good) names they are—57 and of pardon, absolution, remission—58 and masters of the world—[59 and of futurity—60 like as—61 the slaves, dependents]—62 of his majesty—63 the “king of the world.”

“And ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress* of the poor, nor fear God. If another should be annihilated by distress, exist, what has a goose to fear from a deluge. (*Arabic*,) *The women who are mounted on camels, feel not in their litters for him who perishes in the sand.* Mean persons, when they have escaped with their own blanket say, what signifies it, if the whole world should die. There are some of this description; but I have seen others who having spread the table of generosity, and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world, and of futurity; *like his majesty the king of the world, (Arabic) who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations.**”

* Revised from No. 59 to No. 61.—Like as the dependants of his majesty &c.

N. B.—Vide what follows of this tale and it will be found from the same that the word for Dependents “requires translation as entered in the above revision *i. e.*” God wanting to bestow blessing on mankind, through his mercy, made you “king of the world” this proves that his subjects were all enjoying the blessing of life (*i. e.*, the things of the world.)

قطعه

پدر بجای پسر هرگز این کرم نکند

که دست جود تو با خاندان آدم کرد

خدای خواست که بر عالم به بخشاید

ترا برحمت خود پادشاه عالم کرد

قاضی چون سخن بدین پایه رسانید و از حد قیاس ما اسپ

مبالغه در گذرانید بمقتضای حکم قضا رضا دادیم و از ما مضی

در گذشتیم و بعد از ما جاری طریق مدارا گرفتیم و سر بتدارک

بر قدم یکدیگر نهادیم و بوسه بر سر و روی همدگر دادیم و ختم

سخن بدین دوبیت بود

مکن ز گردش گیتی شکایت ای درویش

که تیره بختی اگر هم برین نسق مریدی

توانگرا چو دل و دست کامرانت هست

بخور به بخشش که دنیا و آخرت بریدی

1 A father—2 in the place (*i. e.*, towards)—3 his son, child—4 ever this—5 kindness—6 does not, sheweth not—7 that—8 the hand—9 of liberality—10 of you—11 on the race, family—12 of Adam—13 did (*i. e.*, have bestowed)—14 God—15 desired, wished—16 that upon—17 the world—18 he would bestow (*i. e.*, a blessing)—19 to you—20 by the kindness, mercy—21 of his own—22 the king of the world—23 did (*i. e.*, made)—24 the judge—25 when—26 his discourse, speech—27 to this—28 length, rank, degree—

29 had caused to arrive at, or reach—30 and beyond the limits, bounds—31 of the imagination, idea—32 of us—33 the horse, steed—34 of eloquence high flown language—35 had passed over—36 with the exacting, demand, according to, conformable—37 to the order, decree—38 of judicature, decree, judgment, administration of justice—39 we acquiesced, agreed to, were pleased with—40 and of the past—41 we passed over (*i. e.*, forgave each other)—42 and with apology—43 for the adventure, event, accident—44 the path, road—45 of civility, affability—46 we seized, took—47 and heads on account of remedy, reparation—48 at the feet—49 of one another—50 we placed—51 and kisses—52 on the head and face—53 of one another—54 we gave (*i. e.*, imprinted)—55 and the conclusion, end—56 of the speech (*i. e.*, affair)—57 with these—58 two verses—59 was (*i. e.*, resulted)—60 do not—61 from the revolution of the world (*i. e.*, the times, fortune)—62 complaint—63 O ! beggar, devotee—64 because—65 unfortunate (*i. e.*, you will be)—66 if also—67 in this—68 order, manner, arrangement—69 you should die—70 to the rich man—71 when—72 heart and hand—73 your successful, fortunate—74 is—75 eat, enjoy—76 and bestow, give—77 that the world (*i. e.*, the comforts of life)—78 and futurity—79 you may obtain.

“(Arabic,) *Defender of the strong holds (of religion) heir of the Kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abúbekr Sád, may God prolong his days, and grant victory to his standards.* A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world.” When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other’s hands and face, and the disputation concluded with these words, “ O durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow ; that thou mayest obtain the blessing of heaven, in this life, and in futurity.”

CHAPTER VIII.

TABLE 1.

باب هشتم در آداب صحبت

1 Chapter—2 the eighth—3 concerning—4 the manners, forms of address, etiquette—5 of companionship, society. Rules for conduct in life.

مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال
عائلی را پرسیدم که نیکبخت کیست و بدبخت چیست
گفت نیکبخت آنکه خورد و کشت و بدبخت آنکه مرد
و هشت

بیت

مکن نماز بران هیچکس که هیچ نکرد
که عمر در سر تحصیل مال کرد و نخورد

1 Riches, property—2 for the sake—3 the pleasure, enjoyment—4 of life is—5 not life, age—6 for the sake—7 of collecting, accumulating—8 property, wealth, riches—9 a wise man—10 I asked—11 saying—12 good fortune, luck—13 who is (*i. e.*, what is)—14 and misfortune, bad fortune—15 what is—16 he replied—17 good fortune—18 he who—19 ate—20 and sowed—21 and the unfortunate one—22 he who—23 died—24 and left, abandoned—25 do not—26 pray (*lit.* prayer)—27 upon that—28 worthless, no person—29 who anything—30 did not—31 who—32 life—33 in the inclination, desire—34 of acquiring—35 wealth, property—36 did (*i. e.*, passed)—37 and eat not, and enjoyed not.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied, he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

TABLE 2.

حضرت موسیٰ علیہ السلام قارون را نصیحت کرد که نشنید
و هاقبتش شنیدی

قطعه

آنکس که بدینار و درم خیر نیندوخت
سرعاقبت اندر سردینار و درم کرد
خواهی متمتع شوی از نعمت دنیا
با خلق کرم کن چو خدا با تو کرم کرد
عرب گوید یعنی به بخشش و اعطا ده و منت منه که فایده
آن بتو باز گردد

قطعه

درخت کرم هر کجا بیخ کرد گذشت از فلک شاخ و بالای او
گر امید داری کزو برخوری بمنت منه آره برپای او

قطعه

شکر خدای کن که موقوف شدی بخیر
ز انعام فضل او نه معطل گذاشتست
منت منه که خدمت سلطان همی کنی
منت شناس ازو که بخدمت بداشتست

1 His majesty, highness—2 Moses on whom he peace—3 to Karoon—4 gave advice admonished—5 saying—6 he heard not, listened not to—7 and his end—8 you have heard—9 that person—10 who—11 with dinars—12 and dirams—13 acquired not happiness, goodness—14 the desire of futurity—15

within—16 the desire of dinars (*i. e.*, the acquisition of wealth)—17 and direms—18 did (*i. e.*, sacrificed, lost)—19 you desire, wish—20 enjoying—21 you may be (*i. e.*, you may relish)—22 of the favours, benefits—23 of the world—24 on the creation (*i. e.*, mortals)—25 do kindness—26 as, like as—27 God—28 upon you—29 has shewn kindness, favour—30 the Arabs—31 say—32 that is—33 bestow—34 and give present, present gifts—35 and an obligation—36 consider not, account not—37 that the advantage, benefit—38 of that—39 upon you—40 may come back, return—41 the tree—42 of beneficence kindness—43 every place—44 that root seizes—45 passes, stretches—46 towards the sky—47 its branches—48 and above, over—49 it—50 if—51 hope you possess—52 of or from it—53 fruit you should eat or enjoy—54 with favour (*i. e.*, nourish it with favour)—55 place not—56 a saw—57 at the foot, root—58 of it—59 thanks—60 towards God—61 do, perform (*i. e.*, return)—62 that—63 prospering (*i. e.*, happy)—64 you have become—65 by his kindness goodness—66 that from the favours, bounties—67 of the grace—68 of him—69 not vacant, neglected, destitute—70 he has passed over or left you—71 obligation—72 place not—73 that the service—74 of the Sultan—75 you perform—76 be grateful, acknowledge the obligation—77 of him—78 that in his service—79 he has placed (you.)

The prophet Moses, upon whom be peace, thus admonished Karoon, (*Arabic*,) “*Do thou good, in the same manner that God hath done good unto thee.*” He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, “be bountiful without accounting it an obligation, when most certainly the benefit will return to you.” Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

TABLE 3.

⁹ ⁸ ⁷ ⁶ ⁵ ⁴ ³ ² ¹
 دوکس رنج بیهوده بردند و سعی بی فایده کردند یکی آنکه
¹⁷ ¹⁶ ¹⁵ ¹⁴ ¹³ ¹² ¹¹ ¹⁰
 مال اندوخت و نخورد و دیگر آن که علم آموخت و عمل نکرد
 مثنوی

²⁵ ²⁴ ²³ ²² ²¹ ²⁰ ¹⁹ ¹⁸
 علم چندانکه بیشتر خوانی چون عمل در تو نیست نا دانی
³² ³¹ ³⁰ ²⁹ ²⁸ ²⁷ ²⁶
 نه محقق بود نه دانشمند چارپایی برو کتابی چند
⁴⁰ ³⁹ ³⁸ ³⁷ ³⁶ ³⁵ ³⁴
 آن تہی مغز را چه علم و خبر کہ برو ہیز مست یاد فتر

1 Two persons—2 trouble—3 absurd—4 took, endured—5 and endeavour
 —6 useless—7 they did—8 one—[9 he who—10 property—11 acquired,
 collected]—12 and enjoyed not (*lit.* did not eat)—[13 and the other—14 he
 who—15 science, knowledge—16 acquired or learned]—17 and did not prac-
 tise it—18 wisdom, science—19 however much—20 the more—21 you read
 study—22 when—23 practise—24 in you is not—25 you are foolish—26 not
 —27 certified, known for truth, authenticated, verified—28 nor wise (*is*)—29
 the brute, beast—30 on him—31 a book—32 few—33 that—34 empty
 brained one—35 what science—36 or knowledge, news—37 that upon him
 —38 fire-wood is—39 or books, a library.

Two persons took trouble in vain, and used fruitless endeavours; he who
 acquired wealth, without enjoying it; and he who taught wisdom,* but did
 not practise it. How much soever you may study science, when you do not
 act wisely, you are ignorant. The beast whom they load with books, is not
 profoundly learned and wise; what knoweth his empty skull whether he carried
 firewood or books.

* Revised from No. 9 to No. 11.—And he who acquired knowledge.

† Revised from No. 13 to No. 16.—And the other who acquired knowledge.

TABLE 4.

علم¹ از بهر² دین³ پرورد⁴ نیست⁵ نه⁶ از بهر⁷ دنیا خوردن⁸

بیت

هرکه⁹ پرهیز¹⁰ و علم¹¹ و زهد¹² فرخت¹³

خرمنی¹⁴ گرد کرد¹⁵ و پاک¹⁶ بسوخت

1 Wisdom, science, knowledge—2 for the sake of—3 the religion (one's religion)—4 to cherish is, to preserve is—5 not—6 for the sake of—7 the world—8 to enjoy—9 whoever—[10 his abstinence, control of passions, sobriety—11 and his knowledge, science—12 and his continence, devotion abstinence]—13 sold, parted with—14 a granary—15 collected, formed—16 and completely burnt up, entirely destroyed by fire.

Science is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, *reputation, and learning** for gain, formed a granary, and then consumed it entirely.

* Revised from No. 10 to No. 12.—Read *continence knowledge and devotion*.

TABLE 5.

عالم¹ نا² پرهیزگار³ کور است⁴ مشعل⁵ دار

بیت

بی فایده⁶ هرکه⁷ عمر⁸ در باخت⁹ چیزی¹⁰ فخرید¹¹ و زر¹² بینداخت¹³

1 A wise man, a learned man—2 not—3 an abstemious person—4 a blind one is—5 carrying or possessing a link, a torch—6 by inadvertence, uselessly—7 whoever—8 his life—9 played away, trifled away—10 any thing—11 bought not, purchased not—12 and his gold—13 threw away.

A learned man, without temperance, is a blind man carrying a link; (*Arabic*): he sheweth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing any thing.

TABLE 6.

⁸مَلِكْ از ⁷خردمندان ⁶جَمالْ گیرد و ⁵دین از ⁴پرهیزگاران ³کمال
¹⁴یابد ¹³پادشاهان ¹²به نصیحت ¹¹خردمندان ¹⁰محتاجترند ⁹که خردمندان
¹⁶بتقرب ¹⁵پادشاهان

قطعه

²⁵پند ²⁴اگر ²³بشنوی ²²ای پادشاه ²¹در همه ²⁰دفتر ¹⁹به ازین ¹⁸پند ¹⁷نیست
²³جز ³²بخردمند ³¹مفرما ³⁰عمل ²⁹گرچه ²⁸عمل ²⁷کار ²⁶خردمند نیست

1 A kingdom—2 from—3 wise people—4 beauty, credit—5 obtains, gets, seizes—6 and a religion—7 from virtuous persons, abstemious folks—8 perfection—9 receives, acquires—10 kings—[11 by or of the advice, counsel, admonition—12 of the learned, of wise men]—13 are more in want, need—14 than wise men —[15 of propinquity, nearness, access, approximation (*i. e.*, society)—16 of kings] —[17 my advice—18 if—19 you listen to—20 O! king]—21 in all, in the whole—22 of your library, records, archives—23 than this—24 admonition, maxim—25 there is not—26 except—27 with wise persons—28 order not, entrust not—29 work, affairs—30 although—31 work, public duty—32 the work, business—33 of the wise is not, of wise persons is not.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous. Kings stand more in need of wise men,* than wise men do of appointments at court.† Listen O king, to my advice;‡ for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men; although public business is not the occupation of the wise."

* Revised from No. 11 to No. 12.—"Of the council of wise men."

† Revised from No. 15 to No. 16.—Of being near kings (*i. e.*, in their society.)

‡ Revised from No. 17 to No. 20.—"You listen to my advice O! king."

TABLE 7.

⁹ سه ⁸ چيز ⁷ بي سه ⁶ چيز ⁵ پايدار ⁴ نماند ³ مال ² بي تجارت ¹ و علم
¹² بي ¹¹ سياست ¹⁰ و ملك ⁹ بي سياست

1 Three—2 things—3 without three—4 things—5 permanent—6 remain not—7 property, wealth—8 without trade, commerce—9 and knowledge—10 without argument—11 and a kingdom—12 without government, rule.

Three things are not permanent without three things; wealth without commerce, science without argument, and a kingdom without government.

TABLE 8.

⁷ رحم ⁶ آوردن ⁵ بر بدان ⁴ ستست ³ بر نيكلان ² و عفو ¹ كردن ⁹ از ظالمان
⁸ جورست ⁷ بر مظلومان

بیت

¹² و بنوازي ¹¹ تعهد كني ¹⁰ چو ⁹ خبيث را ⁸ بد و ات ⁷ گنه ميكنند ⁶ با نبازي ⁵ تو

1 Mercy, kindness—2 to bring (*i. e.*, to shew)—3 on the bad, the wicked—4 tyranny is—5 upon the good—6 and to pardon—7 oppressors—8 violence is, injury is—9 on the oppressed—[10 to the wicked, malignant one, impure one—11 when—12 you agree with—13 and shew favour, and cherish—14 by the power, wealth—15 of you—16 he commits crimes, sins, faults—17 by partnership.]

Shewing mercy to the wicked is doing injury to the good; and pardoning oppressors, is injuring the oppressed. *When you connect yourself with base men, and shew them favor, they commit crimes with your power, whereby you participate in their guilt.**

* Revised from No. 10 to No. 17.—When you agree with, and cherish a wicked person, he commits crimes by being in partnership with your wealth. (*i. e.*, he has all your extra assistance to encourage him in his wickedness.

T A L E 9.

بر دوستي پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان

غرة نبايد بود كه آن بچيالي متبدل شود و اين بخوابي متغير گردد

بیت

معشوق هزار دوست را دل ندهي

و رميد هي دل بجدائي بنهي

1 On or upon the friendship—2 of kings—3 reliance—4 you cannot place—5 and upon the voices—6 sweet, pleasant—7 of boys—8 deceiving with vain hopes—9 you ought not to allow (*i. e.*, confidence)—10 because—11 those (*i. e.*, kings) by a fancy freak, suspicion—12 changed—13 become—14 and these (*i. e.*, the voices of boys)—15 by a dream, one sleep—16 changed—17 become, turn—18 to a mistress—19 of a thousand—20 lovers—21 heart—22 give you not—23 and if you do give—24 your heart—25 on separation—26 place (*i. e.*, be prepared for a separation.)

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

T A L E 10.

⁸ هـ ران ⁷ مـ رـي ⁶ کـه داري ⁵ با دوست ⁴ درميان ³ منـه ² چـه داني ¹ کـه
¹⁵ وقتي ¹⁴ دشمن ¹³ گردد ¹² و هر بدي ¹¹ کـه تواني ¹⁰ کردن ⁹ با دشمن ⁸ مـرسان
²³ باشد ²² کـه روزي ²¹ دوست ²⁰ گردد ¹⁹ رازي ¹⁸ کـه خواهي ¹⁷ نهان ¹⁶ ماند ¹⁵ با کسي
³¹ درميان ³⁰ منـه ²⁹ اگرچه ²⁸ معتمد ²⁷ بود ²⁶ کـه ²⁵ هيچکس ²⁴ بر مـر تو ²³ مشفقتر
³² نباشد

قطعه

³⁷ خاموش ³⁶ به کـه ³⁵ ضمير ³⁴ دل ³³ خویش
⁴² با کسي ⁴¹ گفتن ⁴⁰ و گفتن ³⁹ کـه ³⁸ مگوي
⁴⁷ اي سليم ⁴⁶ آب ⁴⁵ ز سر ⁴⁴ چشمه ⁴³ ببند
⁵¹ کـه چو ⁵⁰ پـر شد ⁴⁹ نتوان ⁴⁸ بستن ⁴⁷ جوي
⁵⁴ سخني ⁵³ در نهان ⁵² نبايد ⁵¹ گفت
⁵⁷ کـه بهر ⁵⁶ انجم ⁵⁵ نشايد ⁵⁴ گفت

1 Every—2 secret—3 that you possess—4 to a friend—5 in the midst—6 place not (i. e., reveal not)—7 what know you?—8 that—9 a time, sometime

—10 an enemy may turn or become—11 and every badness, ill, injury—12 that you are able—13 to do, (*i. e.*, inflict)—14 on an enemy—15 cause not to arrive (*i. e.*, inflict not)—16 it may be—17 that some day—18 a friend—19 he may become—20 a secret—21 that you wish, desire—22 should remain hid—23 to any one—24 in the midst—25 place not—26 although—27 he may be worthy of confidence, trustworthy—28 because—29 any person—30 on your secrets—31 more true (*i. e.*, than yourself)—32 may not be (*i. e.*, is not)—33 silence—34 is better than—35 the idea—36 of heart—37 one's own—38 to any one—39 to say—40 and to say—41 *viz.*—42 say you not (*i. e.*, repeat not)—43 O! good man—44 water—45 from the head—46 of the fountain—47 stop—48 because when—49 it becomes full—50 you cannot stop—51 the river—52 a word—53 in secret—54 we ought not to utter, say—55 that upon every—56 assembly—57 might not be repeated, spoken, uttered.

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

TALE 11.

دشمني ضعيف كه در طاعت آيد و دوستي نمايد مقصود
 وي جز آن نيست كه دشمني قوي گردد و گفته اند بر دوستي
 دوستان اعتماد نيست تا بتعلق دشمنان چه رسد هر كه
 دشمن كوچك را حقير شمارد بدان ماند كه آتش اندك را
 مهمل گذارد

تقطع

امروز بکش كه ميتوان كشت
 كاتش چو بلند شد جهان سوخت
 مگذار كه زه كند كمان را
 دشمن چو بتير ميتوان دوخت

1 An enemy—2 weak, feeble—3 who—4 in submission, obedience—5 comes—6 and friendship—7 shows, exhibits, displays, offers—8 the intention design—9 of him—10 except that—11 is not—12 viz. that—13 his enmity—14 may become strong, powerful—15 and they have said—16 on the friendship—17 of friends—18 reliance, trust confidence, dependence—19 there is not—20 therefore—21 by the flattery—22 of enemies—23 what can arrive (*i. e.*, what advantage can accrue)—24 whoever—25 to a little enemy, a weak enemy—26 contemptible—27 counts, looks upon—28 like that (*i. e.*, person)—29 resembles—30 who fire—31 a little (*i. e.*, a spark)—32 negligently, carelessly, indolently—33 passes over, leaves—34 today—35 kill, extinguish—36 that, viz. as—37 you can kill, you are able to kill—38 because a fire—39 when high—40 becomes—41 it burns the world—42 stay not—43 until that—44 may string—45 the bow—46 the enemy—47 when—48 with an arrow—49 you are able to pierce, you have the power to transfix.

A weak enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it today, whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

TABLE 12.

سخن¹ در میان² دو دشمن³ چنان گوی⁴ که اگر دوست⁶ شوند⁷
 شرم زده⁸ نباشی⁹

مثنوی

میان¹⁰ دو کس¹¹ جنگ¹² چون آتش¹⁴ است
 سخن¹⁵ چین¹⁶ بد بخت¹⁷ هیزم¹⁸ کشت¹⁹
 کنند²⁰ این و آن²¹ خوش²² دگر باره²³ دل²⁴
 و ی اندر²⁵ میان²⁶ کور بخت²⁷ و خجل²⁸
 میان²⁹ دو تن³⁰ آتش³¹ افروختن³²
 نه عقلست³³ خود³⁴ در میان³⁵ سوختن³⁶

قطعه

در سخن³⁷ با دوستان³⁸ آهسته باش³⁹ تا ندارد⁴⁰ دشمن⁴¹ خوفخوار⁴² گوش⁴³
 بیش⁴⁴ دیوار⁴⁵ آنچه گوئی⁴⁶ موشدار⁴⁷ تا نباشد⁴⁸ در پس⁴⁹ دیوار⁵⁰ گوش⁵¹

1 Speech—2 between—3 two enemies—4 in such a way speak—5 that if —6 friends—7 they should become—8 ashamed—9 you may not remain—10 between—11 two people—12 battle, strife—13 like—14 fire is—15 the back-biter (from سخن a word, speech and چین to pick)—16 unfortunate—17 is the wood cutter هیزم fire wood and کشیدن to draw) is the drawer of fuel—18 should do—19 this and that (*i. e.*, persons)—20 happy—21 another time—22 their hearts—23 he between—24 in the midst—25 unfortunate (کور blind and بخت fate)—26 and ashamed—27 between—28 two persons, bodies—29 to light a fire (*i. e.*, to make a quarrel)—30 is not wisdom—31 ones self—32 in the midst—33 (it is) to burn—34 in speech, conversation—35 with friends—36 remain quiet (*i. e.*, whisper)—37 so that possesses not—38 the enemy—39 bloodthirsty—40 ear (*i. e.*, the power of hearing)—41 in front—42 of a wall—43 that which—44 you utter—45 take care—46 so that there be not, lest there be—47 in the rear, behind—48 of the wall—49 a ear.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it. *

T A L E 13.

⁸ هر که ⁷ با دشمنان ⁶ دوستان ⁵ خود ⁴ صلح کند ³ سر ² آزار ¹ دوستان دارد
 بیت
¹³ بشو ¹² ای خردمند ¹¹ آزان ¹⁰ دوست ⁹ دشت
¹⁷ که ¹⁶ با دشمنان ¹⁵ نت ¹⁴ بود ¹³ هم نشست

1 Whoever—2 with the enemies—3 of friends—4 his own—5 makes peace, is intimate—6 the intention, desire—7 of annoying friends—8 does, has—9 wash—10 O! wise man—11 of that—12 friend—13 (your) hands—14 who—15 with your enemies—16 is (*lit.* may be)—17 a companion, associate, هم together and نشستن to sit).

Whosoever formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend, who associates with your enemies.

T A L E 14.

⁷ چون ⁶ در امضای ⁵ کار ⁴ متروک باشی ³ آن طرف ² اختیار کن ¹ که
 بی آزار تر بر آید
 بیت
¹³ با مردم ¹² سهل گوی ¹¹ دشوار ¹⁰ مگوی
¹⁸ با آنکه ¹⁷ در صلح ¹⁶ زند ¹⁵ جنگ ¹⁴ مجوی

1 When—2 in the transacting, carrying on—3 of work, business—4 you are hesitating—5 that side—6 choose, make choice of—7 that—8 the least injurious—9 may result in, come out—10 with a man—11 of mild speech—12 harsh—13 speak not—14 with him who—15 at the door of peace—16 strikes—17 battle, strife—18 seek not.

When, in transacting business, you are under any hesitation, make choice of that side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

TALE 15.

تا کار بزار¹ می آید² جان در خطر³ افکندن⁴ نشاید⁵

بیت

چو دست از همه⁸ حیلتي⁹ در گسست¹⁰

حالا¹¹ هست¹² بودن¹³ بشمشیر¹⁴ دست¹⁵

1 As long as a work—2 by gold—3 comes out (*i. e.*, can be managed)
—4 life—5 in danger—6 to hurl—7 one ought not, it befits not—8 when
—9 the hand—10 from all—11 tricks (*i. e.*, stratagems)—12 has passed over
(*i. e.*, has failed in)—13 it is lawful—14 to place, put, carry—15 on the sword
—16 the hand.

As long as an affair can be compassed by money, it is not advisable to
put one's life in danger. When the hand has failed in every trick, it is
lawful to draw the sword.

T A L E 16.

8 7 6 5 4 3 2 1
 بر عجز دشمن رحمت مکن که اگر قادر شود نکند
 بیت
 15 14 13 12 11 10 9
 دشمن چو بینی ناتوان لاف از بروت خود مژن
 21 20 19 18 17 16
 مغرست در هر استخوان مردیست در هر پیرهن
 30 29 28 27 26 25 24 23 22
 هر که بدی را بکشد خلق را از بلای او برهاند و او را از عذاب
 31
 خدای

قطعه

38 37 36 35 34 33 32
 پسندیدست بخشایش ولیکن منه بر ریش خلق آزار مرهم
 46 45 44 43 42 41 40 39
 ندانست آنکه رحمت کرد بر مار که آن ظلمست بر فرزند آدم

1 Upon a weak, helpless—2 enemy—3 kindness, mercy—4 do not, shew
 not—5 because if—6 powerful, strong—7 he should become—8 he will not
 do (*i. e.*, will not shew mercy)—9 an enemy—10 when you see—11 weak,
 powerless—12 boasting, brag—13 from or by mustache's (the natives when
 they want to brag over a person twist up their mustaches and sneer)—14 your
 own—15 do not, twist not, strike not—16 a marrow there is—17 in every—18
 bone—19 a man is—20 in every—21 garment, coat—22 whoever—23 a bad
 person—24 kills—25 the creation, mortals—26 from the injury, misfortune—
 27 of him—28 relieves, delivers—29 and himself—30 from the wrath—31 of
 God—32 commendable is, acceptable is, agreeable is—33 forgiveness—34 but
 —35 place not—36 upon the wound—37 of an oppressor—38 a plaster—39
 knoweth he not, know you not—40 he who—41 did kindness, had mercy—42
 upon a snake—43 that that, that such—44 is an injury, is oppression—45
 upon the children—46 of Adam.

Shew not mercy to a weak enemy, for if he becomes powerful he will not
 spare you. When you see an enemy weak, twist not your whiskers in
 boasting; there is marrow in every bone, and every coat covers a man.
 Whosoever killeth a wicked man, relieveth the world from his injuries, and
 delivereth himself from the wrath of God. Forgiveness is commendable,
 but apply not ointment to the wound of an oppressor. Knoweth he not that
 whosoever spareth the life of a serpent, committeth injury towards the sons
 of Adam.

T A L E 17.

نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست
تا بخلاف آن کار کنی که آن عین صوابست
مثنوی

حذر کن ز آنچه دشمن گوید آن کن
که بر زانو زنی دست تغابن
گرت راهی نماید راست چون تیر
ازو برگرد و راه دست چپ گیر

1 Advice—2 from an enemy—3 to accept, take—4 is a fault, crime—5 but—6 to hear, listen to—7 is proper, allowable—8 so that contrary—9 of that (*i. e.*, his advice)—10 you may act, work you may do—11 because that—12 truly, really—13 right is, a virtuous action is—14 take care—15 of that which—16 the enemy—17 says—18 “that do”—19 because—20 upon the knees—21 you will strike—22 the hands—23 of sorrow, lamentation—24 if to you—25 a road—26 he shews or appears—27 straight—28 like—29 an arrow—30 from it—31 turn round—[32 and the road—33 of the hand—34 left—35 seize, take.]

It is not advisable to follow the advice of an enemy; you may hear what he has to say, in order, that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will smite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, *and go the other way.**

* Revised from No 32 to No. 35—“And take the road to the left hand.”

T A L E 18.

⁸ خشم ⁷ بیش ⁶ از حد ⁵ وحشت ⁴ آرد ³ و لطف ² بی وقت ¹ هیبت
¹⁶ ببرد ¹⁵ نه چندان ¹⁴ درشتی ¹³ کن ¹² که از تو ¹¹ سیر گردند ¹⁰ و نه ⁹ چندان
²¹ نرمی ²⁰ که ¹⁹ بر تو ¹⁸ دلیر ¹⁷ شوند

مثنوي

²⁵ د ²⁴ درشتی ²³ و نرمی ²² بهم ²¹ در ²⁰ بهست
³¹ چو ³⁰ رگزن ²⁹ که ²⁸ جراح ²⁷ و مرهم ²⁶ نهست
³⁵ د ³⁴ درشتی ³³ نگیرد ³² خرد ³¹ مند ³⁰ بیش
⁴⁰ نه ³⁹ سستی ³⁸ که ³⁷ ناقص ³⁶ کند ³⁵ قدر ³⁴ خویش
⁴³ نه ⁴² مر ⁴¹ خویشان ⁴⁰ را ³⁹ فزونی ³⁸ نه
⁴⁷ نه ⁴⁶ یکبار ⁴⁵ تن ⁴⁴ در ⁴³ زبونی ⁴² دهد

مثنوي

⁵⁶ شبانی ⁵⁵ با پدر ⁵⁴ گفت ⁵³ ای خردمند ⁵² مرا ⁵¹ تعلیم ⁵⁰ ده ⁴⁹ پیرانه ⁴⁸ یک ⁴⁷ پند
⁶⁴ بگفتا ⁶³ نیکمردی ⁶² کن ⁶¹ نه چندان ⁶⁰ که ⁵⁹ گردد ⁵⁸ چیره ⁵⁷ گرگ ⁵⁶ نیز دندان

1 Anger—2 more, further, beyond—3 from bounds, limits—4 dread, terror—5 brings (*i. e.*, createth)—6 and kindness—7 out of time, season—8 dread, awe, authority—9 destroys, carries away—10 not so much—11 severity

—12 do, exercise—13 that of you—14 may become satisfied (*i. e.*, disgusted)
 —15 and not—16 so much—17 lenity, softness—18 that—19 upon you
 —20 audacious, pert, saucy—21 they should become—22 severity—23 and
 lenity—24 both together—25 better are—26 like—27 striking the vien (*i. e.*,
 bleeding)—28 as—29 the surgeon (does)—30 and plaster—31 places (*lit.* is
 placed)—32 severity—33 seizes not—34 a wise man—35 much (*i. e.*, to ex-
 cess)—36 nor carelessness, relaxation, lenity—37 that—38 imperfect, detriment,
 harm, injury—39 should do—40 to his own dignity, state—41 not himself—
 42 into much (*i. e.*, greatness)—43 he places—44 not altogether—45 his body
 —46 into faultiness, lowness—47 gives, or resigns himself—48 a shepherd—
 49 to his father—50 said—51 O! wise man—52 to me—53 teaching—54 bes-
 tow, give—55 you old one (experienced one)—56 one (piece of) advice—57
 he replied—58 complacence, kindness—59 do, exercise—60 (but) not so much,
 not to such a degree—61 that should become—62 powerful, pert, audacious
 —63 the wolf—64 of sharp teeth.

Anger, when excessive, createth terror; and kindness out of season des-
 troys authority. Be not so severe as to cause disgust, nor so lenient as to
 encourage audacity. Severity and lenity should be tempered together; like
 the surgeon, who, when he uses the lancet, applies also a plaster. A wise
 man carries not severity to excess, nor suffers such relaxation as will lessen
 his own dignity. He overrates not himself, neither doth he altogether neg-
 lect his consequence. A shepherd said to his father; "O thou who art
 wise, teach me one maxim from your experience." He replied, "be compla-
 cent, but not to that degree that they may insult you with the sharp teeth of
 the wolf."

T A L E 19.

دو کس دشمن ملک و دینند پادشاه بی حلم و ازاهد بی علم

بیت

بر سر ملک مباد آن ملک فرمان ده

که خدا را نبود بنده فرمان بردار

1 Two persons—2 the enemies—3 of the kingdom—4 and of their religion are—5 a king—6 without clemency—7 and a devotee—8 without knowledge—9 at the head—10 of a kingdom—11 God forbid (*i. e.*, there should be)—12 that king—13 a ruler, a giver of commands—14 who—15 to God—16 is not, or may not be—17 a slave—18 obeyer of orders (*i. e.*, obedient.)

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

T A L E 20.

پادشاه باید که تا بحدی بردشمنان خشم نراند که دوستان را
اعتماد نماند که آتش خشم اول در خداوند خشم افتد آنکه
زبان به خصم رسد یا نرسد

مثنوی

نشاید بنی آدم خاک زاد که در سر کند کبر و تند و و باد
ترا با چنین گرمی و سرکشی نپندارم از خاک از آتشی

قطعه

در خاک بیلکان برسیدم بعایدی
گفتم مرا بتربیت از جهل پاک کن
گفتا برو چو خاک تحمل کن ای فقیه
یا هرچه خوانده همه در زیر خاک کن

1 A king—2 it behoves—3 that—4 to such a degree—5 upon enemies—6 anger—7 should not permit or drive, urge—8 so that—9 his friends—10 reliance, trust—11 may not remain—12 because the fire—13 of wrath, anger—14 first—15 in the Lord—16 of anger (*i. e.*, the exciter, origimator)—17 falls—18 at that time (*i. e.*, after that)—19 the flame—20 to the enemy—21 reaches—22 or does not reach—23 it befits not, is not proper—24 that the sons of Adam—25 born of the earth or dust—26 that—27 in heads—28 should do (*i. e.*, have, feel, entertain)—29 pride—30 and severity—31 and vanity (wind)—32 to you—33 with such—34 warmth, heat—35 and obstinacy, pertinacity—36 I do not think—37 of dust (*i. e.*, you are)—38 but from fire—39 in—40 the land, earth—41 of Baelkan—42 I met, visited, reached—43 with a devotee—44 I said—45 to me—46 instruction—47 from—48 ignorance—49 make pure, cleanse—50 he replied—51 go, depart—52 like the earth—53 endure, suffer—54 learned in the law—55 or whatever—56 you have read, studied—57 all, the whole—58 underneath—59 the earth—60 place (*lit. do.*)

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine?" He replied, "go and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

T A L E . 21.

⁸ بد ⁷ خوي ⁶ در دست ⁵ دشمني ⁴ گرفتارست ³ كه ² هر گجا ¹ كه رود از

¹³ چنگ ¹² عقوبت ¹¹ او ¹⁰ خلاص ⁹ نيابد

بیت

¹⁹ اگر ¹⁸ ز دست ¹⁷ بلا ¹⁶ بر فلک ¹⁵ رود ¹⁴ بد خوي

²⁵ ز دست ²⁴ خوي ²³ بد ²² خویش ²¹ در بلا ²⁰ باشد

1 An evil intentioned one, one of bad disposition—2 in the hand—3 of the enemy—4 is a captive—5 because—6 every where—7 that he goes—8 from—9 the claws, clutches—10 of punishment—11 of him—12 free, liberation, liberty—13 receives not, obtains not—14 if—15 from the hand—16 of misfortune, calamity—17 to the sky, heaven—18 should go—19 the evil disposed one—20 from the hand—21 of the disposition—22 evil, bad—23 his own—24 in misfortune, calamity—25 would be (*i. e.*, would still remain.)

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

T A L E 22.

⁹ چو ⁸ بیني ⁷ که ⁶ در سپاه ⁵ دشمن ⁴ تفرقه ³ افتاد ² تو ¹ جمع باش ¹⁰ و اگر ¹¹ جمع ¹² شوند ¹³ از پیرشانی اندیشه کن

قطعه

²¹ برو ²⁰ با دوستان ¹⁹ آسوده ¹⁸ بنشین ¹⁷ چو بیني ¹⁶ در میان ¹⁵ دشمنان ¹⁴ جنگ ²² و گر ²³ بیني ²⁴ که ²⁵ با هم ²⁶ یک زبانند ²⁷ کمان ²⁸ را ²⁹ زه کن ²⁰ و بر باره ²¹ برسنگ

1 When you see—2 that—3 amongst the soldiers—4 of the enemy—5 discord—6 has fallen—7 you—8 remain collected, enjoy peace of mind—9 and if—10 collected (*i. e.*, of one will,) united—11 they should be—12 for misery, perplexity, distress—13 reflect, prepare for—14 go—15 with (your) friends—16 at ease, contented, happy—17 sit down—18 when you observe—19 amongst—20 your enemies—21 battle, strife—22 and if—23 you see—24 that together—25 of one tongue they are (*i. e.*, united) of one mind they are—26 the bow—27 string, set the string—28 and on the ramparts—29 stones (*i. e.*, place.)

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the ramparts.

T A L E 23.

دشمن چو از همه حيلتي درماند سلسله دوستي بجنباند پس
 آنکه بدوستي کارها کند که دشمن نتواند کرد

1 The enemy—2 when—3 from all, every—4 stratagem, trick—5 is at a loss (*i. e.*, has failed)—6 the chains—7 of friendship—8 shakes—9 thus—10 at that time—11 by friendship—12 works, action—13 does, performs, manages—14 that an enemy—15 cannot do, is not able to perform.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.

T A L E 24.

سر مار بدست دشمن بکوب که از احدى الحسنيين خالي
 نباشد اگر اين غالب آمد مار کشتي و اگر آن از دشمن رستي

بيت

بروز معرکه ايمن مشو ز خصم ضعيف
 که مغز شير بر آرد چو دل ز جان برداشت

1 The head of the snake—2 upon the hand, with the hand—3 of the enemy—4 strike—5 because from—6 one of these advantages—7 empty—8 may not remain—9 if—10 this one predominant, victorious—11 should become—12 the snake you have killed—13 and if—14 that one (*i. e.*, the snake)—15 from an enemy—16 you are rid of or released from—17 on the day—18 of battle—19 at ease, safe—20 be not—21 from an enemy—22 weak, feeble—23 because the brains—24 of the lion—25 takes out—26 when heart—27 from life—28 has taken off (*i. e.*, when he is desperate.)

Bruise the serpent's head with the hand of your enemy; which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake, and if the latter prevails, you have got rid of your enemy.

In the day of battle, consider not yourself safe, because your adversary is weak; for he who becomes desperate, will take out the lion's brains.

T A L E 25.

⁹ خبري که ⁸ داني ⁷ دلي ⁶ بيازارد ⁵ تو خاموش ⁴ باش ³ تا ديگري ² بياره ¹

بيت

¹⁶ بلبل ¹⁵ مژده ¹⁴ بهار ¹³ بيار ¹² خبر بد ¹¹ بموم ¹⁰ باز گذار

1 News—2 that—3 you know—4 a heart—5 would distress—6 you silent—7 remain—8 so that another—9 may bring (*i. e.*, communicate)—10 O nightingale—11 the news—12 of the spring—13 bring—14 bad news—15 to the owl—16 leave back, resign, make over.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent; in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring; and leave bad news to the owl.

T A L E 26.

⁸ پادشاه را ⁷ بر خيانت ⁶ کسی ⁵ واقف ⁴ مگردان ³ مگر ² انگه ¹ که ¹⁴ بر قول ¹³ کلي ¹² واثق ¹¹ باشي ¹⁰ وگرنه ⁹ در هلاک ⁸ خود ⁷ همي ⁶ کوشي ⁵

بيت

²³ پسيچ ²² هستن ²¹ گفتن ²⁰ انگاه کن ¹⁹ که ¹⁸ داني ¹⁷ که ¹⁶ در کار ¹⁵ گیرد ¹⁴ سخن

1 To a king—2 on the perfidy—3 of any one—4 acquaint not, inform not—5 but, except—6 at that time then (when)—7 that upon—8 consent, agreement—9 entirely—10 you are assured, secure, strong, confiding—11 otherwise—12 in the ruin, destruction—13 of yourself—14 you endeavour, you are attempting, making an effort or exertion.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

T A L E 27.

هر که نصیحت خود را می کند او خود بنصیحت دیگری
محتاجست

1 Whoever—2 advice—3 to a conceited one—4 does (*i. e.*, gives)—5 he himself—6 with the advice, counsel—7 of another—8 is in want.

He who gives advice to a self conceited man, stands himself in need of counsel from another.

T A L E 28.

فريب دشمن مخور و غرور مداح مشر که آن دام زرق
نهاده است و این کام طمع کشاده احمق را ستایش خوش آید
چون لاشه که در کعبش دمی فربه نماید
قطعه

الا تاشنوی مدح سخن گوی که اندک مایه نفعی از تو دارد
اگر روزی مرادش بر نیاری دو صد چندان عیوبت بر شمارد

1 The deceit—2 of an enemy—3 eat not (*i. e.*, be not caught with)—4 and the vanity, vain glory—5 of the praiser, encomiast, panegyrist—6 purchase not, buy not—7 because that one—[8 the net—9 glittering, (of fraud, hypocrisy)]—10 has placed, spread—11 and this one—12 the palate—13 of avarice—14 has opened—15 to the fool, blockhead—16 praise flattery—17 pleasant, nice—18 comes—19 like as—20 corpse—21 that in—22 its heel—23 blown out, inflated, bloated—24 fat—25 appears—26 take care that you listen not—27 to the praise, flattery—28 of the orator, speaker—29 because for a little—30 stock, capital—31 profit, interest, advantage—32 from you—33 possesses (*i. e.*, hopes for, or expects)—34 if—35 one day—36 his desire, wish—37 you do not fulfil, comply with—38 two hundred—39 such—40 your faults, crimes—41 he will commit, or impute.

Be not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread *the thin net*; * and this has opened the palate of avarice. A blockhead is pleased with praise; like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

* Revised from No. 8 to No. 9.—Read "the net of fraud."

T A L E 29.

متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد

بیت

مشو غرّه بر حسن گفتار خویش

به تحسین نادان و پندار خویش

1 To the orator—2 until some one—3 fault—4 seizes not (*i. e.*, does not find fault—5 his speech, discourse—6 correctness—8 will not acquire, accept—8 be not—9 proud (flattered with vain hopes)—10 on the elegance—11 of discourse—12 your own—13 by the praise, from the commendation—14 of the foolish—15 and the opinion, judgment—16 your own (*i. e.*, your own opinion.)

Unless some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment.

T A L E 30.

همه کس را عقل خود بکمال نماید و فرزند خویش بجمال
 قطعه
 یکی جهود و مسلمان نزاع میکردند
 چنان که خنده گرفت از جدیت ایشان
 بطیره گفت مسلمان گرایین قبالة من
 درست نیست خدایا جهود میرانم
 جهود گفت بتوریت میخورم سوگند
 اگر خلاف کنم همچو تو مسلمانم
 گراز بسیط زمین عقل منعدم گردد
 بخود گمان نبود هیچکس که نادانم

1 To every one—2 the knowledge, wisdom—3 his own—4 towards perfect-
 ness—5 appears—6 and children—7 his own—8 with beauty (beautiful)—9
 one—10 Jew—11 and Mahommedan—12 quarrel—13 were carrying on (*lit.*
 were doing)—14 so much so, in such a manner that—15 I commenced laughing
 —16 from the sayings, (*i. e.*, conversation)—17 of them—18 with wrath, rage
 —19 said—20 the Mahommedan—21 of this—22 deed of conveyance—23
 of mine—24 right, authentic, true—25 is not—26 may God—27 a Jew—28
 cause me to die—29 the Jew—30 replied—31 by the Pentateuch—32 I swear
 —33 if—34 I do falsely—35 like as you—36 I am a Mahommedan—37 if
 from—38 the surface—39 of the earth, ground—40 wisdom—41 annihilated
 —42 should become, were to be—43 to himself—44 would not think, suspect
 —45 any one, any person—46 viz. “I am foolish” “I am ignorant” (*i. e.*,
 would not say this to himself.)

Every one thinks his own wisdom perfect, and his own child beautiful.
 A Jew and a Mahommedan were disputing in a manner that made me laugh,
 the Mahommedan said in wrath, “if this deed of conveyance is not authentic;
 may God cause me to die a Jew.” The Jew said, “I make oath on the Penta-
 teuch, and if I swear falsely, I am a Mahommedan like you.” *If wisdom*
*was to cease throughout the world,** no one would suspect himself of ignorance.

* Revised from No. 37 to No. 42.—“If wisdom were annihilated from the surface of the
 earth.”

TALE 31.

ده آدمي بر سفره بخورند و دو سگ بر جيفه بسر لبرند
 حريص با جهاني گرسنه است و قانع بذاني سير
 بيت
 زوده تنگ بیک نان تهی پر گردد
 نعمت روی زمین پر نکند دیده تنگ
 مثنوي
 پدر چون دور عمرش منقضي گشت
 مرا این یک وصیت کرد و بگذشت
 که شهوت آتش ازوي به پرهیز
 بخود بر آتش دوزخ مکن تیز
 دران آتش نداری طاقت سوز
 بصبر آبی برای آتش زن امروز

1 Ten—2 men—3 at a banquet, table—4 eat—5 and two dogs—6 on a carcase—7 are not satisfied, cannot get on—8 the avaricious person—9 with a world—10 is hungry—11 and a contented one—12 with a (single) loaf—13 is satisfied—14 the bowels—15 narrow—16 with one loaf—17 alone (*i. e.*, dry)—18 becomes full, is filled—19 the wealth, riches—20 on the face of the earth—21 does not fill, satisfy—22 the narrow eye (*i. e.*, the avaricious)—23 my father—24 when—25 the time of his life, term of his life—26 had passed—27 to me this—28 one—29 advice gave—30 and passed over (*i. e.*, departed)—31 saying *viz.*—32 Lust—33 is a fire—34 from it—35 be cautious, shun it—36 of yourself—37 into the fire—38 of Hell—39 do not—40 quickly (*i. e.*, do not hurl yourself quickly)—41 in that—42 fire—43 you possess not—44 the power—45 of burning—46 with the water of patience—47 in this—48 fire—49 throw (*lit.* strike)—50 to-day.

Ten men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, "Lust is a fire, shun it; precipitate not yourself into the flames of hell; since you will not have strength to support that burning, quench the present flame with the water of patience."

TABLE 32.

هر که در حال توانائی نیکوئی نکند در وقت نا توانی سختی
 بیند

بیت

بد اختر تر از مردم آزار نیست که روز مصیبت کشش یار نیست

1 Whoever—2 in the state—3 of power—4 goodness—5 does not—6 in the time—7 of being powerless—8 trouble, distress, difficulty—9 sees, experiences—10 more unfortunate—11 than the oppressor (one who annoys men)—12 there is not—13 because—14 in the day—15 of calamity, misfortune—16 any one to him—17 is not a friend.

He who when he hath the power doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend.

TABLE 33.

جان در حمایت یکدمست و دنیا وجودی میان دو عدم
 دین بدنیا فروشان خرنند یوسف بفروشدن تا چه خرنند

بیت

بقول دشمن پیمان دوست بشکستی

ببین که از که بریدی و با که پیوستی

1 Life—2 on, upon—3 the support, protection, guardianship—4 of one breath is, one moment is—5 and worldly—6 existence—7 between—8 two non-existences—9 religion—10 for the world—11 the sellers (*i. e.*, those who sell)—12 are asses—13 Joseph—14 they sell—15 so that what?—16 they purchase—17 by the word, contract, agreement—18 of the enemy—19 the promise—20 of your friend—21 you have broken—22 see, observe, look—23 that from whom—24 you have separated? cut yourself off?—25 and with whom—26 you have joined? united yourself?

Life depends upon the support of a single breath, and worldly existence is between two non-existences. Those who sell religion for the world, are asses; they sell Joseph and get nothing in return. (*Arabic*,) "*Did I not bargain with you, O sons of Adam, that you should not serve Satan?*" By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated, and with whom you have united yourselves."

T A L E 34.

شیطان با مخلصان بر نمی آید و سلطان با مفلسان

مثنوی

وامش مده آن که بی نمازست و ر خود دهندش ز فاقه بازست
کو فرض خدا نمی گذارد از قرض تو نیز غم ندارد

قطعه

خاک مشرق شنیده ام که کنند بچهل سال کا سه چینی
صد بروزی کنند در بغداد لا جرم قیمتش همی بینی

قطعه

مرغک از بیضه برون آید و روزی طلبد
و آدمی بچه ندارد خبر از عقل و تمیز
آن که ناگاه کسی گشت بچیزی نرسد
و این بتمکین و فضیلت بگذشت از همه چیز
آبگینه همه جاهست از آن قدرش نیست
لعل دشوار بدست آید از آنست عزیز

I Satan, the devil—2 upon the righteous—3 does not prevail—4 and the king (*i. e.*, or the king)—5 over the poor—6 him a loan—7 give not—8 he who—9 is without prayers—10 although—11 his mouth, his very mouth—12

from fasting, poverty—13 is open—14 for he who—15 the precepts—16 of God—17 does not perform—18 from the debt, loan—19 of you—20 also—21 has no sorrow, cares not for—22 in the land—23 of the East—24 I have heard—25 that they make (*lit. do*)—26 in forty—27 years—28 a cup—29 of China (*i. e., a china cup*)—30 a hundred—31 in a day—32 they manufacture—33 in Bughdad—34 consequently, therefore—35 its price—36 you observe, see—37 the little fowl, (*i. e., the chicken*)—38 from the egg—39 comes out—40 and food, subsistence—41 seeks—42 and man—43 child (*i. e., the young of man, the infant*)—44 possesses not—45 knowledge, sense—46 as regards wisdom—47 and discrimination—48 he who, that which—49 suddenly—50 a person—51 becomes—52 to anything—53 arrives not, comes not to—54 and this—55 by power, authority—56 and excellence—57 passes, surpasses—58 from all—59 things—60 glass—61 in all, every—62 place is—63 for that reason—64 its dignity, worth—65 is not—66 the ruby—67 with difficulty—68 into hand—69 comes—70 for that is—71 dear, precious.

Satan cannot prevail over the righteous, neither the king, against the poor.

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the east they are forty years in making a china cup: they make a hundred in a day at Bughdad, and consequently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection; and the other by degrees, surpasses all things in power, and excellence. Glass is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

T A L E 35.

کارها بصبر بر آید و مستعجل بسر در آید

مثنوی

| | | | |
|-----------|-------|--------|--------|
| 9 | 8 | 7 | 6 |
| در بیابان | دیدم | خویش | چشم |
| 13 | 12 | 11 | 10 |
| از شتابان | بگذشت | آهسته | که مرد |
| 17 | 16 | 15 | 14 |
| فروماند | از تگ | بادپا | سمند |
| 21 | 20 | 19 | 18 |
| میراند | آهسته | همچنان | شتربان |

1 Works—2 with or by patience—3 come forth, are accomplished—4 and the hasty person—5 fails in the object, desire, wish—6 with the eyes—7 my own—8 I saw—9 in the desert—10 that a man—11 slowly (*i. e.*, the slow man)—12 passed—13 from the fast person—14 the horse—15 fleet (*lit.* wind-footed)—16 from the galloping, full stretch—17 remained, tired—18 the camel driver—19 in the same manner—20 slowly—21 went along (*i. e.*, urged on his animal.)

Affairs are accomplished through patience, and the hasty man faileth in his undertakings. I saw with my own eyes in the desert, a man who walked slowly; get before one who went fast. The fleet steed was tired with galloping, whilst the camel driver proceeded in an equal slow pace.

TABLE 36.

نادان را به از خاموشي نيست و اگر اين مصلحت بداندستي
نادان نمودي

قطع

چون نداري کمال و فضل آن به که زبان در دهان نگه داري
آدمي را زبان فصيح کند جوز بي مغز را سبکساري

قطع

خبر را ابله تعليم مي داد برو بر صرف کرده عمر دايم
حکيمي گفتش اي نادان چه کوشي درين سودا بترس از لوم لاي
نيموزد بهايم از تو گفتار تو خاموشي بياصوز از بهايم

مثنوي

هر که تامل نکند در جواب بيشتر آيد سخنش نا صواب
يا سخن آري چو مردم بهوش يا بنشين همچو بهايم خاموش

1 To the foolish—2 better than—3 silence—4 is not—5 and if—6 this—7 expedient, affair, counsel—8 he were to know—9 a fool—10 he would not be—11 when—12 you possess not—13 excellence—14 and virtue, perfection—15 that better (is)—16 that your tongue—17 in your mouth—18 you should guard—19 to man—20 the tongue—21 disgraces—22 the nut—23 without a kernel, brain, marrow—24 is light—25 to an ass—26 a fool, a blockhead—27 instruction—28 gave, was giving—29 upon it—30 had spent—31 a long time—32 a wise man—33 said to him—34 O! fool—35 why do you endeavour—36 in this—37 foolishness, madness—38 fear—39 of the censorious (he in dread of the censorious)—40 will not learn—41 the brute—42 from you—43 speech—44 you—45 silence—46 learn—47 from the brute—48 whoever—49 reflection—50 does not—51 in answering—52 often, generally—53 it comes, happens—54 his speech—55 improper—56 either speech—57 prepare, arrange—58 like a man—59 with judgment, sense—60 or sit down—61 like as—62 the brute—63 silent, quiet.

Nothing is so good for an ignorant man as silence; and if he was sensible of this, he would not be ignorant. When you possess not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A stupid man was training an ass, and spent all his time upon it. Somebody said, "O blockhead what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious. Brutes will not acquire speech from thee, learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

T A L E 37.

هرکه با دانا تر از خود بحث کند تا بدانند که داناست
بدانند که نادانست

بیت

چون در آید به از توئی بسخن
گرچه به دانی اعتراض مکن

[1 Whoever—2 with a wiser—3 than himself—4 argues—5 so that they (*i. e.*, folks) may know—6 that—7 he is wise—8 they know—9 that—10 he is foolish—11 when—12 comes into (*i. e.*, commences)—13 one better than—14 yourself—15 in speech—16 although—17 better you know—18 criticism animadversion, opposition—19 do not (*i. e.*, raise not.)

*Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance.** When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

* *Revised from No. 1 to No. 10.*—Whoever argues with one wiser than himself that others may think him clever they only look upon him as a fool.

T A L E 38.

هرکه به بدان نشیند نیکی نه بیند
مثنوی

گر نشیند فرشته با دیو وحشت آموزد و خیانت و ریو
از بدان نیکوئی نیاموزی نکند گرگ پوستین دوزی

1 Whoever—2 with the wicked—3 sits, associates—4 goodness—5 sees not—6 if—7 should sit—8 an angel—9 with a demon—10 dread, terror—11 would learn—12 and perfidy—13 and deceit, hypocrisy—14 from the wicked—15 goodness, virtue—16 you cannot learn—17 does not—18 the wolf—[19 the sewing of skins, the furrier's work, (*i. e.*, sewing skins, furs.)

Whosoever associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.*

* *Revised No. 19.*—Read "The furrier's art."

T A L E 39.

مردمانرا عیب نهانی آشکارا مکن که مرایشان را رسوا کنی
و خود را بی اعتبار کنی

1 Of men—2 faults—3 hid, secret—4 do not publish, make manifest—5 because—6 to them—7 you disgrace—8 and to yourself—9 without trust, repute, confidence—10 you make.

Publish not men's secret faults, for by disgracing them, you make yourself of no repute.

T A L E 40.

هر که علم خواند و عمل نکرد بدان ماند که گاوراند و تخم
نیفشاند

1 Whoever—2 knowledge—3 learnt, acquired—4 and practise—5 did not—6 like that one—7 resembles, remains—8 who—9 drove the oxen (*i. e.*, ploughed)—10 and the seed—11 did not sow, scatter.

Whosoever acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow.

T A L E 41.

از تن بیدل طاعت نیاید و پوست بی مغز بضاعت را نشاید

1 From the body—2 without a heart (*i. e.*, dissatisfied)—3 obedience—4 comes not—5 and the skin (*i. e.*, shell)—6 without a kernel, marrow—7 of or for store—8 befits not, is not fit.

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for store.

TABLE 42.

| | | | | | |
|------|-----------|---------|-----------|-------|----|
| 6 | 5 | 4 | 3 | 2 | 1 |
| درست | در معامله | چست | در مجادله | هر که | نه |
| بیت | | | | | |
| 12 | 11 | 10 | 9 | 8 | 7 |
| باشد | چادر | یکه زیر | خوش | قامت | بس |
| 16 | 15 | 14 | 13 | | |
| باشد | مادر | مادر | باز کنی | چون | |

1 Not—2 every one, whoever—3 in dispute—4 is sharp, quick—[5 in business—6 right, correct is understood]—7 many—8 a form—9 nice, handsome—10 that under—11 a sheet—12 may be—13 when—14 you take off, remove (*i. e.*, the sheet)—15 a grandmother—16 may be.

Not every one that is ready to dispute, is *quick in transacting business*.* A form may appear handsome under a sheet, but remove it, and you find a grandmother.

* Revised from No. 5 to No. 6.—Read "is correct in business transactions."

TABLE 43.

| | | | | | | | | |
|------|--------|--------|-----|--------|---------|------|-----|---|
| 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| بودی | قدر بی | شب قدر | پس | بودی | قدر همه | شبها | اگر | |
| بیت | | | | | | | | |
| 14 | 13 | 12 | 11 | 10 | | | | |
| بودی | بدخشان | لعل | همه | گر سنگ | | | | |
| 20 | 19 | 18 | 17 | 16 | 15 | | | |
| بودی | یکسان | سنگ | لعل | قیمت | | | | |

[1 If—2 nights—3 all, the whole—4 of power—5 were to be—6 at last, then finally—7 the night of power—8 without power, worthless, unimportant, trifling—9 would be]—10 if stone—11 every, all—12 the ruby—13 of Budukshan—14 were—15 finally—16 the price—17 of the ruby—18 and the stone—19 the same—20 would be or become.

*If every night was a night of power, many of such nights would be disregarded.** If every stone was a Budukshan ruby, the ruby and the pebble would be of equal value.

* Revised from No. 1 to No. 9.—If all nights were "nights of power" at last the night of power would itself be worthless.

T A L E 44.

نه هر که بصورت نیکوست سیرت زیبا دروست که کار
 اندرون دارد نه پوست

قطعه

توان شناخت بیک روز در شمایل مرد
 که تا کجاش رسیدست پایگاه علوم
 ولی ز باطنش ایمن مباش و غرّه مشو
 که خبث نفس نگردد بسالها معلوم

1 Not—2 whoever—3 in appearance—4 is good—5 morals—6 graceful—7 in him are—8 because work, business (here means “virtue”)—9 within the inside—10 possesses, holds—11 and not the skin. (*i. e.*, on the surface)—12 it is possible—13 to know—14 in one—15 day—16 in (or as regards) the virtues, qualities—17 of a man—18 that to where his—19 has arrived, reached—20 the rank, degree—21 of the sciences, knowledge—22 but—23 from his inside (*i. e.*, mind)—24 remain not safe or at ease—25 and flattered with vain hopes—26 be not—27 because—28 a depraved, malignant—29 spirit—30 does not become—31 in years—32 known discovered.

It is not every graceful form that contains a good disposition, for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained; however be not secure against his mind; neither be proud of your discovery; for a malignant spirit is not to be detected in many years.

TABLE 45.

| | | | | | |
|---------|--------|-----------|-------|------|----------|
| 6 | 5 | 4 | 3 | 2 | 1 |
| هرکه | با | بزرگان | ستیزد | خون | خود ریزد |
| قطعه | | | | | |
| 9 | 8 | 7 | | | |
| می بیند | بزرگ | خویشتن را | | | |
| 15 | 14 | 13 | 12 | 11 | 10 |
| لوج | ببند | یک دو | گفتند | راست | |
| 19 | 18 | 17 | 16 | | |
| پیشانی | شکسته | بینی | زود | | |
| 23 | 22 | 21 | 20 | | |
| با غوج | بسرکني | بازی | توکه | | |

1 Whoever—2 with the great—3 fights, contends—4 the blood—5 of himself—6 spills, sheds, wastes—7 to himself—8 great—9 who sees, considers—10 true—11 they have said—12 one—13 two—14 appears, sees—15 the squint-eyed person—[16 quickly—17 you will see (*i. e.*, find)—18 a broken—19 forehead—20 you who—21 play—22 with your head you do—23 with a ram.]

Whosoever contendeth with the great, sheds his own blood. He who thinks himself great has been compared to one who squints and sees double. *You will get a broken front by sporting your head against a ram.**

* Revised from No. 16 to No. 23.—You will soon find a broken forehead, you who sport your head against a ram.

TABLE 46.

| | | | | | | |
|--------|--------|------------|-----|----------|------|---|
| 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| پنجه | با | شمشیر | کار | خردمندان | نیست | |
| بیت | | | | | | |
| 11 | 10 | 9 | 8 | | | |
| با مست | مکن | وزوراً وری | جنگ | | | |
| 15 | 14 | 13 | 12 | | | |
| ده دست | در بغل | سر پنجه | پیش | | | |

1 The grasp (*i. e.*, grappelling)—2 with a lion—3 and a fist (*i. e.*, striking)—4 upon a sword—5 the acts—6 of wise men—7 are not—8 battle—9 and contention—10 do not—11 with a strong person, an intoxicated person—12 in front—13 of the grasp—14 into your bosom—15 place your hand.

It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm pit.

T A L E 47.

ضعيفي كه با قوي دلاوري كند يار دشمنست در هلاك خویش

قطعه

سايه پرورده را چه طاقت آن كه رود با مبارزان بقتال

سست بازو بجهل ميافگند پنجه با مرد آهني چنگال

1 A weak person—2 who—3 with a strong one—4 boldness—5 does—6 the friend—7 of the enemy is—8 as regards the destruction, ruin—9 his own—10 to the one nursed in the shade—11 what—12 power—13 that—14 viz.—15 should go—16 with the heroes, warriors—17 to battle—18 a tired (*i. e.*, weak) slow, languid, feeble, frail—19 arm—20 with ignorance—21 throws, opposes—22 the grasp—23 with a man—24 with an iron—25 claw, fist, grasp.

A weak man, who contends with one that is strong, befriends his adversary, by his own death. He who was nursed in the shade, how is he able to accompany the heroes to battle? He who hath not strength in his arm, acts foolishly in opposing one who has a wrist of iron.

T A L E 48.

هر كه نصيحت نشنود سر ملامت شنيدن دارد

بيت

چون نيابد نصيحت در گوش اگرت سرزنش كنم خاموش

1 Whoever—2 advise—3 listens not to—4 desire of reprehension—5 to hear—6 has or possesses—7 when—8 comes not—9 to your advice—10 into ear—11 if to you—12 your reprehension—13 I do—14 be silent.

He who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

T A L E 49.

⁷ بازاری ⁶ سگان ⁵ همچون ⁴ دیدن ³ نتوانند ² را هنرمندان ¹ بی هنران
¹⁴ نیارند ¹³ آمدن ¹² و پیش ¹¹ بر آرند ¹⁰ و مشغله ⁹ بینند ⁸ را شکاری

1 [The unskillful, unskilled]—[2 to the clever, ingenious]—3 are not able—4 to see, look at—5 like as, in the same way—6 the dogs—7 of the village (*i. e.*, marked)—8 the hunting dogs—9 see, observe—10 and noise, barking—11 commence—12 and in front—13 to come—14 bring not (*i. e.*, cannot make up their minds to approach.)

The *vicious** cannot endure the sight of the *virtuous*† in the same manner as the curs of the market howl at a hunting dog, but dare not approach him.

* Revised No. 1.—Read "The unskillful." + Revised No. 2.—Read "The clever."

T A L E 50.

⁸ افتد ⁷ در پوستین ⁶ بحث ⁵ بر نیاید ⁴ با کسی ³ بهتر ² چون ¹ سفله
 بیت
¹⁴ دست ¹³ کوته ¹² حسود ¹¹ غیبت ¹⁰ هرآینه ⁹ کند
²⁰ مقال ¹⁹ زبان ¹⁸ بود ¹⁷ گنگش ¹⁶ در مقابله ¹⁵ که

1 A mean person—2 when—3 better (*i. e.*, the advantage)—4 over any one—5 does not get, or receive—6 with his wickedness—7 as regards his faults, defects—8 falls (*i. e.*, sets about to find out)—9 does—10 certainly—11 slander, backbiting—12 the envious one—13 of short—14 hand (*i. e.*, abject one)—15 that—16 in presence, face to face—17 his dumb—18 becomes—19 the tongue—20 of loquacity.

When a mean wretch cannot vie with another in virtue, out of his wickedness, he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb.

T A L E 51.

اگر جور شکم نیستی هیچ مرغی در دام نیفتادی بلکه صیاد
 دام نه نهادهی

بیت

شکم بند دست است و زنجیر پای
 شکم بند کمتر پرستد خداي

1 If—2 the tyranny, cravings—3 of the belly—4 were not—5 any—6 bird
 —7 into the net, snare—8 would not have fallen—9 moreover—10 the
 hunter, fowler—11 the snare—12 would not have laid, or spread out—13 the
 belly—14 the fastenings—15 of the hands is—16 and the chains—17 of the
 feet—18 the slave to his belly—19 less, little, seldom—20 praises, worships—
 21 God.

But for the cravings of the belly, not a bird would have fallen into the
 snare, nay the fowler would not have spread his net. The belly is chains to
 the hands, and fetters to the feet. He who is a slave to his belly seldom
 worships God.

T A L E 52.

⁷ تا سد رمق ⁸ و زاهدان ⁵ سیر ⁴ و عابدان ³ خورند ² دیگر ¹ حکیمان
¹³ اما قلندران ¹² تا عرق کنند ¹¹ و پیران ¹⁰ بر گیرند ⁹ تا طبق ⁸ و جوانان
²¹ کس ²⁰ روزی ¹⁹ و بر سفره ¹⁸ نماند ¹⁷ نفس ¹⁶ جای ¹⁵ در معده ¹⁴ چندانکه
 بیت

²⁶ خواب ²⁵ نگیرد ²⁴ دو شب ²³ بند شکم را ²² اسیر
³² تنگی ³¹ دل ³⁰ شبی ²⁹ سنگی ²⁸ ز معده ²⁶ شبی

1 Wise men—2 late—3 eat—4 and holy men—5 half enough (*i. e.*, till half satisfied)—6 and hermits—7 only what supports life (سد an obstruction and رمق the last breath)—8 and young men—9 as much as is in the dish—10 snatch—11 and old men—12 till they sweat—13 but the Calenders—14 so much that—15 in the stomach—16 a place—17 for the breath—18 remains not—19 and on the table—20 (not) the allowance—21 for one person—22 the captive—23 bound by his stomach (*i. e.*, a slave to his appetite)—24 two nights—25 does not seize (*i. e.*, obtain)—26 sleep—27 one night—28 from a belly—29 like stone (*i. e.*, loaded)—30 one night—31 from a heart, mind—32 distressed, (*i. e.*, from want.)

Wise men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat: but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights, one night from a loaded stomach, and the next night through want.

T A L E 53.

مشورت با زنان تباهست و سخاوت با مفسدان گناه

شعر

خبیث را چو تعهد کنی و بنوازی

بدولت تو گنه میکند با نوازی

1 Counsel, consultation—2 with women—3 is ruin—4 and liberality—5 towards the seditious—6 is a crime, fault—7 to the malignant, wicked—8 when agreement—9 you do (*i. e.*, when you support)—10 and show favor cherish—[11 by the wealth—12 of you—13 he commits crimes—14 by partnership.]

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favour the vicious, *you commit wickedness with your power by participation.**

Revised from No. 11 to No. 14.--“He commits crimes by being in partnership with your weath.”

T A L E 54.

هرکرا دشمن¹ پیمش است² گر نکشد³ دشمن⁴ خویش است⁵

بیت

سنگ⁷ در دست⁸ و مار سر⁹ بر سنگ¹⁰

نکند¹¹ مرد¹² هشیار¹³ درنگ¹⁴

ترحم¹⁴ بر پلنگ¹⁵ تیز دندان¹⁶

ستم کاری¹⁷ بود¹⁸ بر گوسفندان¹⁹

و گروهی²⁰ بخلاف این²¹ مصلحت²² دیده اند²³ و گفته اند²⁴ که²⁵

درکشتن²⁷ بندگان²⁸ تامل²⁹ اولیتر است³⁰ بحکم آنکه³¹ اختیار³² باقیست³³

توان کشت³⁴ و توان هشت³⁵ و اگر بی تامل³⁶ کشته شود³⁷ محتلمست³⁸

که⁴⁰ مصلحتی فوت⁴¹ شود⁴² که تدارک آن⁴³ ممتنع باشد⁴⁴

بیت

نیک سهلست⁴⁶ زنده⁴⁷ بهیچان کرد⁴⁸ کشته را⁴⁹ باز زنده⁵⁰ نتوان کرد⁵¹

شرط عقلست⁵³ صبر⁵⁴ تیرانداز⁵⁵ آنکه⁵⁶ رفت از کمان⁵⁷ نیاید⁵⁸ باز⁵⁹

1 Whoever—2 an enemy—3 has in front—4 if he kills not—5 the enemy
—6 of himself is—7 a stone—8 in the hand—9 and the head of a snake
—10 on a stone—11 does not—12 the man of sense, prudent one—13 delay,

hesitation, tardiness—14 merily—15 on the tiger—16 of sharp teeth—17 tyranny—18 would be—19 upon the sheep—20 and a lot, a set—21 contrary—22 of this—23 fit proper, expedient—24 have seen (*i. e.*, considered)—25 and have said—26 that—27 in killing—[28 prisoners]—29 patience, reflection, delay—30 is better—31 by reason of that—32 the choice—33 is remaining—34 you can kill, it is possible to kill—35 and it is possible to release—36 and if—37 without deliberation—38 should be killed—39 and it is possible, probable—40 that—41 good counsel, (*i. e.*, what is fit)—42 lost dead—43 may be—44 since the reparation of that—45 is (or may be) prohibited, forbidden, impossible—46 truly—47 it is easy—48 a living person—49 to make without life (*i. e.*, to kill)—50 to the killed one—51 again alive—52 you cannot make—it is impossible to do—53 the condition, rule—54 of wisdom is—55 patience—56 (as regards) the archer—57 that which—58 has gone—59 from the bow (*i. e.*, the arrow)—60 comes not, returns not—61 again, back.

Whosoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution. To shew mercy to the sharp toothed tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner* delay is best, because you retain the power of killing or of releasing; but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

T A L E 55.

حکیمی که با جهال در افتد باید که توقع عزت ندارد و گر
 جاهل بزبان آوری بر حکیمی غالب اند عجب نیست سنگیست
 که جوهر را شکند

بیت

چه عجب گر فرو رود نفسش عندلیبی غراب هم نفسش

بیت

گر هنرمند ز او باش جفائی بیند
 تادل خویش نیازد و درهم نشود
 سنگ بد گوهر اگر کاسه زرین شکند
 قیمت سنگ نیفزاید و زر کم نشود

1 A wise man—2 who—3 with the ignorant—4 falls into (*i. e.*, falls amongst)—5 it behoves, it is fit—6 that the hope—7 of credit, honor, respect—8 should not have or possess—9 and if—10 the brutal, the ignorant—11 by loquacity—12 over a wise man—13 are victorious—14 it is not wonderful—15 it is a stone—16 that a gem—17 breaks—18 what—19 wonder—20 if—21 down should go (*i. e.*, should be suppressed)—22 his breath (*i. e.*, voice)—23 of the nightingale—24 with a crow—25 his companion هم the same, equal and نفس breath)—26 if—27 a clever person—28 from a vagabond—29 injury, tyranny—30 sees, experiences—31 so that the heart—32 his own—33 may not be grieved—34 and may not become angry, vexed—35 the stone—36 of bad origin (*i. e.*, worthless)—37 if—38 a golden-cup—39 should break—40 the price, value—41 of the stone—42 does not increase—43 and the gold (*i. e.*, the value of it)—44 becomes not less, is not lessened, does not deteriorate, suffers no deterioration.

The wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprising if a nightingale should not sing, when a crow is in the same cage? If a virtuous man is injured by a vagabond, he ought not to be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

T A L E 56.

خردمندی را که در زمرهٔ اجلاف سخن صورت نه بندد
 شگفت مدار که آواز بر بط از غلبهٔ دهل بر نیاید و بوی عنبر
 از بوی گندهٔ هیر فرو ماند

شعر

بلند آواز ندادن گردن انداخت که دانارا بپی شرمی بینداخت
 نمی دانی که آهنگ حجازی فرو ماند ز بانگ طبل غازی
 جوهر اگر در خلاب افتد همچنان نفیس است و غبار گر
 بفلک رسد همچنان خمیس استعداد بی تربیت دریغست
 و تربیت نامستعد ضایع خاکستر اگر چه نسبتی عالی دارد
 که آتش جوهر علویست ولیکن چون بنفس خود هنری ندارد
 با خاک برابرست و قیمت شکر نه از نی است بلکه آن خود
 از خاصیت وبست مشک آنست که خود ببوید نه آنست
 که عطار بگوید دانا چو طبلهٔ عطارست خاموش و هنر نمای
 و نادان چون طبل غازی بلند آواز و میان تهی و یافه درائی

نظم

عالم اندر میان بمخبران مثلی گفته اند صد یقان
 شاهی در میان کورانست مصحفی در سرای زندیقان
 چو کنعان را طبیعت بی هنر بود پیمبر زادگی قدرش نیفزود
 هنر بنمای اگر داری تو گوهر گل از خارست و ابراهیم آذر

1 To a wise man—2 who—3 in the circle, company—4 of severe folks, unjust persons, vile people—5 his speech—6 is of no avail, assumes no form—7

be not amazed—8 because—9 the sound of the harp—10 over the wise—11 of the drum—12 does not overpower—13 and the perfume—14 of ambergris—15 by the smell of foetid garlic—16 remains down (*i. e.*, is overcome by)—17 of high—18 noise—19 the fool—20 threw or tossed his neck—21 saying to a wise man—22 by impudence—23 I threw down, I confounded—24 know you not?—25 that—26 the musical mode of Hijaz—27 is subdued, put down—28 from the noise—29 of the warrior's drum—30 a gem—31 if—32 into the mud—33 falls—34 in the same manner—35 is pure, precious—36 and dust—37 if—38 to sky reaches—39 in the same manner—40 is low mean, base—41 a capacity, power—42 without instruction—43 is deplorable is a pity—44 and the instruction—45 of the incapable, those not prepared—46 is useless, a loss—47 ashes, sparks—48 although—49 an affinity, a pedigree, lineage—50 high sublime—51 possess—52 because fire—53 a gem—54 of high degree is, of high origin is—55 but—56 as—57 with breath—58 its arm—59 possesses no merit—60 with dust—61 is equal—62 and the price, value—63 of sugar—64 not—65 from the cane is—66 but—67 it itself—68 from its innate quality—69 of it is—70 musk—71 that is—72 that of itself—73 sends forth perfume—74 not that is—75 which the druggist—76 says (*i. e.*, is musk)—77 a wise man—78 like the tray platter (*i. e.*, such as are used to keep perfumes in)—79 of the druggist is—80 silent—81 and displaying virtues—82 and a fool—83 like—84 a warrior's drum is—85 of loud noise—86 and the inside—87 empty—88 and an idle prattler—89 a wise man—90 in the midst—91 of senseless ones, ignorant persons—92 resembling—93 have said—94 the pure the true (*i. e.*, folks)—95 a mistress a beautiful girl—96 in the midst—97 of the blind is—98 the book (*i. e.*, the Koran)—99 in the houses—[100 of infidels]—101 as Canaan—102 (as regards its) temperament, nature, genius, constitution—103 without virtue—104 was—105 the birth of the messenger (*i. e.*, the prophet)—106 its dignity—107 increased not—108 display your virtue—109 if possess—110 you—111 the gem, the innate good—112 the rose—113 from the thorn is—114 and Abraham—115 from Azur.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Athes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man, in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of an *infidel*.* When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

* Revised No. 100.—read "of infidels."

T A L E 57.

⁷بیارزند ⁶که ⁵بیگدم ⁴آرند ³نشايد ²که ¹بعمري فراچنگ درستي را
 بيت
¹²لعل ¹¹پاره ¹⁰شود ⁹بچند ⁸سنگي
¹⁷بسنگ ¹⁶نشکني ¹⁵نفش ¹⁴تا ¹³بیک زنهار

1 A friend—2 who—3 in a life time—4 comes under your claw (*i. e.*, who you have gained)—5 it is not proper—6 that in one moment—7 you should annoy, displease—8 a stone—9 by or in some—10 years—11 becomes—12 a piece of ruby—13 take care—14 so that in one—15 moment it—16 you break not—17 upon or against a stone.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

T A L E 58.

⁷عاجز ⁶که ⁵مرد ⁴گرفتار است ³نفس ²چنان ¹در دست عقل
¹⁰در ⁹دست ⁸زن ⁷گريز
 بيت
¹⁸بلند ¹⁷از ¹⁶وي ¹⁵بر آيد ¹⁴زن ¹³که ¹²بالگ ¹¹بيند ¹⁰بر سرائي ⁹در خرمي

1 Reason, wisdom—2 in the hand (*i. e.*, power)—3 of sense, lust, desire—4 in the same way—5 is prisoner, made captive—[6 as a man—7 weak]—8 in the hand—9 of a woman—10 artful, a seducer, deceiver—11 the door of mirth—12 on the house—13 shut—14 where—15 the voice of a woman—16 from it—17 proceeds, comes out—18 loud, high.

Reason is under the power of sense; as a man becomes weak† in the hand of an artful woman. Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

† Revised from No. 6. to No. 7.—“Like a weak man.”

T A L E 59.

رای بی قوت مکر و فسونست و قوت بی رای جهل و جنون

بیت

تمیز باید و تدبیر و عقل و آنگه ملک

که ملک و دولت نادان سلاح جنگ خودست

1 Wisdom, a thought, an idea—2 without power—3 fraud—4 and deceit is—5 and power—6 without wisdom, without an idea—7 is ignorance—8 and madness—9 discrimination, judgment—10 is necessary, is requisite—11 and deliberation, prudence—12 and wisdom—13 and then—14 a kingdom—15 because a country—16 and wealth—17 to the ignorant—18 the weapons—19 of war—20 of himself are.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgment, prudence and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

T A L E 60.

جوانمردی که بخورد و بدهد به از عابدی که روزه دارد
 و بنهد هر که ترک شهوت از بهر قبول خلق کرده است
 از شهوت حلال در شهوت حرام افتاده است

بیت

عابد که نه از بهر خدا گوشه نشیند
 بیچاره در آینه تاریک چه بیند

بیت

اندک اندک بهم شود بسیار دانه دانه است غله در انبار
 اندک اندک خیلی شود و قطره قطره سیلی گردد

1 A liberal man, a brave man—2 who—3 eats, enjoys—4 and gives, bestows—5 is better than—6 a devotee—7 who—8 keeps fast—9 and stores up, hoards—10 whoever—11 the abandonment—[12 of lust, concupiscence, sensuality]—13 for the sake—14 of the approbation—15 of mankind—16 has done—17 from lust—18 lawful—19 into lust—20 unlawful, forbidden—21 has fallen—22 the devotee—23 who—24 not for the sake—25 of God—26 sits in a corner (*i. e.*, lives retired)—27 the helpless one—28 in a mirror—29 dark—30 what can is ? (*i. e.*, what is he likely to see?)—31 a little and a little—32 together becomes—33 much—34 a gram and a gram—35 is (*i. e.*, consists of)—36 the grain—37 in the heap, the granary, storehouse—38 little and a little—39 many, much—40 becomes—41 and drop and drop—42 becomes an inundation.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken *luxury** to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror. A little and a little collected together, become a great deal ; the heap in the barn consists of single grains, and drop and drop form an inundation.

* Revised No. 12.—Read "concupiscence."

T A L E 61.

عالمی را نشاید کہ بسفاهت از عامی بحکم بگذارد کہ هر دو
طوف را زبانی دارد هیبت این کم شود و چهل آن مستحکم

بیت

چو با سفلہ گوئی بلطف و خوشی
فزون گرددش کبر و گردن کشی

[1 To a wise man—2 it befits not, it is improper—3 that—4 in the buffoonery, insolence—5 from a common person—6 on account of gentleness, clemency mildness—7 should pass over (*i. e.*, not notice)]—8 because—9 to each two—10 sides—11 loss, injury—12 has, (*i. e.*, causes) possesses—13 the awe dread, respect—14 of this one (*i. e.*, the wise man)—15 becomes less—16 and the stupidity, ignorance—17 of that one (*i. e.*, the low person)—18 fixed, confirmed (becomes)—19 when—20 with a low person—21 you speak—22 with kindness—23 and happiness, benignity, pleasure—24 increasing—25 becomes his—26 pride—27 and perverseness (گردن the neck, and کشیدن to draw).

A wise man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties; for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness*

Revised from No 1. to No. 7.—It is improper that a wise man, through mildness, should pass unnoticed the insolence of a common person.

T A L E 62.

معصیت از هر که صادر شود ناپسندیده است و از علما
 ناپسندیده تر که علم سلاح جنگ شیطان است و خداوند
 سلاح را چون باسیری برند شرمساری او بیشتر خواهد بود

بیت

عامی نادان پریشان روزگار
 به ز دانشمند نا پرهیزگار
 کان بنا بینائی از راه افتاد
 وین دو چشمش بود و در جاه افتاد

1 Sin crime—2 from whoever—3 it comes, it proceeds—4 is disagreeable
 —5 and from a wise man—6 more disagreeable—7 because—8 wisdom,
 learning—9 the weapon—10 for the war—11 of Satan is—12 and the Lord,
 master—13 of the weapon (*i. e.*, the armed man)—14 when—15 into captivity
 —16 they carry—17 the shame—18 of him—19 more, greater—20 will be
 —21 a low person a plebeian—22 foolish, ignorant—23 of distressed—24
 circumstances—25 is better—26 than a wise man—27 not abstemious,
 without temperance—28 because that one (*i. e.*, the plebeian)—29 from
 blindness not seeing—30 from the road—31 fell (*i. e.*, lost his road)—32
 and this one (the learned man)—33 two—34 eyes his—35 had—36 and
 into—37 the well—38 fell, tumbled.

Sin, by whomsoever committed, is detestable, but most so in a learned man ;
 because learning is the weapon for combating Satan ; and if the armed man is
 taken prisoner, the greater will be his shame. An ignorant plebeian of
 dissolute manners, is better than a learned man without temperance ; for that,
 through blindness, lost the road, and this, who had two eyes, fell into the well.

T A L E 63.

هر دت در زندگي نانش فقورند چون بميرد نامش نيمرند
 يوسف صديق عليه السلام در خشک سال مصر سير فقوردي
 تا گرسنه گان را فراموش نکند لذت انگور بيوه داند نه صاحب ميوه

بيت

آنکه در راحت و تنعم زيست
 او چه داند که حال گرسنه چيست
 حال در ماندگان کسی داند
 که با حوال خویش در ماند

قطعه

اي که بر مرکب تا زنده سواري هوش دار
 نه خر خارکش مسکين در آب و گلست
 آتش از خانه همسايه درویش نخواه
 کانچه بر روزن او ميگذرد دود دلست

1 Whoever—2 in life time, during life time—3 his bread—4 they (*i. e.*, folks) eat not—5 when—6 he dies—7 his name—8 they mention not—9 Joseph—10 the just on whom be peace—11 during—12 a dry year (*i. e.*, a famine)—13 of Egypt—14 full, enough—15 did not eat—16 so that—17 the hungry ones—18 he might not forget—19 the relish—20 of grapes—21 the widow—22 knows—23 not the master (*i. e.*, owner) of the fruit—24 he who—25 in ease—26 and abundance, wealth—27 lived—28 he—29 what knows?—30 viz. that—31 the condition—32 of the hungry—33 what is—34 the condition—35 of the poor, the distressed—36 a person—37 knows—38 who—39 in the condition—40 his own—41 is distressed, in need—42 oh! thou who—43 on a horse—44 swift—45 art mounted—46 take care, remember—47 that the ass—48 the thorn carrier—49 humble, poor—50 in the water—51 and clay is—52 fire—53 from the house—54 of a neighbour—55 a devotee beggar—56 ask not—57 because that which—58 from the window—59 of him—60 passes, issues—61 the smoke—62 of his heart is.

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill; in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring durwaish, for that which issues from his chimney is the smoke of his heart.

T A L E 64.

دویش ضعیف حال را در تنگی و خشکی سال می پرس که چونی
 مگر بشروط آنکه مرهم بریش او بنهی و معلومی در پیش
 قطعه

خري که بینی و باري بگل در افتاده
 بدل برو شفقت کن ولي مرو بسرش
 کنون چورفتي و پرسیدیش که چون افتاد
 میان ببند چو مردان بگیر دذب خورش

1 of a devoted—2 in urgent circumstances—3 in scarcity—4 and a dry
 year (—5) a drought—5 ask not—6 saying, viz.—7 how are you?
 —8 except—9 with the agreement, on the understanding—10 of that, viz.—
 11 plaster—12 on the wound—13 of him—14 you would place—15 and
 money, subsistence—16 in front, in his way—17 an ass—18 that you see—19
 and loaded—20 in the mud—21 fallen—22 with heart—23 on it—24 shew
 kindness—25 or else—26 go not—27 towards his head (*i. e.*, in its direction)
 —28 now—29 as you have gone—30 and asked him—31 that—32 how—33
 he has fallen—34 your loins—35 tie up—36 like a man—37 and seize—38
 the tail of the ass.

In a season of scarcity and drought, inquire not of a durwaish how he does;
 unless you mean to apply ointment to his wound, by giving him subsistence.
 When you see a loaded ass sticking in the mud, take compassion on him, or at
 any rate pass not over his head; but when you proceed and inquire how he
 came there, bind up your loins as becometh a man, and lay hold of the ass's
 tail.

T A L E 65.

⁹ مردن و ⁸ مقسوم ⁷ از رزق ⁶ بیش ⁵ خوردن ⁴ عقلست ³ محال ² چیز ¹ دو
¹² پیش ¹¹ از وقت ¹⁰ معلوم

قطعه

¹⁸ و آ ¹⁷ فاله ¹⁶ در هزار ¹⁵ نشود ¹⁴ دیگر ¹³ قضا
²² از دهني ²¹ بر آيد ²⁰ يا بشكاييت ¹⁹ بشكر
²⁷ باد ²⁶ بر خزائن ²⁵ و كحل است ²⁴ كه ²³ فرشته
³³ بيوه زني ³² چراغ ³¹ كه به ³⁰ خورد ²⁹ چه غم ²⁸

⁵³ از ذ ⁵⁷

1 Two—2 things—3 contrary—4 to wisdom are—5 to eat— more—7
 than the subsistence—8 allotted, divided, distributed—9 and to die—10 before
 —11 the time—12 known, (*i. e.*, appointed) fixed—13 fate, destiny—14
 another—15 will not become—16 by a thousand—17 lamentations—18 and
 sighs—19 by praises—20 or by complaints—21 should come out, proceed—22
 from a mouth—23 the angel—24 who—25 the ambassador is, deputy, delegate
 —26 upon the treasures—27 of the wind—28 whatsoever grief—29 feels,
 suffers—30 that, if—31 should die—32 the lamps—33 of the widow woman.

Two things are morally impossible, to enjoy more than providence has allot-
 ted, or to die before the appointed time. Destiny will not be altered, by our
 uttering a thousand lamentations and sighs, nor by our praises or complaints.
 The angel who presides over the treasury of winds, what does he care if the
 lamp of an old widow is extinguished.